LET'S PUT IT OVER

The Indispensable Weekly

The Voice of the Awakened Negro

THE Negro World

ONE GOD, ONE AIM, ONE DESTINY

Reaching the Mass of Negroes

The Best Advertising Medium

A Newspaper Devoted Solely to the Interests of the Negro Race

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FOUR MILLION NEGROES OF THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION TO VOTE AND WORK TOGETHER IN NOVEMBER

Fellow Men of the Negro Race, Greeting:

The Fourth Annual International Convention of the Negro Peoples of the World is now in session. The record of the past week is a splendid one. The delegates who assembled themselves from all parts of the world made such a demonstration of their sincerity, loyalty and devotion to the cause of the Universal Negro Improvement Association that we rise at this hour to face the world as a united force, determined now and forever to uphold the glorious banner of the Red, the Black and the Green.

Spirit of Convention

The spirit of this convention is something new. It is most unique. We have never heard [illegible] women have lost their personal individualism and have thrown their whole hearts, souls, bodies and minds into the one supreme object —that of an emancipated race and a redeemed country. Let us pray everywhere that this spirit will continue throughout the entire month of August. Let us pray that confusion does not enter the ranks of those who make up this great convention, for great work is to be done.

Formation of Negro Political Union

Among the many important questions to be discussed immediately will be the formation of the Negro Political Union which is to become the political voice of the four hundred million Negroes of the world. It is necessary that we have one great and powerful political organization to voice the opinions of our scattered race and especially at this time in America when we are looking forward to the great national election. In this year of 1924 four million members of the Universal Negro Improvement Association in America will vote solidly for the men, party and principles that appeal to our idealism. No longer will a member of the Universal Negro Improvement Association give or throw away his vote recklessly in America, but he is going to use it as his only power of defense; he is going to use it as his only means of expressing himself politically for his good and well-being and for the good and well-being of his race. The parties that are now desirous of securing the Negro's vote must realize that it is not to be sold. The individual Negro politician has nothing more to sell, because he represents nobody but himself, especially among the Negroes who make up the Universal Negro Improvement Association.

Race to Vote Solidly

We are going to vote solidly. We are going to vote our enemies out of office. We are going [illegible]

NEGRO ENEMIES USED POLITICS TO BLOCK PROGRESS OF ORGANIZATION—SHALL RETALIATE WITH ORGANIZED VOTES

APPOINTMENT OF DU BOIS AS AMBASSADOR TO LIBERIA SHOULD HAVE BEEN PROTESTED BY NEGROES—IN FUTURE SHALL WATCH APPOINTMENTS

Negroes in Office Sometimes Are Worse Than the Greatest Haters of Race

CONVENTION SHALL RING THE CHANGES

Vote as You Are Directed by Negro Political Union

[illegible] to make our enemies realize that they cannot insult us, treat us with indignity and expect us to support them. If the ballot counts for anything, and we know it does, then that of the Negro in America will be felt during 1924.

There is one thing we are proud of, and that is every member of the Universal Negro Improvement Association is really loyal to the roll call. We are not disposed to say where we will throw our ballots. The convention will decide that. Whether we give it to the Democrats, the Republicans, or to the Independents, it shall only be cast for men, measures and principles that tend to the well-being of the Negro race and the interests of the nation and the Universal Negro Improvement Association.

There are many other things that we have before us that will be paramount during the month of August. We are going to discuss them dispassionately and we are broad and liberal to the point that we welcome all.

Room for Every One

The Universal Negro Improvement Association has room for every Negro who means well by himself and by his race. It stretches out the hand of fellowship and comradeship to each and everyone. Renegades keep away, and traitors are afraid, and the grafters see absolutely no hope; but those who are sincere, those who are loyal to the race and self can always find comradeship in the ranks of the Universal Negro Improvement Association.

As we, the delegates of the people, elected by them to represent their interests, assemble and carry out our work in New York we ask that those whom we represent do everything to help us make a success of this convention. The Association needs funds to carry on its work.

Let the Delegates Come

Those who cannot afford to reach New York, send in all the help you can to the Parent Body. Send in all that you have collected for the Convention Fund. Send in all that you have on your Division Reports, so that the Association can have at its command the necessary financial force to support itself. We are making another big and important appeal. It is for help for the Black Cross Navigation and Trading Company.

In a short time we will have our ship. It must be [illegible] and w[illegible] money. We want it now; we want it quick[illegible]

Black Cross Navigating and Trading Company

Those who have not yet loaned their $50, $100, $200 or $500, do so now. It is clearly understood and defined that the Black Cross Navigating and Trading Company is borrowing loans for five and ten years bearing an interest of 5% annually to help the organization to finance its commercial maritime program.

We want ships on the seven seas to trade between America, the West Indies, South and Central America. We want ships to trade between America, the West Indies, South and Central America and Africa. We want ships to carry our commerce around the world, and with ships we intend to build up our industries, through which we hope to be able to employ millions of our race.

It is a duty that we owe to this generation and to the future generations to build up ourselves industrially, and we hope to do this by starting with the Black Cross Navigating and Trading Company.

Greater and Stronger Industrialism

Let our cry be everywhere a greater and stronger industrialism and a greater and stronger commercialism. If we desire to become a great people, if we must survive, we must lay a solid industrial and commercial foundation. No people can be permanently great who haven't laid such a foundation. It is the industrial strength of America that makes her leader of the world. It is the commercial and industrial strength of England that makes her Mistress of the Seas. It is the commercial and industrial strength of Germany that made her a fear to the world, and so, if Africa is to rise to the highest heights of national strength, it must be through commerce and industry.

Lay Good Foundation

Let us now lay our foundation. This should be the keynote of the convention of 1924—a stronger commercialism and a stronger industrialism.

Group Ourselves Together

Men and women, everywhere, let us group ourselves together for unity. Let us put forth every energy that we have, every spirit and spark of loyalty that we have for this race of ours and go forward. Care not what the enemy says. Don't be disturbed by their actions and by their tongues. It is natural that those who have profited by our ignorance will oppose us. It is natural that those who have lifted themselves to success at our expense will ridicule us, the members of the Universal Negro Improvement Association and those who lead it, but we are intelligent and sober enough to pay no attention to them.

Working for Ourselves

It is our duty to save ourselves, to work for our race, irrespective of the opposition that confronts us, so we appeal to you at this time to give every support you possibly can to the great cause of the Universal Negro Improvement Association.

Those delegates who have not yet arrived in New York are requested to speed up and be here to take part in the discussions of the important subjects that will be laid before the convention.

Let everybody who can afford to come to New York be here, and those who cannot come please send in your financial support and help to help us carry out our program.

With very best wishes, I have the honor to be

Your obedient servant,

MARCUS GARVEY,

President-General,

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION.

NEW YORK, *August 5, 1924.*

P.S.—All officers who are left in Divisions representing the various presidents and secretaries who may be at the convention are requested to forward to New York immediately the financial reports due to the Parent Body at this time.

M. G.

THE SPOTLIGHT

The Fourth International
The Cause Is All
Nothing Succeeds Like Success
Two Cowardly Negroes

By NORTON THOMAS

The Negroes of the world are in session in New York city. Thousands of Negroes locally are intensely interested. Millions of Negroes, far and near, are listening in. Every day for about twenty-eight days Liberty Hall will be packed to the doors. The delegate from Alabama will cross swords with the delegate from Antigua; the delegate from Toronto will match his wits with the delegate from Timbuctoo; the delegate from Brooklyn will engage in heated argument with the delegate from Barbados.

But all will be well. Delegates may disagree; there may be heated passages; sergeants-at-arms may be kept busy. But measures, not men, will be in the melting pot. True, some men may come out strong and some may come out weak, but the CAUSE will be the thing.

What Negro is there who passed through 138th street and looked in at Liberty Hall on Sunday night that did not experience a thrill? Thousands of men and women, sitting, standing, wherever a square foot of space was available. Hundreds forced to stand outside for want of even standing room within. Men and women, smiling, laughing, cheering, with the thermometer on the wall registering 89 degrees, and coming away reluctantly and disappointed because at 11 o'clock Marcus Garvey announced he would not speak that night.

What have the scoffers and the scalawags to say of it all? What have they to say of the tremendous tribute Harlem paid the Universal Negro Improvement Association on Friday, August 1, when it turned out almost to a man to join in or witness the celebrations? What will the supercilious Percy have to say for his sheet—Percy, who would if he could, like Lord Louis Mountbatten, cousin of the Prince of Wales, exclaim to a wondering waiter in the tropics: "I am Mountbatten, Louis, Lord!"

But, perhaps, Percy, like his ilk, will now follow the crowd. I venture to predict that the single-track minds of certain budding Negro journalists, that run so unerringly in the Caucasian groove, will deny themselves many pennies, now that the powerful white New York journals, every one of them, have written of the Universal Negro Improvement Association, minus burlesque, minus deceit. A certain young gentleman who has been boasting of making a small fortune by lampooning U. N. I. A. events this month, I learn, and from no less an authority than the Harlem "Follies," is deeply embarrassed.

Nothing succeeds like success. The Universal Negro Improvement Association has demonstrated that it is in earnest, that it is courageous, that it is truthful, that it has Negro opinion solidly behind it. Its principles are as rock, as uncompromising and as firm. Its case a child may plead successfully at the bar. So on criticism and opposition and hard knocks it feeds and grows fat. Here's confusion to the flatterers and long life and prosperity to the critics!

Recently the story filtered through the land of two Negroes worked as slaves in Georgia and vilely treated by their white masters. It was a harrowing tale. Society, as usual, was shocked that these things still happened in a Christian age, in a Christian land. These men, the story ran, were forced to murder their own parents on the farm. Horror of horrors! Negro newspapers from flaming headlines execrated the lawless "Crackers" who prodded the men to patricide.

But what of the other side of the picture? As much to be execrated were the two Negroes themselves who could kill their bloodkin at the bidding of the white man. The Negro who would slay his mother in the hope of saving his life is not worthy of the name of Negro. Truly, we get what we deserve.

No self-respecting journal, be it Negro or white, of course, should keep silence while the Southern white gentleman thrusts us back into the Stone Age. But it were far better that the curtain of silence had been drawn over this bit of savagery and revolting inhumanity than that the minds of unthinking Negro youth should be contaminated by reading of the price these two Negroes were willing to pay for their continued existence.

Attention of Subscribers!

Frequently we receive notices from Post Offices to the effect that subscribers' copies are not delivered for either of the following reasons—"Removed, Left No Address"; "No Such Number"; "Not Found"; "Refused" or "Unclaimed."

Beginning with the issue dated August 2, we shall publish under the heading, "Service Column," the names of subscribers so affected during the month of July; in September we shall carry the names of those affected during the month of August, etc.

Subscribers who experience difficulty in getting their papers regularly are asked to scan this column. The reason for non-delivery may become apparent and corrective measures be put into effect to our mutual satisfaction.

E. R. MATHEWS, Business Mgr.

FOURTH CONVENTION OF NEGRO PEOPLES OPENS IN NEW YORK AMID GREAT SPLENDOR

HUNDREDS OF DELEGATES FROM ALL PARTS OF THE WORLD ASSEMBLE IN NEW YORK FOR ONE SOLID MONTH OF DISCUSSION OF WORLD PROBLEMS WHICH CONFRONT THE GREAT NEGRO RACE TODAY

PARADE BIGGEST IN HISTORY OF NEGROES IS WITNESSED BY TWO HUNDRED THOUSAND PEOPLE—POPULACE IS CARRIED AWAY WITH ENTHUSIASM AT SUCCESS OF MOVEMENT AND ITS WONDERFUL DEMONSTRATION—HARLEM, HOME OF 200,000 NEGROES, CULLS OUT A HOLIDAY—MARCUS GARVEY CHEERED BY DENSE THRONGS THAT LINE ROUTE OF MARCH

CROWDS PACK CARNEGIE HALL AT MONSTER MASS MEETING—CELEBRATED ARTISTS APPEAR IN EXCELLENT MUSICAL PROGRAM

GARVEY DELIVERS KEYNOTE SPEECH AND JUSTIFIES CLAIM TO LEADERSHIP OF RACE—RAPS DU BOIS AND JAMES WELDON JOHNSON FOR FOOLING THE RACE—THE DAY WILL NEVER DAWN, HE SAYS, WHEN A NEGRO FROM MISSISSIPPI OR ANY OTHER STATE WILL BE AMERICA'S AMBASSADOR TO THE COURT OF ST. JAMES—U. N. I. A. HAS STOOD THE STERNEST OF TESTS

NEW YORK, Friday, August 1.—The Fourth International Convention of the Negro peoples of the world called together by the Universal Negro Improvement Association for the purpose of discussing the vital problems of the race, opened today under most favorable conditions, and will continue during the entire month. The weather which for several days previous had been sweltering almost beyond endurance, cooled off with welcome showers that fell the evening before, and notwithstanding that the sun failed to show its face, the day was ideal, its beauty being sufficient in itself to lend inspiration to the delegates who have come hither from all parts of the world, as they enter upon the momentous task which they have assembled to prosecute.

Today was the culmination of weeks and months of strenuous preparation on the part of the executives of the Parent Body of the Universal Negro Improvement Association to make this convention surpass in grandeur and accomplishments any former convention held under its auspices. How well they succeed is summed up in the volumes of praise and admiration unanimously expressed from every quarter at the various activities which featured the opening of the convention—the solemnity and impressiveness of the divine services in Liberty Hall, the gorgeousness of the street parade, and the overwhelming attendance at the night meeting in Carnegie Hall. Everything was in perfect readiness for the occasion and when Friday morning dawned, Harlem awoke to find that section where Negroes abound in hundreds of thousands, transformed into a veritable panorama of flags and bunting. Gayly bedecked with the colors of Red, Black and Green—the colors of the organization—gracefully mingled with the Stars and Stripes of America, the main streets and thoroughfares assumed a holiday which imparted festive spirit to Harlem's Negro populace insomuch that it seemed as if everybody suspended work for the day to watch or participate in the parade.

From lip to lip the word passed that today was the opening of the Fourth International Convention. Gradually the crowds began to gather and by noon—an hour before the parade was scheduled to take place—the sidewalks on every block extending from 125th street to 145th street, on Lenox and Seventh avenues, were packed with a seething mass of humanity, each vieing with the other for a place of vantage, to say nothing of the hundreds that hung from windows and stood on roofs to get a view of the procession as it passed by.

THE DIVINE SERVICES

At 10 o'clock divine services, marking the opening of the convention, were held in Liberty Hall, at which time a congregation of about 5,000 people filled the hall.. The services were solemn and impressive and an atmosphere of reverence and devotion prevailed that was indicative of a realization of the seriousness which the Universal Negro Improvement Association has taught its followers tc attach to the spiritual side of its program. The services were intoned throughout, and the congregation led by the U. N. I. A. choir of about thirty voices accompanied by the U. N. I. A. orchestra under the direction of Prof. Arnold J. Ford, joined lustily in the singing. The Very Rev. George Alexander McGuire, Bishop of the African Orthodox Church, preached an erudite sermon from the text, "And the Lord said unto him, 'What is that in thine hand?'. And he said, 'A rod.'" It was indeed more than a sermon. It was a practical application of the scriptures to the program of the Universal Negro Improvement Association in its fight for the redemption of Africa, and an illustration of what the Negro might accomplish if he but placed faith in leadership such as that given him by the Universal Negro Improvement Association. Seldom has a sermon been attended apparently with more immediate effects and many a time the audience moved by the eloquence of the bishop and the poignancy of his utterances, forgot themselves and gave way to their feelings with applause. He spoke for nearly an hour, yet the congregation never seemed to tire and could have listened to him for another hour.

THE PARADE

The religious services were over by 12 o'clock and within an hour after, the parade was scheduled to take place. This was the event on which all eyes were focussed and the hundreds of thousands of spectators who turned out to witness it craned their necks eagerly awaiting to see the procession pass. When at 1 o'clock the 10,000 marchers on foot, on horseback, or in automobiles started from 135th street, where the headquarters of the Universal Negro Improvement Association are located, an imposing specticle was presented which will long linger in the memories of those who had the pleasure of witnessing it. It was concededly the biggest parade ever staged in Harlem and withal the most orderly and dignified. Not a hitch occurred to mar its success; not a sign of disorder or confusion, every move was executed with an exactness and dignity that was symbolic of an organization that has a purpose—the purpose of showing to the world that the Negro is capable of doing big things in an orderly and systematic way. No longer were the spectators a morbidly curious crowd who looked and scoffed but people who gazed with admiration at the wonderful demonstration staged by an organization which but a few short years ago was laughed at and jeered when its few founders undertook to proclaim to the world that the Negro was tired of being the underdog and that he was out to seek nationhood for himself on the continent of Africa.

THE CARNEGIE HALL MEETING

The climax of the opening day's activities was a monster mass meeting held at 9 o'clock in the evening at Carnegie Hall, one of the famous, most beautiful and spacious auditoriums in the city of New York. There over three thousand people assembled and packed the building, notwithstanding the admission charged, ranging from $1.10 to $2.75. Prior to the speechmaking, a musical program of rare excellence was rendered, among the artists taking part being Miss Abbie Mitchell, who executed in pleasing style an operetta, "Aria"; Mme. Fraser Robinson, who captivated the audience with a solo, "Chanson Provencale," and then again in a duet in company with Miss Grace Gonelly; Prof. Packer Ramsay in a bass solo, and the Harmony Four Quartet,. The Monarch Band played splendid selections at intervals during the program.

Speeches were delivered by Hon. Marcus Garvey, President-General of the U. N. I. A., Hon. William L. Sherrill, second Assistant President-General and Bishop Geo. A. McGuire,

Enthusiasm was rife throughout the meeting and the vast audience showed in no uncertain way their appreciation of the sentiments expressed by the speakers in behalf of the movement and its possibilities, and of the result which the convention hoped to accomplish during the month of August in the way of putting over the program and in creating sentiment that will finds its reaction in an alleviation of the status of Negroes throughout the world and establishing a Negro Republic in the continent of Africa.

This meeting brought to a close the opening day which, from every point of view, was an unqualified success and augured well for the outcome of the whole month's convention. It was an eventful day that gave the public of New York an opportunity to behold the strength of the movement, the class of determined progressive Negroes who constitute its membership, and added a new page to Negro history that will redound to the credit of the organization and its able founder and leader, Marcus Garvey.

In other columns will be found detailed accounts of the various functions.

GRAPHIC DESCRIPTION OF PARADE

NEW YORK, August 1.—It is 12 o'clock, noontime, Harlem, New York City. Thousands of Negroes are pouring out of Liberty Hall, 138th street, where the delegates of the Fourth International Convention of the Negro peoples of the world and members of the Universal Negro Improvement Association have attended divine service.. Bishop George Alexander McGuire, of the African Orthodox Church, has just delivered a wonderful sermon. Black men and women are convinced that it is the height of stupidity and self-negation that Negroes should worship a Caucasian deity. If God made Negroes in His own image and likeness, then it is no heresy for Negroes to think of God and Christ as Hamitic. They emerge, thousands of men and women, serious-faced, earnest, thoughtful. In low, almost reverent tones, they discuss the sermon of the eloquent bishop. Such is the effect of the first event in the convention program of the Universal Negro Improvement Association on the minds of the people.

Harlem is en fete. Festooned with flags, it represents a gala appearance. Every vehicle carries the emblem of Negro aspiration, the Red, the Black and the Green, the colors of the Provisional Republic of Africa. Harlem has culled out a holiday. All Harlem is on the thoroughfares, in festive mood. Housewives cease from their daily round and sit at the window. Street gamins climb to points of vantage, on theatre, house portico and roof, all set for the monster parade timed for 1 p. m. Posses of police are on duty, but their task is an easy one. The crowds are good-humored and orderly. Marcus Garvey is on all men's lips.

A COLORFUL SCENE

The scene in front of the headquarter's offices of the Universal Negro Improvement Association at 56 West 135th street is a colorful one. Thousands jam the sidewalks in the vicinity of the reviewing stand. There the procession forms. Under the sole direction of Hon. Wilmer Roberson, Minister of Legions, and his staff, the formation is effected like clockwork. In a little office at 56 West 135th street two clerks work distracted. They are selling flags, the Red, the Black and the Green, at 25 cents per flag. Men and women snatch flags from the counter, deposit their quarters, and push out into the street. Enthusiasm is at its height.

The parade moves on. Bands, more than a dozen of them, blare. The spectators cheer. Headed by five mounted New York policemen the procession swings north into Lenox avenue, and moves slowly towards 145th street. An imposing spectacle they represent, Gen. Roberson and staff, officers of the Royal Guards, of the Royal Engineers and of the Legions, mounted, in handsome uniforms, with the rank and file, smart and snappy, trailing behind; Black Cross nurses, Boy Scouts and Girl Guides, members of the Women's Motor Corps, all in line. The route is 135th street, along Lenox avenue to 145th street, west to Seventh avenue, south along Seventh avenue to 110th street, east to Lenox avenue, north to 129th street, east to Fifth avenue, north to 134th street, to Lenox avenue, and back to starting point. As the head of the procession swings into Seventh avenue, many have not made their first step in the march. Ten thousands people are in line, hundreds of motor vehicles, cycles and horse-drawn vehicles, too. Seventh avenue, the pride of Harlem, is a seething mass of humanity from 145th to 125th streets. A small army of motion picture operators and photographers is on the job.

HEAD OF THE PROCESSION

The head of the parade is a thing of engrossing interest. Behind the police escort and the mounted officers are carried three large flags—the American flag, the Liberian flag, and the Red, the Black and the Green. Stalwart Negroes also hold aloft the banners of Haiti, Egypt, Cuba and Abyssinia. Dr. McGuire, Primate of the African Orthodox Church, rides next in an open carriage, and the beheld of all beholders are six men following with six pictures: A Black Madonna with a black infant in her arms; a Black Man of Sorrows; Antonio Maceo; Frederick Douglass; Booker Washington, and Marcus Garvey,

Detachments of the legions and other auxiliaries follow, the regimental colors preceding them. They win unstinted praise from the on-lookers for their smart bearing, the Philadelphia Chapter units, preceded by officers, earning a special meed of applause all along the route. Next in line are the executive officers of the association in open cars, in the following order: The supreme deputy, Hon. G. O. Mark; the President-General, Hon. Marcus Garvey, with the Hon. R. Van Richards, chaplain to the Liberian Senate; Second Assistant President-General, Sir William Sherrill; Third Assistant President-General, Hon. Rudolph Smith; Secretary-General Hon. G. E. Carter; Chancellor Sir Clifford Bourne, Auditor-General Sir F. Levi Lord, Minister of Labor and Industry Hon. Thomas Anderson, and First Assistant Secretary-General Hon. Percival L. Burrows.

THE WORLD IN HARLEM

Delegates from various divisions follow, with their banners, from Brooklyn and Haiti, Boston, and Britsih Guiana, Costa Rica and Cuba, Seattle and South Africa, from Detroit, St. Louis, Miami and the Virgin Islands, from Barbados and Jamaica—from Africa, from the United States, from Canada, South and Central America, from the Caribbean and from the Pacific Islands.. Inscriptions which seemed to spring up like mushrooms as the parade formed are carried high and proudly by men, women and children. "Down with Du Bois!" one vengefully proclaims, and from red letters another, in close attendance, barks, "Down With Jim-Crowism," And thus they run: "Evil be to him who evil thinks," "We will vote for the party that is fair to the U. N. I. A.," "Black men once ruled the world," "Africa Resurrected," "Can aliens fight Negroes in Africa?—Remember the New York 15th," "In God and 400,000,000 of our race we trust."

WHAT THE U. N. I. A. STANDS FOR

But perhaps the greatest favorites with the throngs are the decorated floats. They tell silently and eloquently what the Universal Negro Improvement Association is striving for; what means this great concourse of tens of thousands of black men, women and children. A thing of beauty and art is that manned by the Black Cross nurses, twelve nurses, in their white uniforms, sit sewing, in cradles recline Negro babies, a huge black papier-mache cross towering at the rear of the float. It is very realistic. So is another, depicting the Negro pleading his cause at the tribunal of world opinion. In two others, artistically decorated, ride the employes of the parent body; yet another exemplifies nationhood, and at a piano in another, a lady chorister sits playing the Ethiopian national anthem, while choristers sweetly sing the rousing refrain. A miniature presentation of a newly reared colony in Africa evokes a great deal of admiration and comment. "Our Colonization Program," it is labeled.

At 4 o'clock the parade comes to a close. The officials of the association and several distinguished visitors take up their positions on the reviewing stand and the great procession passes by, the various military units saluting smartly. Then Harlem goes home to rest.

MEN CHARGED WITH SLAYING EASON FREED BY JURY IN TWENTY MINUTES

Campaign of Calumny Against the Universal Negro Improvement Association Exposed — Dyer and Shakespeare Acquitted—Judge Orders Immediate Release

From the Times-Picayune

It took a jury just 20 minutes to acquit Constance F. Dyer and William Shakespeare, Negroes, charged with the killing of Rev. J. H. W. Eason, Negro minister, in Judge Echezabal's section of the criminal district court late yesterday.

Dyer and Shakespeare were charged at this trial for manslaughter following the killing of Rev. Eason as an outgrowth of friction among the Negro element here over the Marcus Garvey "Africa for the Negroes" idea.

The jury's not guilty verdict was unanimous as to both defendants.

Immediately upon their release Shakespeare and Dyer held a regular reception in the corridors of the court where they have faced trial for Eason's alleged killing. They were the center of a happy, perspiring, enthusiastic throng, which kept them busy accepting the congratulations and acknowledging the plaudits that were heaped upon them by the Negroes, who all through the five days of the trial jammed Judge Echezabal's court to the overflow point.

The reception came near being a flivver, however.

When the jury's verdict was in, two deputy sheriffs began escorting Dyer and Shakespeare back toward the rear of the courtroom, apparently on the way back to the parish prison. It seems to be an old custom around the courts when a person is found not guilty, to keep him in custody and return him to the parish prison so that the release may be issued from there.

Loys Charbonnet, attorney, whose brilliant defense of Shakespeare and Dyer focused attention on the case throughout, immediately protested. He declared that the men, having been acquitted, were entitled to immediate discharge, and should be kept in custody no longer—not even to walk to the parish prison.

Judge Echezabal, who previously had ordered the discharge of the two Negroes, agreed with Mr. Charbonnet, and instructed the deputies to permit Shakespeare and Dyer to go immediately unless there were other charges pending against them.

And so the reception followed.

Nearly the entire day was consumed with the attorneys' arguments to the jury and Judge Echezabal's charge. Some rebuttal testimony regarding weather conditions on the night of January 1, 1923, the night Eason was killed, and electric lights at the corner of South Robertson and First streets, where the killing occurred, was adduced, but aside from providing defense and State counsel with ammunition for a few technical skirmishes, meant little.

The arguments on both sides were able and exhaustive, covering every phase of the evidence. Only once was the record in the case strayed from, and that was during the argument of the State when Johnston Armstrong, Assistant District Attorney, who, with Walter Hamlin, prosecuted Dyer and Shakespeare, repeated his criticism of the State Supreme Court for a ruling under which the defense was able to introduce and elaborate on an indictment which charged another negro, Eisol Ramos, with the murder of the man for whose death Dyer and Shakespeare were being tried.

The criticism was first voiced several days ago by Mr. Armstrong during the taking of testimony.

As in the previous occasion, Mr. Armstrong withdrew his remarks from the record, later explaining that they had been made in the zeal of prosecution.

The acquittal of Shakespeare and Dyer writes finis to a case that has been prominently in the courts now for more than a year and a half and that at one time split a considerable element of New Orleans negroes into two factions. Shakespeare and Dyer, according to the State's contentions, were militant members of the Marcus Garvey following in New Orleans, filled with visions of a negro republic in Africa. Rev. Eason, opposing their alleged propaganda, preached the doctrine of a satisfied life in America.

A Missouri Lady Who Is Working for the Program

To the Editor of the Negro World:

I am not a member, but desire to be. In reading the Negro World I was so enthused over the wonderful Godsent leader that I was compelled to ask space in your paper. If I could recall ten years back, why I would be one out on the field carrying the news. What our leaders are doing I intend to do with all that is in my power, to help put the program over. I long to see the day when the victory will be achieved. If we are to get anywhere we must do it ourselves, and that is why I am interested in the movement and pray that the good Lord's blessing will be upon the honorable Marcus Garvey.

J. A. BARTLETT.
Kansas City, Mo.

BRILLIANT ADDRESSES AT CARNEGIE HALL MEETING

DELEGATES ATTEND DIVINE SERVICE AT LIBERTY HALL

HON. MARCUS GARVEY SENDS CLARION CALL TO SERVICE TO THE NEGROES OF THE WORLD

IN ABLE ADDRESS, HE DECLARES THE ONLY THING THAT CAN SAVE THE NEGRO IS AN IMMEDIATE REALIZATION OF HIS OWN RESPONSIBILITIES—THOSE WHO FLATTER THE NEGRO ARE HIS WORST ENEMIES

All Nations Are Engaged in Desperate Struggle for the Survival of the Fittest—When There Is Only Work and Food for Some, Where Will the Negro Be?

STOP DANCING AND DRINKING AWAY YOUR TIME — YESTERDAY NOT THE BEGINNING OF THE AGE OF PLEASURE

It Is Fatuous to Blame the White Man for Not Helping the Negro, Who Is Too Lazy to Help Himself

The following address was delivered by the Hon. Marcus Garvey, President-General of the Universal Negro Improvement Association, at the Carnegie Hall meeting, August 1, at 9.30 p. m., to a packed assembly. Mr. Garvey was introduced by the Hon. Rudolph Smith, third assistant President-General:

Delegates to the Fourth International Convention of the Negro Peoples of the World, Ladies and Gentlemen:

I do not desire to tax your patience tonight. You have had a very strenuous day. It is only your loyalty that has brought you here tonight after the burdensome heat of the day. We are here, nevertheless, because we endorse, we support and love the Universal Negro Improvement Association. We are here tonight because it is our duty to be here as delegates to the Fourth International Convention of the Negro peoples of the world.

I have reduced my speech to writing because I do not desire to be misquoted or misrepresented. You will pardon me, therefore, for reading my speech, if I can read it. It is so difficult for me to speak from the written manuscript because I am accustomed to speak otherwise. But I want you to follow me closely as I speak to you tonight, because I am not here to flatter you, I am not here to appeal to your emotions; I am here to speak to you in a plain and friendly manner so that you will grasp really the seriousness of the situation. I am not here to appeal to your passions or prejudices. I am here to ask your serious judgment, your serious consideration of this great problem of race.

The pleasure of addressing you at this hour is great. You have reassembled yourselves in New York, coming from all parts of the world to this annual convention, because you believe that by unity you can alleviate the unfortunate condition in which racially we find ourselves.

We are glad to meet as Negroes, notwithstanding the stigma that is placed upon us by a soulless and conscienceless world because of our backwardness.

As usual, I am not here to flatter you; I am not here to tell you how happy and prosperous we are as a people—because that is all false. The Negro is not happy; but, to the contrary, is extremely miserable. He is miserable because the world is closing fast around him, and if he does not strike out now for his own preservation, it is only a question of a few more decades when he will be completely outdone in a world of strenuous competition for a place among the fittest of God's creation.

Negro Dying Out

The Negro is dying out, and he is going to die faster and more rapidly in the next fifty years than he has in the past three hundred years. There is only one thing to save the Negro, and that is an immediate realization of his own responsibilities. Unfortunately, we are the most careless and indifferent people in the world! We are shiftless and irresponsible, and that is why we find ourselves the wards of an inherited materialism that has lost its soul and its conscience. It is strange to hear a Negro leader speak in this strain, as the usual course is flattery; but I would not flatter you to save my own life and that of my own family. There is no value in flattery. Flattery of the Negro for another quarter of a century will mean hell and damnation to the race. How can any Negro leader flatter us about progress, and the rest of it, when the world is preparing more than ever to bury the entire race? Must I flatter you when England, France, Italy, Belgium and Spain are all concentrating on robbing every square inch of African territory, the land of our fathers? Must I flatter you when the cry is being loudly raised for a white America, Canada, Australia and Europe, and a yellow and brown Asia? Must I flatter you when I find all other peoples preparing themselves for the struggle to survive, and you still smiling, eating, dancing, drinking and sleeping away your time, as if yesterday were the beginning of the age of pleasure? I would rather be dead than be a member of your race without thought of the morrow, for it portends evil to him that thinketh not. Because I cannot flatter you I am here to tell you, and emphatically, that if we do not seriously reorganize ourselves as a people and face the world with a program of African nationalism, our days in civilization are numbered, and it will be only a question of time when the Negro will be as completely and complacently dead as the North American Indian, or the Australian Bushman.

Progress on Sand

You talk about the progress we have made in America and elsewhere among the people of our acquaintance. But what progress is it? A progress that can be snatched away from you in forty-eight hours, because it has been built upon sand.

You must thank God for the last two generations of whites in our western civilization; thank God that they were not made of sterner stuff, and character, and a disposition to see all races their rivals and competitors in the struggle to hold and possess the world; otherwise, like the Indian, we would have nearly all been dead.

The progress of the Negro in our civilization was tolerated because of indifference; but that indifference exists no longer. Our whole civilization is becoming intolerant, and because of that the whole world of races has started to think.

Does Not Blame the White Man

Can you blame the white man for thinking when red and yellow men are knocking at his door? Can you blame the tiger for being on the defensive when the lion approaches? And thus we find that generations ago, where the Negro was not given a thought as a world competitor, he is now regarded as an encumbrance in a civilization to which he has materially contributed little. Men do not build for others; they build for themselves. The age and our religion demand it. What are you going to expect—that white men are going to build up in America and elsewhere and hand it over to us? If we are expecting that, we are crazy, we have lost our reason.

If you were white, you would see the rest in hell before you would deprive your children of bread to give it to others. You would give that which you did not want, but not that which is to be the sustenance of your family—and so the world thinks. Yet a DuBois and the National Association for the Advancement of Colored People will tell us by flattery that the day is coming when a white President of the United States of America will get out of the White House and give the position to a Negro; that the day is coming when a Mr. Hughes will desert the Secretaryship of State and give it to the Negro, James Weldon Johnson; that the time is just around the corner of constitutional rights when the next Ambassador to the Court of Saint James will be a black man from Mississippi or from North Carolina. Do you think that white men who have suffered, bled and died to make America and the world what it is are going to hand over to a parcel of lazy Negroes the things that they prize most?

Stop flattering yourselves, fellowmen, and let us go to work. Do you hear me? Go to work; go to work in the morn of a new creation and strike not because of the noonday sun, but plod on and on, until you have succeeded in climbing the hills of opposition and reached the height of self-progress, and from that pinnacle bestow upon the world a civilization of your own, and hand down to your children and posterity of your own a worthy contribution to the age of human materialism.

Fair and Just

We of the Universal Negro Improvement Association are fair and just. We do not expect the white man to rob himself and to deprive himself for our racial benefit. How could you reasonably expect that in an age like this, when men have divided themselves into racial and national groups, when the one group has its own interest to protect as against that of the other?

The laws of self-preservation force every human group to look after itself and protect its own interest, hence so long as the American white man or any other white man, for that matter, realizes his responsibility, he is bound to struggle to protect that which is his and his own, and I feel that the Negro today who has been led by the unscrupulous of our race has been grossly misguided in the direction of expecting too much from the civilization of others.

The Carpet-Bagger

Immediately after emancipation, we were improperly led in the South by this same group and ultimately lost our vote and voice. The carpetbagger and the thoughtless, selfish Negro politician and leader sold the race back into slavery. And the same attempt is now being made in the North by that original group prompted by the dishonest white political boss and the unscrupulous Negro politician. The time has come for both races to seriously adjust their differences and settle the future of our respective peoples. The selfish of both races will not stop to think and act, but the responsibility becomes more so ours, who have the vision of the future.

Criminals Out of Jail

Because of my attempt to lead my race into the only solution that I see would benefit both groups, I was and have been maliciously and wickedly maligned, and by members of our own race. I have been plotted against, framed up, indicted and convicted, the story which you so well know. That was responsible for our not having a convention last year. I thank you,

(Continued on page 14)

HON. MARCUS GARVEY

President-General, Universal Negro Improvement Association

Who Delivered the Official Address of the Convention at Carnegie Hall, Friday Night, August 1st

HON. WILLIAM L. SHERRILL SAYS THE NEGRO HAS FOUND HIMSELF AND IS NOW ON HIS WAY

IN WARM TRIBUTE TO LEADER, HE DECLARES MARCUS GARVEY HAS MADE AN INDELIBLE IMPRINT ON THE HUMAN MIND—WHATEVER MEN MAY SAY OF RENOWNED LEADER, THE WORLD REALIZES HE LIVES AND IS ON THE JOB

Negroes Will Be Free for They Have Made Up Their Minds to Climb the Rugged Path to Freedom — Germany Powerful Yesterday, Is Now a Vassal; So Conditions Change

BISHOP McGUIRE, INTRODUCING MR. SHERRILL, RAPS FOOLISH TALK OF "WEST INDIAN MOVEMENT"

The Incident of Having Been Sold in Savannah, Ga. or Bridgetown, Barbados, Makes No Difference

The following speeches were made by Bishop George Alexander McGuire, of the African Orthodox Church, and Hon. William L. Sherrill at the Carnegie mass meeting:

Bishop George A. McGuire introduced Hon. William L. Sherrill as follows:

I consider it a great honor conferred upon me to present to you the first speaker on the program, and indeed the honor is emphasized when I reflect upon the fact that the speaker is a young man of American birth and citizenship, (Applause.) I say so for the good reason that the Universal Negro Improvement Association, which has often been described as the Garvey movement, is considered by many newspaper men and reporters as a West Indian movement. I want to say that in this organization and present here tonight, there are representatives of all the States of this Union as well as the islands of the sea, and our ancestral continent of Africa. (Applause.) And I trust the time is not far distant when reporters of our race will stop characterizing this organization as a West Indian organization. (Applause.)

From the Same Ancestors

Who are West Indians, anyhow, and who are black Americans, anyhow? Where did the American-born black come from? He must trace his ancestry back to West Africa, where we who happened to be born in the Caribbean Islands must also trace our ancestry. Back in the days when the white man considered us as cattle and Drake and others brought their ships loaded with freight of slaves, they sold perhaps my grandfather in Antigua, British West Indies, and they may have brought sir (pointing to a gentleman of American birth), your grandfather to Charleston. (Laughter and applause.) And it may be that you and I are relatives and don't know anything about it. The incident of having been sold in Savannah, Ga., or sold in Bridgetown, Barbados, or Kingston, Jamaica, makes absolutely no difference. But for this propaganda I excuse black Americans, for it is the policy of the white man to divide and rule; and I trust that the day is not far distant when the men of the Negro race in this counry will realize that we have one ancestor in Ham, one God to serve and one destiny before us. (Great applause.)

Born in one of those islands myself in 1866, I came here in 1893, in my 27th year—only about six years a man. Immediately I made application for citizenship. I took out my papers and in 1898 I became a naturalized citizen of Uncle Sam, and some of these men would have wished they were born elsewhere. I did not have to become an American citizen; it was an incident of my birth; it was my own deliberate purpose—and I do not regret having done so. And so I stand as a native born West Indian to take my brother born in the Archipelago and Caribbean Islands by one hand and to take you, sir (extending his hand to an American born gentleman), by the hand and to connect my brother born in the islands, and the day is not far distant when we shall stand shoulder to shoulder not only as residents but citizens of this vast Republic; and we trust that for ever and for ever this reflection upon West Indians—this reflection upon this movement shall have been obliterated. (Applause.)

Did Not Stop to Ask

And so it is with great pleasure I present a young man who never stopped to ask where the leader of this movement was born, who did not stop to ask who composed any portion of the membership, but when the call came to him—the call of conviction—he answered. I knew his father before him; a Negro every inch of him; a man brought up in the Methodist Episcopal ministry, who intended him for the ministry when I served as Archdeacon in the Protestant Episcopal Church in Arkansas and had that vast city under me to establish Negro churches for the Episcopalian white church as I am now establishing independent Episcopal churches for the Negro. Philander Smith College in Little Rock, Ark., was one of the institutions—and still is—of the Southland conducted by the A. M. E. Church. There this young man graduated, and just as he was about to begin a career of an educator among his people, the call for arms went through the North and South, East and West, of this country and, though we knew that this so-called war for democracy would leave us on the outside of democracy after the war was over, this young man divorced himself from the profession that he had chosen for himself, and as a loyal American citizen he went forth and fought the battles of this nation; and when all was over, did he get any of this democracy? No! like most of the colored boys who have not forgotten and will never forget, he was thrown high and wide upon the dump and in looking around to see where he could be useful to his race, no longer as an educator, for he had made a break, there came along the man who gave him inspiration and showed him a new vision, and immediately, as he enlisted under Uncle Sam, so he enlisted in the Universal Negro Improvement Association and after a little while of service he was promoted to become Second Assistant President-General of the Universal Negro Improvement Association.

Won His Spurs

That young American colored man has won his spurs in this association, and we are proud of him. Wherever he happened to be born, he is a Negro like his father, through and through, and he has been a loyal supporter of the President-General of this association; and because of these things despite the fact that I am somewhat hoarse after that 45 minutes' sermon to you this morning and that I am now suffering with a very bad headache; despite that fact I would be a derelict to my duty to decline when I am called upon. It gives me pleasure to present to this audience the Hon. William L. Sherrill, Second Assistant President-General of the Universal Negro Improvement Association. (Applause.)

MR. SHERRILL'S ADDRESS

Hon. William Sherrill, Assistant President-General of the U. N. I. A., said:

May it please Your Highness the Supreme Deputy and Acting Potentate, His Excellency the President-General and Provisional President of Africa, members of the High Executive, ladies and gentlemen: That introduction is one part of the program which I am glad is over. If there is any time that I get fidgety it is when I am introduced and the one introducing me is compelled to say something of me which I do not believe, though I know that Bishop McGuire has said all he said in all honesty and sincerity. I only hope that my services to the association and to the race will some day come up to the high mark that the good Bishop has set for me. We of the association, not only of the association but the Negro as a race, have reached another big moment in our lives. Today marks another big moment in the life of the Negro. I do not mean another big moment from the point of view of the demonstration of brass bands and brass buckles, but a big moment from the point of view of responsibility which the opening of the Fourth International Convention places upon the shoulders of those Negroes who are attempting to lead the destiny of the race.

We have come again from all parts of the world to the city of New York to give a report of our stewardship in the various parts of the world as regards this programme and the interests of the Negro and to consider subjects and questions vital to us as a race. We have here tonight representatives from all quarters of the globe where Negroes are domiciled; serious-minded Negroes who have traveled thousands of miles to decide and discuss questions that weigh heavily upon the minds of black men everywhere. We are met under the auspices of an organization born of the brain of Hon. Marcus Garvey which has stirred the world like no other Negro movement of modern times. I do not care what the world thinks of Marcus Garvey; I do not care how white and black newspapers may burlesque him; I do not care how much selfish and jealous Negroes may deride and criticise him, the fact remains that Marcus Garvey has done more than any other Negro to awaken the Negro to a consciousness of himself and to give him guts and backbone to go forward and to fight his own cause.

Garvey on the Job

The world may be in doubt today

(Continued on Page 19)

Negro World

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THE MANAGEMENT

LET'S PUT IT OVER

THE FOURTH INTERNATIONAL CONVENTION

THE most creditable thing the Negroes of the world have done in the past five years is to have held four International Conventions of the Negro People of the World under the auspices of the Universal Negro Improvement Association. The significant thing about it is that it has been done in the face of the world-wide belief that it could not be done. Before it was done the common belief was that the Negro people of the world, or of a given place, were incapable of banding themselves together, under the leadership of men of their own selection, for the accomplishment of purposes which would tend to subserve and protect their interests, and not the interests of others.

The fact that Marcus Garvey was able to gather around him year after year representatives of the Negro people from all the four corners of the earth, and that he could keep them organized in their locals, and responsive to the purposes and obligations of the Parent Body, was a revelation not only to the Negro people themselves but to the rest of mankind. It was not believed that the Negro could think and organize for his own protection and advancement, and follow his own leadership and finance it, and this latter fact is of the greatest importance, but Marcus Garvey has shown them how to do the successful workings of the Universal Negro Improvement Association not only that they can do it, but that they have done it. The big world is no longer skeptical about that.

The starting point, the beginning of the success of any group or race or nation is a proper appreciation of itself and its interests and of its ability to serve for their mutual advantage and not for the advantage of others. Given that beginning and what any group or race or nation may accomplish will depend upon itself and not upon others. The members of the Universal Negro Improvement Association have learned this lesson during the five years of the existence of the organization, and they are growing in knowledge every day and will come to maturity in due season. Have no fear of that. The enemies of the race, inside and outside it, realize this fact now, and they have no pleasure in doing so, but the reverse.

The Fourth International Convention of the Negro People of the World will make rare history. That is what its members were called together to make.

SPAIN CANNOT CONQUER THE TRIBESMEN

IT is of vital interest to the Negro people of the world to know that the Spaniards have failed to conquer the Tribesmen of Morocco, over whom Spain exercises a Protectorate. Spain took over the Protectorate in 1909 and in the effort to conquer the Tribesmen it has expended more than $400,000,000. The Spanish people are very much oppressed by the high taxation which the constant military operations in Northern Africa makes necessary, and have shown their dissatisfaction in such a way as to make the Government understand that there has got to be a change.

General Prime de Rivera, the dictator of Spain, it is said, has decided to make such changes in the withdrawal of troops as will bring the expenditures for military purposes within the $20,000,000 estimates and give up entirely the hopeless effort of conquering the Riff Tribesmen. They simply refuse to be conquered.

The French, English and Italians also have territorial interests in that quarter of the globe, which they guard zealously, and they are not downcast because of the troubles the Spanish have with the Tribesmen of their Protectorate. When people do not want to be conquered those who want to conquer them often have great loss of money values and many power to show for their efforts.

The point is, that if the Spaniards find it impossible to conquer the Tribesmen of Morocco, because the Tribesmen do not want to be conquered, and meet force and strategy with force and strategy, other African tribes similarly disposed, can maintain their independence by fighting for it or recover their independence by fighting those who have robbed them of it. It will come to that in the long run. We have echoes of it from all parts of Asia and Africa in the newspaper exchanges and the correspondence which reaches The Negro World from time to time.

The inability of Spain to conquer the Morocco Tribesmen, and the enforced relinquishment of control of Egypt and threat to hold on the Soudan at all hazards by Great Britain, are object lessons from which the other Tribesmen of Africa will learn much to their advantage in the evening of things, which is due and coming to all those who have usurped the authority and grabbed the lands and exploited the labor of others.

The presence of white races, who are badly mixed in their own race troubles and have trouble in properly classifying themselves, have made the white world very unsafe for democracy or for themselves. That is their business.

HEALTH TOPICS

By Dr. S. S. HERBEN
Of the New York Tuberculosis Assn.

Glasses—Why Not?

Some people have "eyes for beauty," some for color, others for fabrics, and a few have eyes for pottery or pictures, and rich folk have eyes for books! They are delving all the time into the pages of volumes of tales. They mine precious metal—these readers of good books.

Eyes for everything except for sale.

What do they do who have no eyes? It is true that the blind have resources for happiness and service. There have been many musicians, composers and students who lacked sight. Do you know that exquisite "Spring Song" by Mollner? From the soul of that blind musician, who could not see the changing of the seasons was poured this melody, thrilling with the stirring of life.

There is a book here in my library—a thick, large book—on the formidable subject of "Heart Diseases." It was written by the great authority of the Middle West. I believe been told that he was blind before he took up the study of medicine and while in college he was assisted by a young man who read to him and otherwise smoothed the long way, which to the healthiest and soundest of unhandicapped students is difficult.

Those gifted spirits which overcame such grave obstacles are rare, and though we could be positive that we should be able to create beauty for the world did we lose our sight, I doubt that we would choose to part with it.

Yet many of us are excessively careless of the eyes which we have. I have even heard it said, "I will not wear glasses! They look so ugly and are such a nuisance! The doctor said I should wear them, but I just won't."

Those who make such foolish statements may not have eyes for sale but they seem to have eyes to throw away.

At the first sign of eye strain have the eyes examined and then wear glasses, if they are advised, as a part of the treatment. It may be that it shall not be necessary for you wear them for life. Often glasses correct the defect and after this is done can be discarded. It is far better to "look like a scarecrow" for a short year or so than to be unable to see the "the scarecrow.

Murder-a-Day in June Is Record of Chicago

CHICAGO, July 23.—A murder a day in June and 377 since the first of the year is Chicago's record, according to the report of the Chicago Crime Commission. April, with thirty-three, had the largest number of homicides.

"The trend to murder is upward," the report stated. "No country, with the exception of Italy, comes near to the United States in the murderous tendency of its people. This country has twice as many murders as Italy, and Chicago has nearly three times as many per capita.

"Many murderers escape arrest. Only about half of those indicted are found guilty and only a small proportion of those found guilty suffer the proper punishment. Out of nine sentenced to be hanged last year, only one was executed."

SOVIET ACTIVITIES DISTURBING SOUTH AFRICA

THE NEGRO WORLD goes on the theory that any condition is preferable to stagnation. We all know what stagnation breeds, and we all strive to avoid death and the things that make for death. That is the theory. What in the fact? The masses of the people everywhere are wedded to the old order and fight change of any kind into the last ditch. They prefer to stagnate in the old order rather than hazard the better things in the new order, about which they know nothing but fear everything. They go on from year to year "bearing the ills they have rather than fly to others they know not of," and utterly die in the stagnation without effort to live. They call it conservatism. Perhaps. We call it death.

The earth is a vast graveyard of dead people who died of stagnation, because they refused to grow. We call it arrested development, such as afflicted the Occidental Red Races and which afflicts the Oriental Races, who are so mixed in their race crosses as to make it difficult to differentiate them into any accurate classification. The Japanese only of the Orientals have shown any of the qualities of a surviving race type capable of coping with the requirements of modern civilization.

We have noticed with interest that the intelligent natives of Africa, those over whom Europeans have lordship, are very timid in approaching anything that looks revolutionary, that will disturb the existing order, although it may be grinding them to powder. They fear the mailed fist. They hope against hope that bad conditions will grow better, and that the less they have to say and do about them the better for them. We do not blame them, but we strive to wake them up and to make them self-reliant; not rashly but thoughtfully so, and we believe we see signs that they are becoming more alive and self-reliant. It is necessary. The natives are getting their own newspapers and leaders and organizations, and through the teachings of these they are beginning to see in the dark. They are beginning to state their grievances and to insist upon redress for them.

The Communist party of the Third Internationale has done much to arouse the spirit of brotherhood and community of interests of the workers of South Africa, natives as well as Europeans, but the natives have not been precipitant in embracing the olive branch. They see trouble for them with the ruling powers if they have the right view of it, but they will never get any betterment of their citizenship and their economic values without reasonably antagonizing those who rule and exploit them. Our esteemed contemporary, the Johannesburg International, is striving to show them this fact, but they are slow to grasp it. They fear. The London Evening News of July 9 had the following to say about conditions in South Africa and Tom Mann, who is not thought well of by the natives:

> Six million Negroes, illiterate and ignorant, are awaiting the magic wand of a Third Internationale awakening to begin class warfare against white plantation owners, capitalists, and even their proletarian white brother workers in South Africa, according to Mr. Tom Mann, the delegate of the British Communist Party, who is representing British Reds at the congress of the Communist Internationale now being held in Moscow, says a Riga message.
>
> Mr. Mann, addressing the congress, informed the delegates that the revolution in South Africa would be a "leadpipe cinch" providing that the Moscow commissions enlarge their appropriation by an increase of organizing activities among South African Negroes.
>
> At present the blacks are only awaiting Communist leaders, financed by Moscow, to lead them into union with the "Union of Socialist Soviet Republics," whose present capital is Moscow.
>
> Mr. Mann cited the gold industry as typical, reporting that 76,000 skilled white workers refuse to associate with the unionized 230,000 blacks.
>
> Therefore—according to Mr. Mann—the Communists should not attempt to communize the white unions but should use the color line to organize the blacks.
>
> Should M. Rakovsky's delegation in London obtain a loan, the Soviet Government will have enough money to advance the necessary funds to cause a revolution in Africa and also to increase similar propaganda in India.

There is much discontent among the natives of South Africa, but we do not judge by what their leaders have to say in their conventions and through their newspapers that any such revolutionary condition as Tom Mann indicates exists in South Africa at this time. The natives are groping their way; they are not rushing headlong into any movement for their betterment. We think Mr. Tom Mann is fishing for a large propaganda appropriation from the Third International of Moscow to enable him to continue his activities in South Africa.

The British people may think that any loan they may make to the Russian Soviet government would help on the discontent among the natives of South Africa, and possibly a revolution, but we don't believe that the 6,000,000 natives of the Union of South Africa are as yet ready to join the Third Internationale of Moscow or to be a party to any revolution. They do not understand the Third Internationale and they are not ready for a revolution.

HAVE A HEART, MISTER MAN, HAVE A HEART.

By T. Thomas Fortune

I find that people are more hard-hearted and cruel now than they were fifty years ago. They are also more selfish and greedy. They have more respect for their own feelings and rights than for those of others. This may be as true of groups and races and nations as of individuals. There is more refinement in the cruelty, the greed, than formerly; but the refinement of brutality, perhaps, hurts more than the brutality of refinement. When the two are combined, as is often the case, we have what we commonly find as we go along, that is, in the average, the self-centered person who takes up all of the seat in a car and gets angry if you ask him to move up so that you may not have to hang onto a strap; or the person in a dining car or room who insists that you shall not eat in it, although at a separate table, however hungry you may be, because you may have "a skin not colored as his own." If you get what is coming to you you have to fight for it. I have found that if you want something to eat or drink and have to quarrel and fight to get it you have not much appetite for it when you have worsted the hog and can have it.

In leaving the office the other afternoon I found a crowd gathered at the subway corner and edged in to see what was doing. There was a black man, crazy drunk, lying flat on the ground by the entrance and a big policeman was trying to make him stand up. He could not. He was too far gone. The policeman used a lot of third degree on him, but he did not seem to mind it. Among other things, the policeman pounded the man on the soles of his feet with his billy, and kept up the exercise, which seemed to put some life and sensation into the drunk, but he not like the rough treatment the man was getting.

"What you doin' to that man?" I asked the policeman. "You should not punish that man that way. You should call the patrol wagon and lock him up."

The policeman stared at me without saying anything, but he looked as if he wanted to arrest me for interfering with him in the discharge of his duty, if he could call it that, but he did not arrest me. He must not have liked the looks and the determination in the looks, which signaled that I was prepared to go the limit of my protest. He was joined by a big black man who stared at me also, but said nothing.

One of the Negroes in the crowd said to me: "The cop ain't hurting him. He's one of the best cops on the force." "Is that so," says I. "If he were blistering the soles of your feet with his billy would you think that way? Your turn may come next, if we stand for abuse of such as this drunken man." "O Gosh!" said the Negro agent, and all of the others appeared to think that way about it.

The two cops got the drunk on his feet, and instead of taking him to the station house, guided his faltering steps across the street and turned him loose. The last I saw of him he was staggering down the street. Now, why did not the policemen arrest the drunk? Simply because to do so would advertise the fact to their superiors that bootleg liquor was sold on their beat, and that they did not interfere with the sale of it. Why? That is none of my business, but beating up a poor, black drunk instead of taking him to the station house was my business, and the business of every good citizen, any one of whom would be liable to the like brutal treatment if he did not protest; and he did not simply the poor outcast, who has just as many rights to decent treatment as the best citizen.

The night was close and hot and sultry. The street was swarming with children and grown-ups. Our party of three had a hard time getting their way to the place where they live and swelter and do other stunts when it is too oppressive to breathe freely. We came to a bunch of youngsters who blocked the way, and knew it, and intended to block it. I took the young leader of the youngsters by the shoulder and gently edged him out of the way. Did he get angry? Not that wide grain. He simply—stared at me contemptuously and with a grimace exclaimed:

"Have a heart, mister. Have a heart."

And that is what the whole world appears to be suffering unto death from right now—too much of the heart of The Rat of Terah, the father Abram of Ur of the Chaldees. The Beasts of Man have the upper hand in the affairs of the world, and we shall have to suffer it to be so until the beast has finished his job. When will that be? Yes. It is to guess.

WHAT WE BELIEVE

THE Universal Negro Improvement Association advocates the uniting and blending of all Negroes into one strong healthy race. It is against miscegenation and race suicide.

It believes that the Negro race is as good as any other, and therefore should be as proud of itself as others are.

It believes in the purity of the Negro race and the purity of the white race.

It is against rich blacks marrying poor whites.

It is against rich or poor whites taking advantage of Negro women.

It believes in the spiritual Fatherhood of God and the Brotherhod of Man.

It believes in the social and political physical separation of all people to the extent that they promote their own ideals and civilization, with the privilege of trading and doing business with each other. It believes in the promotion of a strong and powerful Negro nation.

It believes in the rights of all men.

UNIVERSAL NEGRO IMPROVEMENT ASSN.

MARCUS GARVEY, President-General

January 1, 1924.

EDITORIAL OPINION OF THE NEGRO PRESS

There is probably no condition in the State of Virginia as sadly in need of reasonable and wise legislative reform, and which has been so perpetually ignored by reformers, welfare bureaus and health agencies, as that appertaining to child labor and the work of mothers on truck farms. Every legislative argument is an insult to citizens It is not a 1924 political argument to say, "Because I am your friend fellow me." The fading color line causes continue to disappear, and he is our enemy who refuses to treat with us as he would with any other equal number of citizens.—Kansas City Call.

I do not laugh at Sun Worshipers I am one of them. The sun regenerates life. I recently heard the story of a blind man who went to sleep with the sun shining on his eyes—and when he awoke, behold, he saw! The stimulating sun restored vital balance over the body. It penetrates into the deep, tired, worn out cells, warms them, renews them and gives hopes and courage to the entire body.—Baltimore Afro-American.

Wherever and whenever they are put to the test, on sea or land, colored men will do their bit when danger looms in defense of their country.

Don't listen to the man who would tell you his troubles. Tell him you are in trouble. The pessimist avoids the busy man. Human dredges usually drift together on the sea of life. The old saying, "Laugh and the world laughs with you," is as true today as it ever was. The world has too many troubles of its own to listen. People don't like to have a sinner—Rev. Moses Vesey.

That the Negro is capable of operating business enterprise of his own is now demonstrated beyond doubt. The successful colored business men of this city, in proportion to its Negro population it is doubtful if there is any in this section, or in the country, for that matter, that surpasses it in this respect.—Charleston (S. C.) Messenger.

No man's character is really injured until he injures it by his own conduct. —Nashville Clarion.

Some Negro papers are too sensational. It is all right to select such news as will appeal to readers, but readers must be lifted to a lofty plane so that they can get joy and inspiration from real progress, whether it be progress of white people or of black people. There is no good to come of coloring everything that comes from the other side, and there is no good to come of magnifying all the bad. It would be better if READ PAPERS would leave some space for good news. Page 2 of the Negro World is a good example. —Tampa Bulletin.

Most Concrete Organization The Negro People Have

From the Buffalo American

It cannot be disputed that the Universal Negro Improvement Association is the most concrete organization ever instituted among members of the race. If they could only see the advisability of a Negro colony somewhere in the United States or Canada, what a monument they would build. The Negro problem would be far toward being solved. This is the only organization that could accomplish this result. The only criticism we have is that they believe in Africa. We believe in America.

Whites Take Places of Black Rat Catchers in South Africa

From the International.

The Johannesburg municipality proposes to seek its native rat catchers and employ white youths in their place. What a vista of possibilities this opens up, particularly if the Nordic papers run during the next general strike, that being instead of blind alleys. We are getting on.

GREAT ENTHUSIASM SUNDAY NIGHT IN LIBERTY HALL AT HUGE MASS MEETING

THOUSANDS UNABLE TO GET EVEN STANDING ROOM LINE SIDEWALK IN FRONT OF HALL

IN BRILLIANT ADDRESSES SPEAKERS TELL OF THE LARGER LIFE TO WHICH THE UNIVERSAL NEGRO IMPROVEMENT ASS'N IS POINTING NEGROES

"Garveyism an Established Fact," Says Hon. Sherrill—The Negro Is Tired of Being Lynched and Burned and Brutalized—U. N. I. A., Like All Movements That Came to Stay, Rose on the Shoulders of the Common People

LIBERTY HALL, Sunday Night, August 3.—Over 6,000 people crowded Liberty Hall tonight. Everybody was agreed that it was the largest gathering assembled in the building for many a day. In spite of the warm weather which made it somewhat uncomfortable indoors, the crowd from a very early hour began to monopolize the seats, so that at 8:30, when the meeting commenced, every seat was taken, the aisles were filled with standees and an overflow congregation stood at the doors and on the entire length of the sidewalk in front of the buildings. Outside there were more than 5,000 people.

A large contingent of representatives of the white press was in evidence and aside from performing their official duties of taking notes of the proceedings, was as attentive and enthusiastic as the other members of the audience.

At about 8.30 p. m., the meeting began, and the procession wended its way from the western end of the hall towards the platform. It consisted of the choir, the executive officers and the various auxiliary units such as the Legion, the Royal Engineers, Black Cross nurses, Motor Corps and Juveniles.

The military exercises, which form a very attractive and entertaining part of the program, were then executed.

The Hon. Marcus Garvey, President-General and Provisional President of Africa, opened the proceedings with the announcement of the opening hymn, in the singing of which the congregation heartily joined. Then the usual prayers were recited.

The Universal choir next opened the musical part of the program by the rendition of an anthem entitled, "Gloria in Excelcis." This was followed by a quartet by the Harmony Four, who have already gained well deserved popularity by their effective rendition of good musical items. Mrs. H. Massy, a delegate from Detroit, sang sweetly to the tune of the "Last Rose of Summer," an original contribution entitled "The Voice of Marcus Garvey Calling." She was very heartily applauded. Madame Frazier Robinson was the next contributor and she acquitted herself in her own inimitable style much to the appreciation of the large audience.

The President-General then announced the conclusion of that part of the program, and called upon the Hon. Secretary-General to address the gathering.

The speeches are as follows:

Hon. G. E. Carter Speaks

Hon. G. Emmanuel Carter, Secretary-general, said: Your Excellency, the Provisional President of Africa, members of the high executive, officers and members of Edgecombe Road Local, Ladies and Gentlemen: May I ask to you briefly about putting the joy into life? Life, as I have said heretofore, is to be expressed at its best, and in this expression, surely we need no counsel what is necessary to put life joy into life, that should be there. From time immemorial, even to the present day, we have found individuals doing their best to put joy into life. How well they have succeeded is to be studied, and from this study you are to drawn your conclusions. May I bring to your attention how some have advanced in the direction of putting joy in life. Some people have sought to put joy into life, and this is the way they have followed. We have been taught that we can find a great deal of consolation, of satisfaction and of joy in this life in this respect.—Charleston (S. C.) Messenger.

No man's character is really injured until he injures it by his own conduct. —Nashville Clarion.

Some Negro papers are too sensational. It is all right to select such news as will appeal to readers, but readers must be lifted to a lofty plane so that they can get joy and inspiration from real progress, whether it be progress of white people or of black people. There is no good to come of coloring everything that comes from the other side, and there is no good to come of magnifying all the bad. It would be better if READ PAPERS would leave some space for good news. Page 2 of the Negro World is a good example. —Tampa Bulletin.

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Is your SYSTEM run-down, weak, tired? Is your BLOOD pale, "poisoned," thin, watery? Is your BONE-MARROW drying up? Is your body starving and are you suffering with

WEAKNESS NERVOUSNESS ANEMIA TIRED FEELING NEURALGIA

INDIGESTION RHEUMATISM COLDS CATARRH RUN-DOWN

Are you losing WEIGHT? Are you always TIRED out and KNOCKED out? Do you walk around without any COURAGE, AMBITION? Don't wait until you are good for nothing yourself! Take a step away from the grave! Don't miss this opportunity! Come out Time Star! Order the

BLOOD PURIFIER

BLOOD RED MEDICINE TONIC

the best medicine ever made! Doctors said it! Don't delay! Everyday counts! Mail the coupon right now!

H. W. W. BARSON, Box 67,
Hamilton Grange Station, New York City

Please send me C.O.D. the Blood Red Medicine Tonic, when the postman delivers the package I will pay him the special price of $5a only. (Two packages for $10; give one to your friend.) I enclose 20 cents (2 dimes) to cover cost of shipping

Name .....
Address .....
Town .....

Do not neglect to enclose 20 cents for each order.
People from Cuba or South America send money with order.

Africa. What is Garveyism? What is this thing that has brought Negroes from all parts of the world here tonight? What is this thing that has crowded this hall here tonight with thousands of Negroes who stand in the burning heat until this meeting is closed? Garveyism is not a mode of dress, it is not a method or a form. Garveyism is an urge to nationhood; Garveyism is a spiritual urge to self-expression, the urge towards building for yourselves.

U. N. I. A. Is Indestructible

The Universal Negro Improvement Association has suffered much from misrepresentation of what this great organization stands for. Many have thought that the Universal was simply a fantastic, nonsensical scheme to aggrandize some Negroes, to put forward some selfish plans of individuals. But the life of the Universal Negro Improvement Association for six years has put that down as a mistake, as false representation. The Universal Negro Improvement Association could not have lived as long as it has had there not been about it something lasting, something fundamental. It is an organization that emanates from the home. It is an organization that emanates from the fireside. It is an organization that emanates from the hearts and souls of men, and such indeed organizations are not easily destroyed.

Made Up of the Common People

If the Universal Negro Improvement Association were made up of the doctors, priests and scribes, I would be doubtful of it. The great movements of the world have started where Marcus Garvey started the Universal Negro Improvement Association. Movements that start at the bottom and work upward, not at the top and grow downward. When Jesus came He called no one but the fishermen. He called no one but the common people. The chief priests, scribes and Pharisees said He was an impostor, an idealist, a dreamer. They delivered Him to the mob and had Him crucified. It was the common people that crowded around to touch His garment; it was the common people that spread their roses and palms in branches before Him as He came into Jerusalem. But the chief priests and scribes, the learned men, crucified Him. Likewise tonight the founder of this movement finds the common people crowding this hall tonight, finds the common people shouting, "Garvey, Garvey!"

Unlike Other Negro Organizations

If Marcus Garvey had started this organization like most Negroes started their movements, it would not occupy the position it occupies today. If Garvey had come to this country and started the Universal Negro Improvement Association like the N. A. A. C. P. was started, like the Equal Rights League was started, like we started most of our movements, it would not have been no bigger than the N. A. A. C. P. Somebody said the U. N. I. A. and the N. A. A. C. P. should go side by side. No, no. The N. A. A. C. P. is not running at all. (Laughter.) Marcus Garvey started this and I am fully convinced that this old Negro leadership was a curse to the race and it has reached the point where there was no compromise, and the time had come to furnish consecrated and youthful leadership. When he came to New York he did not gather up the gin-drinking politicians. He simply gravied up on the soap-box on the streets of Harlem and interested the men and women around him.

Like a Mighty Forest Fire

And you see what has happened after six years. You see a mighty organization whose power and strength is felt the world over; you see an organization that has forced the world to say, you see today a united Negro opinion everywhere regarding the Negro's future and the Negro's progress. And today the Universal Negro Improvement Association is moving up on the soap-box on the streets of the world like a mighty forest fire.

The Negro today is tired; the Negro today has reached a point where he is tired. He is sick and tired of the burdens he has been forced to bear; he is sick and tired of the baggage he is forced to carry. Frenchmen have exploited him in the French colonial possessions. England has brutalized and damned him. America has lynched and burned him and segregated him. The Negro has trod down the centuries in the scorching sun so long until his hair has become scorched to a kink. He has borne burdens until his feet are beaten flat. The black man is tired. He has been so suffering, so patient that the world thinks the Negro a coward. Just the other day a Japanese said, "If I had to undergo what the Negro had to undergo in America in the West Indies I would not stand it; I would rise up against my oppressors. The white man feels if he had to undergo what the Negro has undergone he would have acted like the North American Indian—he would fight to the last. But the Negro has patiently borne his burdens.

The Negro as a Fighter

But the Negro is no coward. Never in the history of the Negro race has he failed to finish it. If they would only follow and review the record of the black man they would realize that he is no coward. The Negro is the greatest fighting man the world has ever seen. But the world has forgotten him in history. They have forgotten when they were marching and scarring their bodies with stained wood, when cannibalism reigned in Europe, when they were worshiping gods of stone, black men were fighting and exploiting the world. The black man was afraid to fight. The world does not know how to fight. The black man has sheathed his sword and they have forgotten his history. The black man has come forward every time as the stalwart to defend an alien world of nothing a man for the United States Congress, to represent the people of the 21st Congressional District.

"The beautiful hall was crowded with members, prominent speakers and representatives from other organizations. Addresses were made by the speaker, Charles H. Bailey, Hon. T. Thomas Fortune, Counsellor Abraham Ohenetein, Col. Charles W. Fillmore, Hon. James L. P. Rumble, the prospective candidate, and Mme. Irena Moorman Blackstone.

The meetings are free, and it is earnestly hoped that the Harlem and even larger crowds, will be out next Sunday, August 10, 1924, at the same place and time, to participate in this royal opportunity of sending a colored man to Congress from the 21st Congressional District.

The world does not know how the Negro can fight. When the black man was dying at San Juan Hill he was dying for a country that segregated, lynched and didn't give him a square deal. When the black man was dying on the fields of Flanders and France he was trying to end up a scrap somebody else had started. But wait until you see the black man fighting for that he knows to be right. Wait until you see the black man dying for a country which loves him and permits him to rise from the lowest depths to the highest pinnacle of fame, for a country that lets him ride in any part in a Pullman car except that in which he may occupy the Presidency as well as a seat on a dray. Wait until you see the black man under the Red, Black and the Green (applause), dying to end up a fuss that Russia started himself. Then the world will see how black men can lay down their lives.

But if the work is sensible and sane, blackmen will not save to pay such a price for their liberty. If the world is sane, if the world is sensible, they will not exact from black men such a price. Only when the world has lost its senses will it compel the black man to wade through his blood to liberty.

Help the U. N. I. A.

Help the Universal Negro Improvement Association to develop Liberia commercially and industrially. Help the Universal Negro Improvement Association to put on the seas of the deep steamships carrying commerce to all parts of the world, and then, the world, realizing your tremendous strength, will open up to black men who have shown a willingness to pay any price for the land of their fathers Africa. Africa is our home. Africa is our home. It does not belong to anybody else. It is our home. It does not belong to anybody else. It is our home.

EQUITY CONGRESS STILL HARD AT WORK

Equity Congress of Greater N. Y., Inc., Charles H. Bailey, speaker, met as usual Sunday, August 3, 1924, at 4 p.m. at the New Lenox Hall, 162 West 125th Street, and continued their serious work of nominating a man for the United States Congress, to represent the people of the 21st Congressional District.

"The beautiful hall was crowded with members, prominent speakers and representatives from other organizations. Addresses were made by the speaker, Charles H. Bailey, Hon. T. Thomas Fortune, Counsellor Abraham Ohenetein, Col. Charles W. Fillmore, Hon. James L. P. Rumble, the prospective candidate, and Mme. Irena Moorman Blackstone.

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400,000,000 NEGROES IN CONVENTION SEND GREETINGS THROUGH THEIR ELECTED REPRESENTATIVES TO HEADS OF LEADING NATIONS OF WORLD

SEEK FAVORABLE SENTIMENT TOWARD PLAN FOR NATIONHOOD IN AFRICA AND FREEDOM FOR BLACK PEOPLES—GARVEY, IN REMARKABLE SPEECH, OUTLINES VIVIDLY PURPOSE OF CONVENTION—THE COMBINED SENTIMENT OF NEGROES THE WORLD OVER GOES OUT TO GOVERNMENTS OF WORLD, ESPECIALLY THOSE INTERESTED IN AFRICA—THE NEGRO DESIRES TO CONSTITUTE HIMSELF A PART OF POLITICAL ARRANGEMENTS OF THE WORLD

NO GRUDGE ENTERTAINED TOWARDS THE WHITE RACE, BUT AFRICA MUST BE FOR AFRICANS—U. N. I. A. ADVANCING A NEW THEORY AND NEW THOUGHT—THE COLOR LINE OF DEMARCATION WILL BE ABOLISHED WHEN NEGROES DEVELOP THEMSELVES IN INDUSTRY, COMMERCE, POLITICS, ART AND LITERATURE

The Race Is Urged to Improve Its Condition—Negroes in New Civilization Will Exemplify the Brotherhood of Man and Fatherhood of God—A New Religion, New History and New Education Will Be Given to Negroes Throughout the World—Logical and Forceful Argument Presented to Show Why Negroes Should Worship a God in Their Likeness, Image and Color

Sunday afternoon, August 3.—At 3:30 o'clock this afternoon, from Liberty Hall, the birthplace of the Universal Negro Improvement Association, where the seed of Negro liberty was sown and the germ of African redemption propagated, the Fourth International Convention of Negroes of the World, at its first session, officially announced its presence to the world by forwarding with the unanimous consent of 6,000 people asembled representing the race in all parts of the world, telegrams and cablegrams to the heads of the leading governments conveying the greetings of 400,000,000 Negroes and seeking favorable sentiment toward their plan of nationhood in Africa and freedom for black peoples in whatever part of the globe they may be found. Those to whom the messages were sent were: Hon. Calvin Coolidge, President of the United States; Ramsay MacDonald, Premier of Great Britain; Sir Eric Drummond, Secretary-General of the League of Nations; Premier Herriot of France, Zaghlul Pasha, Egyptian Ambassador to France and leader of the Nationalist Movement in Egypt; Hon. L. Borno, President of Haiti; Empress Zoaditu of Abyssinia; Mahatma Gandhi, leader of the non-Co-operationist movement in India; His Holiness the Pope of Rome, head of the Roman Catholic Church; Premier Mussolini of Italy, and Hon. C. B. King, President of Liberia.

The meeting opened with a procession consisting of the white surpliced choir and the executive officials of the organization nattily attired in their robes of office, after which the congregation joined in singing the hymn, "From Greenland's Icy Mountains." A few solos were rendered, among which was a song dedicated to the late Prince Robert L. Poston, composed and sung by Mr. Ellenburg, President of the Gary (Kansas) Division of the U. N. I. A. Hon. Marcus Garvey, who presided as chairman of the meeting, then delivered a thirty minute speech, in which he gave a vivid outline of the purpose for which the convention was assembled, elaborating thereon with remarks germane to the program of the movement that created wild enthusiasm and evoked vociferous applause from the audience. Dr. J. J. Peters, president of the Chicago Division, and Bishop George McGuire, delivered brief addresses, after which Mr. Garvey read the telegrams and cablegrams as drafted for transmission to the respective powers. Before doing so, however, he emphasized the fact that this fathering of people represented thoroughly and completely the 400,000,000 Negroes of the world. They were here not by appointment; every delegate who was present and would be during this convention was elected by the 400,000,000 Negroes of the world to represent their interests, and as their representatives we are sending these telegrams and cables out to the world expressing the feeling of those scattered millions.

The telegram and cables were approved in toto with acclamation by the gathering and on motion of Hon. William L. Sherrill, seconded by Hon. G. E. Carter, authorized to be dispatched immediately. They are as follows:

Hon. Calvin Coolidge, President United States, Washington, D. C.

Will Your Excellency please accept the best wishes of the 400,000,000 Negroes of the world through us, their representatives, assembled in international convention? We mourn with you the loss of your son, but pray that you will be strengthened to carry on the great work of leading the American nation that now confronts you. We thank you and your race for the friendship you have shown that portion of our people that forms a part of the nation, and hope that we may speedily arrive at some solution by which the two races may continue to live in peace with each other and become the guardians of liberty, human rights and real democracy.

Fourth Annual International Convention Negro Peoples of the World,
MARCUS GARVEY, Chairman.

Ramsay MacDonald, Premier of Great Britain, 10 Downing Street, London.

The 400,000,000 Negroes of the world send you greetings through our convention. We pray that you and your country will adopt a fair and honest attitude toward Africa and the Negro race. The Negro, like the Indian and Irish, desire unfettered nationhood, and we hope your government will realize that the time for African colonial exploitation has come to an end and a new era of justice to all men ushered in. We ask that you and your countrymen be fair and reasonable to the black race.

Fourth Annual International Convention Negro Peoples of the World.
MARCUS GARVEY, Chairman.

Sir Eric Drummond, Secretary-General, League of Nations, Geneva, Switzerland.

We beg to draw to your attention our petition of two years before the League and the League Council asking for the turning over to us of the late German colonies, to be developed as independent Negro nations. We ask for immediate action on the matter.

Fourth Annual International Convention Negro Peoples of the World, now in session in New York.
MARCUS GARVEY, Chairman.

Premier Herriot, Paris France.

The 400,000,000 Negroes of the world, through our convention, appeal to you and your people for justice. Will France not consider that the time has come to let Africa govern herself? We ask for the freedom of the blacks under your control, and that you be generous enough to help them toward real self-government and not exploitation.

Fourth Annual International Convention Negro Peoples of the World,
MARCUS GARVEY, Chairman.

Zaghlul Pasha, Care of Egyptian Ambassador, Paris, France.

Greetings from Fourth Annual International Convention of Negro Peoples of the World, now sitting in New York. We glory in your victory and success.
MARCUS GARVEY, Chairman.

Hon. L. Borno, President of Haiti, Port-au-Prince, Haiti.

We are in deep sympathy with the indignation of the people of Haiti in the matter of the rape of the country through a forcible occupation by an alien race. We shall work along with the patriots of Haiti to free her from the yoke of exploitation. Long live free and independent Haiti, the pride of the black race of the Western world. Our convention sends greetings to you and the people of Haiti.

Fourth Annual International Convention of the Negro Peoples of the World.
MARCUS GARVEY, Chairman.

Premier Mussolini, Rome, Italy.

Please convey to His Majesty the King and people of Italy our good-will and impress upon them that the 400,000,000 Negroes of the world through us are looking for a change of policy in your African colonial plans. We feel that the time has come for Italy to allow Africa to govern herself and be left alone and not be exploited by foreign races and nations. We trust that you will set a good example by getting your black colonies free.

Fourth Annual International Convention Negro Peoples of the World.
MARCUS GARVEY, Chairman.

His Holiness, the Pope, the Vatican, Rome, Italy.

Will Your Holiness pleace accept the greetings and best wishes of the Negro peoples of the world as expressed through their delegataes and representatives attending the Fourth Annual International Convention of the race now assembled in New York. We pray that your vision of the future be so clear as to enable you to use your influence on a wounded world to treat decently and fairly, politically, socially, industrially and religiously the 400,000,000 members of our race scattered throughout Africa, Europe, Asia and the Americas.

Fourth Annual International Convention of Negro Peoples of the World.
MARCUS GARVEY, Chairman.

Mahatma Gandhi, Ahmedabad, India.

The Negroes of the world through us send you greetings. Fight on for the freedom of your people and country. We are with you.

Fourth Annual International Convention Negro Peoples of the World.
MARCUS GARVEY, Chairman.

Empress Zoaditu, Addis Abbeba, Abyssinia.

Greetings from the 400,000,000 Negroes of the world through our convention now sitting in New York. We hope for you and your country a reign of progress and happiness. Our desire is to help you maintain the glory of Ethiopia. Your expression of goodwill toward us two years ago through your consul-general is highly cherished and we are looking forward to the day when large numbers of us will become citizens of Ethiopia.

Fourth Annual International Convention of Negro Peoples of the World.
MARCUS GARVEY, Chairman.

Hon. C. B. King, President of Liberia, Monrovia, Liberia.

The thousands of delegates attending the opening of the Fourth Annual International Convention of Negro Peoples of the World representing all sections of the Negro race, greet you as the head of the only independent black republic in Africa and trust that you will be so guided during your administration as to reflect the highest credit upon our people. We, the convention, view with alarm and surprise the statement that is circulated by internal and other enemies of our race and attributed to your Secretary of State as touching discriminatory emigration to Liberia. We could not believe that you, the head of a Negro State, could be responsible for doing anything that would tend to dampen the spirit of love that the people of the Universal Negro Improvement Associaation have for you and your country and the effort that they are making to assist in making your nation the pride of the race and a credit to our civilization. [illegible] you live to do the right by our race. God save you and your beloved country is the prayer of our convention.

Universal Negro Improvement Association.

Following are the speeches delivered at the meeting:

HON. MARCUS GARVEY'S SPEECH

Hon. Marcus Garvey spoke as follows: Fellow Delegates and Deputies of the Fourth Annual International Convention of Negroes of the World: We are gathered here this afternoon for important business of state. We are here this afternoon to give expression of our feelings as touching the international outlook—the political outlook—as touching the interests of 400,000,000 Negroes whom we represent at this convention in session. We are here from all parts of the world; we are here from mother Africa, from South and Central America, from the West Indies, from Asia, from Europe and from the 48 States of the American Union. We are here not because it is a holiday—because it is a picnic; we are here not because of any desire to express or to give vent to our emotions, but we are here because we are charged with the duty and the responsibility of a race. We are here because 400,000,000 Negroes are determined to find a place for themselves in the world of men. (Applause.) We are here because of the grand and glorious idealism of Negro nationalism; we are here because we desire to constitute ourselves a part of the political arrangements of the world. We are here because we are determined to enter upon a task, a duty and responsibility of empire building. We are here for what? We are here for the emancipation of 400,000,000 black souls; we are here for the purpose of redeeming 12,000,000 square miles of our motherland Africa. (Great applause.) And as touching that last and most important object—the redemption of Africa—we this afternoon are going to send out our sentiment to the nations and races and governments of the world, especially those that are now interested in Africa.

Africa the Covedted Prize of the World

Africa, as you know, has become the coveted prize of the world, especially the Old World, the old bankrupt world of Europe, the old bankrupt world of Great Britain, bankrupt France, bankrupt Germany, bankrupt Italy and bankrupt Spain—they have all tried to rehabilitate themselves at the expense of 400,000,000 black men and their rights on the continent of Aprica, and we are here this afternoon to let them know that we are coming and we are rising. (Vociferous aplause.) We are coming and rising not only as 200,000 in New York; we are coming and rising not only as 15,000,000 Negroes in the United States of America, not only as 20,000,000 in the West Indian Islands or 15,000,000 in South and Central America, but we are coming as 400,000,000 Negroes the world over. (Uproarious applause.)

No Apology or Compromise

We are coming without any apology and we are coming without any compromise; we are coming with a spiritual determination, Jesus Christ as our leader. We are coming with a political determination, the Universal Negro Improvement Association as our leader. We are coming with an industrial determination gathering together the sons and daughters of our race everywhere; and we are here for the month of August to let our sentiments be expressed, to give out to the world our desires and our wants. We are here as a part of a wounded world—a world still passing through labor; a world in which we must play our part. We have played important parts already in the history of this old world; we made it practically and gave it to others. When others were living in caves, running wild and barbarous we gave them a civilization that they have snatched away from us, and desire to deprive us of, but we are going to build a second and greater one.

Negroes Will Build Another Civilization

We are going to build a civilization on the banks of the Nile that shall never pass away until the Angel Gabriel blows his horn on the final day of judgment. We mean as Englishmen mean to strengthen the British Empire; we mean as Frenchmen mean to strengthen the French Empire; we mean as white Americans mean to strengthen the American Commonwealth; we mean to strengthen the African Empire and strengthen the banner of the Red, the Black and the Green all over the world. (Applause.) We are men; we are no longer dogs and no longer monkeys. Darwin and Huxley and the rest of them speculated about the character and the make up of the black man. For ages they said he was a monkey; then afterward they said he evolved to the point that his tail dropped off. Whether we were monkeys or not, we are full-fledged men now. (Applause.) According to some of us, all of us were monkeys anyhow. We have white monkeys and black monkeys and brown monkeys. (laughter), but we have all evolved now the standard of men, and as men each and every group is making its power and force felt. The white group is making itself felt in the world—and we don't envy them for it; it is their duty and obligation to themselves. It is the white man's duty to strengthen his outposts everywhere. It is the yellow man's duty to strengthen his outposts everywhere, and it is the black man's duty to strengthen his outposts everywhere (applause), and anybody who plants any bushes in our garden is going to get them routed up. Let the white man build his Europe since Columbus discovered it and gave it to him; but nobody ever discovered Africa; Africa discovered itself from the creation.

They tell us that we must have a white America because a white man—Columbus—discovered it; they tell us we must have a white America because the white Pilgrim Fathers laid the foundation of its freedom and independence and its growth. They can not find any such argument to tell us about Africa, for Africa has an argument which is indisputable and which can not be gainsaid; an argument that it gave civilization already to the world when the rest of the world was in darkness. And the white man has been trying to hide that history for ever so long; but we are going to bring him to terms now. He has been writing all the books and placing them in the hands of everybody—from the Bible down to the latest edition of the New York American. (Laughter.) He has been writing everything and telling everybody to read and some of us like Dr. DuBois is reading without digesting.

U. N. I. A. Advancing a New Theory

The Universal Negro Improvement Association is advancing a new theory and a new thought—the Negro shall not swallow anything without digesting it first. We are going to give a new literature to the world, and we are going to write history over and tell the truth about it. We will not blame the white man for writing history as he sees it. It is everybody's duty to look out for himself. It is the white man's duty to tell us about a white God, a white Christ, white angels and a black hell and a black devil and black angels and it is the black man's duty to speak about a black heaven, a black God, a black Jesus and black angels. (Applause.) We are going to let the white man have America; we are going to let him have Europe, but we are going to have Africa, and we are going to let him have his part of heaven, too, with his white God if he wants it; we are going to have ours with our black God and if there is any heaven with only a white God there we are going to find a new one and have our black God there (laughter and applause), because if we stay there too long we will have Jim Crowism and segregation. But we are not anticipating any heaven of that kind; we are only anticipating a broad and liberal heaven to hold all men of all races, of all climes and of all nations.

To Consider Problems Confronting Us

And so during this month we are going to seriously and soberly consider the propositions and the problems that confront us as a people and a race. We want our position clearly defined and understood. We are not assembled as rebels; we are not assembled as a disloyal group of people; we are not assembled as a race of people hating others. No, we are not preaching race hatred. We are preaching the broad brotherhood, the brotherhood of man and the Fatherhood of God. We mean that; we do not only preach it. We mean that, and we understand, too, that the application of that in a material age like this is that if one brother has anything and the other has not, the one who has does not know the other. And the Negro being the brother that has been an outcast for hundreds of years—realizing that we have been made the outcast because of our economic, temporal and material condition—we are going to alleviate that condition in a practical age like this. It can only be done with proper material and temporal progress.

Prejudice on Account of Condition

As we have often said, the prejudice against the black man is not because of his color, not because we are black—the prejudice against us is because of our condition. So long as we remain the menials in the fields of labor and industry, so long will the people of this nation and of the world pass us by, and so long will they find argument to discriminate against us as inferior people. But when we start out to apply ourselves seriously to the development of those things that will interest our men in industry, in commerce, in politics, in education, in art and in literature, there will be no color line.

The Color Line

The world will know no color line where there is a community of interests and a community of progress. When the black man on his own initiative—and mark you what I say, on his own initiative—goes out and strikes in the fields of commerce and industry for himself and develops and becomes one of the progressive entities of the world, not only America but the world will sink and bury its prejudices. When by your own effort you have succeeded in building up a commonwealth of your own wherein your own industries flourish, wherein your own commerce flourishes, wherein your own government expresses itself, then, and then only, will the prejudice of the world pass away as being manifested against us because, as some say, of color—but, we say, of condition.

Improve Your Condition

"Improve your condition," is the keynote of the convention for the month of August; and I tell you this, if we seriously go about that as we intend that you do, it is only a question of another quarter or half century when the color line will pass away in America—will pass away in Europe and in other parts. The Morgans of the future, the Schwabs of the future, the Garys of the future, will know no color line when you have something to show in the fields of commerce and industry. But as long as you constitute Morgan your banker, so long as you constitute Gary your industrial captain and you only a menial worker, so long will they lay down the line of demarcation; but when you in your own commonwealth of Africa have succeeded in building up industries, financial, industrial commercial industries; when you have established your great industrial systems, your Pennsylvania system of railroads, your Grand Central system of railroads in Africa, your great "trust" system and banking system in Africa; when you control billions and billions of dollars in Africa; when you control billions and billions of raw materials in Africa—America and the whole world will come looking for you and will have no line of demarcation. (Applause.)

The black man is going to play an important role in the history of the world in another 50 or 100 years; and that is what we want to impress upon America at this time. Let them lynch us; let them burn us in Georgia and Mississippi—the black man may yet cause someone to be sorry for what he did, because the black man is not always going to remain the tool and the ball to be kicked around. Somebody is crazy if somebody thinks that they can always and perpetually keep down 400,000,000 men as they do when you are ignorant, as the people of India are today; but when you carry education to them you have hell on your hands. (Applause.) And we have been educating ourselves in the school of western civilization for 300 years. Some people do not understand why we so patiently bore the inflictions of slavery. It is for this day. Some people do not credit the Negro with much judgment and with much knowledge of diplomacy. But let me recount to you the diplomacy of the Negro. He is the one that made the world before, and it is he that is going to make the world again.

How the Stranger Was Received

Three hundreds years ago the Negro lived on the banks of the Nile and the Congo and the Niger. He lived under God's beautiful sunshine on the West Coast, knew nobody, interfered with nobody; but one day some stranger appeared and approached him—a stranger strangely apparelled. The African in his condition of innocence, knowing nothing about the man, was not disposed, because of his native diplomacy and his native depth of thought, to oppose this stranger. He reasoned that there was so much strangeness about the individual that he would take no chances in resisting his approach, because he knew not what he brought; he might have brought death to him, and he was just so much afraid of what the stranger was bringing. Instead of resisting the stranger, he welcomed the stranger, and the stranger thought he had an easy mark. The stranger grabbed him and shackled him and he never even resisted. He brought him away four or five thousand miles into a new world, kept him for 300 years, and the stranger said: "What an easy mark! What an easy berth!" But he did not know of the calculation behind the mind of that individual whom he saw for the first time. That individual who took that black man from Africa thought he had somebody as easy as the North American Indian. He knew what he did with the North American Indian, who was so foolish and ignorant that when he saw a stranger and did not know what the stranger brought he started to fight the stranger with bow and arrow when the stranger brought a rifle that could kill several hundred yards away; and the innocent and ignorant North American Indian started to fight the stranger with bow and arrow, when the other fellow was able to shoot him down a mile away.

The African was in the same state of crudeness; he had nothing but his wooden spear and bow and arrow. The stranger came, and he did not know what the stranger brought, and therefore his diplomacy directed him not to resist but to follow the stranger and find out all about the stranger. (Applause.) We followed the stranger for 300 years; we followed him in the cotton fields where he placed us; we followed him in the cane fields where he placed us; we followed him into the public schools and into the high schools; we followed him into the colleges and universities; we followed him on the battlefields—and we feel now that it is time for us to assert that diplomacy that we had 300 years ago. (Applause.)

Diplomacy

We were willing to throw away three hundred years of time to survive for all eternity. (Applause.) Who says the world is coming to a close now? The world has been here for over a million years; it will be here for another million years, and it will be a question of the survival of the fittest, and we will have lived; we will have thrown away three hundred years out of a million or five million years to exist until Gabriel blows his horn, and when we reassemble Ethiopia, when we awaken the glories of mother Egypt, and mother Alexandria and mother Timbuctoo, only God alone will be able to wipe the Negro off the face of the globe. (Applause.)

We are going back to Africa with our native intelligence, native brawn and manhood, and with out latent powers. The world has not seen anything yet. The Negro has hidden his civilization and buried it for hundreds of years, and we will resurrect it. They have tried to search for it, excavating the tomb of Tut-Ankh-Amen, but they have discovered nothing yet. Talk about the African mysteries? They have not seen them yet. The Negro has not yet given to the world that which is in him, and when we start to give to the world it will be for the blessing of the world and humanity. We will give it to the world, not in the language of race superiority and supremacy—we will give it to the world not in the action of jimcrowism, lynching and burning, but in the language of our blessed Saviour, the human brotherhood, the brotherhood of man and the fatherhood of God.

Must Be Fair to Each Other

Who says God did not spare the Negro to teach man how to live? Who says that God did not have an intent behind the inspiration of the psalmist when he wrote, "Princes shall come out of Egypt, Ethiopia shall stretch forth her hands unto God." Ethiopia is stretching forth her hands at this hour telling white men and yellow men that you cannot continue to exist if you will do so selfishly, with a world of discontented men around you, otherwise there will be a repetition of the same thing we have had in history ever since God Almighty said let there be light. We can only prosper—white, black and yellow—when we are fair to each other, and the white and yellow men are crazy if they think they can keep 400,000,000 black men down forever. We have not forgotten to fight since 1914 and 1918. Black men have not forgotten how to die. We died nobly, gracefully and splendidly in the Revolutionary War, in the Civil War, in the Spanish-American War and on the battlefields of France and Flanders. We died to bless the world with human love, with a perpetuation of civilization and Christianity and with the reign of democracy. And after we shed our blood for such sacred principles and for such a noble cause, what did they say to us? You are black. Because of that you cannot rise higher than where you are. We were lynched in the very uniform in which we fought on Flanders field.

Wilson told us it was a fight for democracy, and we believed him, as we have believed his race ever since we came in contact with it. But we are a little doubtful now. And that is why we realize that things have not been so well. Even with our God, as taught to us by the other fellow. We have found out a lot of things since 1914. We have found out a lot of things, not only of our own choice, but because we were forced to. We were forced to analyize this God that we prayed to all the time.

Now, we were praying so long for help, sympathy and salvation, and every year the lynching record mounted. Every year more Negroes were killed and burned and discriminated against. And we searched ourselves and found out that we were worshiping false gods, because God Himself said, "You shall worship no God but me, the God of My image, of My likeness." And we were worshiping a God not of our likeness, and that is responsible for all our sins. We were committing idolatry Because if man is created in the image of God, if man is created in the likeness of God, and I am the son of God, in the name of God, my mother being a black woman, how can I have a white father? (Laughter and applause.)

Well, you may say it is in the physical. But our physical existence is only an imitation and a secondary part of the spiritual. We are all children of the same spiritual God, though spiritual. I stand before you a two-fold creature, a two-fold personality, a physical being and a spiritual being. Now, I cannot reconcile how one part could be black and one part white. I cannot see it. It would be inconsistent with the purpose of the Divine to have me mixed up that way. So it is natural for me to believe that I am man, spiritual and physical, and God the Creator, my God physical and spiritual, must looke like me. And when we start to worship anything other than ourselves, in the image of our God, we only place ourselves worshiping a strange idealism.

Do you know there are millions of Negroes in America and the West Indies whom you could not tell that God is not a handsome, prepossessing white man with a flowing beard? That is the picture. I went up to Pittsburgh the other day to visit the Pittsburgh Division of the association and I stopped with one of our members there. She belonged to the same faith as I, the Catholic faith, and when I was about to leave the house I noticed a picture on the wall. I looked at the picture and called upon one of my secretaries to explain the nature of the picture. What was it? There was a high elevated seat and there was something like a judge's desk, and sitting before this desk was a handsome, prepossessing white man, and his hands rested on the desk like this. On either side of him were two beautiful white women with wings. Below this desk was a white woman, a little child in the middle, a white woman on the right and a white woman to the left, and there was a kind of halo around the head of the little child. I said to my secretary, "Explain this picture." And she explained it as the artist intended. The white man sitting at the desk was God. The two white women on either side were white angels; the woman on the right side was the Virgin Mary, the child below was the Son of God, Jesus Christ. The man to the left was Joseph, the foster father. And that was a colored woman's house. I looked and said, where is the other picture? I turned to the other side of the wall, but the other picture was not there. But the idea was there. The idea was in that home. There was another picture of a hideous, monstrous creature that was the devil, and there were little imps around. Those were the angels of hell. But the artist did not hang that picture. That picture was created in the minds of all the Negroes all over the world and for hundreds of years. They encased that picture in their minds and kept it in their skulls.

What can you expect to accomplish; what can you hope to achieve when your ideal is that of another race? If you make your God a white man, angels white, Christ white, it means you will go to hell as a race created as you are and placed in the world without an idealism of your own. The hour has come for the Negro, like the Mongolian, like the Chinese and the Japanese and the Hindu to worship a God of their own. And the Universal Negro Improvement Association in this fourth International Convention is going to strike the keynote. We will reform the minds of Negroes everywhere. We will give a new religion, a new history and a new education to the four hundred million Negroes of the world. (Applause.)

Dr. J. J. Peters, president of the Chicago division, next addressed the convention. He said he had to present greetings from the Windy City, Chicago. The division was getting along splendidly and they were proud of the Universal Negro Improvement Association.

Reverting to the theme of Mr. Garvey's address, he said, "God is no respecter of persons. Each man created the type of God that answered to his likeness. The Negro has been a compound ass. Personally, no religion appeals to me like my race. Unless you adapt yourself to the materialistic theory, you are doomed forever. I have no love for any country that does not protect, and the country that protects me I don't care who rules that country, whether God, Christ or Mohammed. I believe in justice to all men, but I'll be damned if I have any regard for any country that will not protect me and mine."

Continuing, he said: "I do not expect Weldon Johnson and that type of man to speak for black men. They are working against their economical support when they do that. But we know we can speak for ourselves because our leaders are supported by black men. We must determine our own affairs. White people do not understand us as well as we understand ourselves. Du Bois, Johnson and Pickens! Pickens attempted recently to get a job with the La Follette group. They would not notice him because they would not bother with the Ku Klux Klan issue, because the Ku Klux Klan issue is a white man's issue. You talk about the Ku Klux Klan being opposed to the Jew, the Catholic and the Negro. Nonsense! The Negro has to fight the Catholic, the Jew and the American white man. When Pickens is trying to get a job he goes from one degree of grace to another. He does not believe in the potency of the Negro; he does not believe the Negro can do anything for himself. President Coolidge has told you, and I am glad he has, "Negroes, damn your souls forever, work for yourselves." (Applause.) You must recognize this one thing—this is a world of races. There is no brotherhood of man anywhere in this world. No such animal exists. This is a world where every race is trying to preserve its own virtue, and we have got to do the selfsame thing. And when you read your history you will see that any race that ever amounted to anything had to pay in blood, money and virtue. No prayer, no Jesus, no Mohammed. It was the will and the determination plus the faith within to crush and to die crushing."

"Some of you," the speaker concluded, "do not agree with me. I cannot expect you all to do so. But I want you to use your brains. I am wholly responsible for what I say. I want you to understand that the Negro has reached a point where he must forget his religious bugaboo and go forth like a man; go forth and do as the white man has done and is doing. Do not stop to think that Jesus will do all because your cause is just. We in Chicago are determined to put over the program. We are determined that Africa be redeemed by and for black men, and we will work for its salvation. Nothing is going to stop us. We will attempt to get it, and if we die in the attempt we will go to our graves and be free." (Applause.)

Bishop George A. McGuire next gained the floor. He said he was very grateful to the chairman for giving him the opportunity to address the assemblage for a few minutes. He did not propose to take issue with the last speaker but to say a few words for the other side. Many present would remember his sermon on Friday morning when he showed that in the Negro's hands were the rod of his political destiny, the rod of his industrial and commercial achievement, the rod of financial acquisition and the rod of spiritual freedom. It would be remembered that he stated then that when the Negro was oppressed all he used was the rod of spiritual freedom—he relied on Jesus. Jesus had stood with him and brought him emancipation through the medium of Victoria and Abraham Lincoln. And the Negro could not now afford to throw Jesus overboard. One extreme was as bad as another.

"I stand here," the speaker continued, "to hold up the idealism of religious freedom—that we write our own theology. What is theology? The knowledge which men have of God, whether by revelation, whether by nature or by their own tuition. In the beginning there was polytheism, many gods, a god for rain, a god for lightning, a god for war, a god for agriculture. There was Ceres, the god of grain; Bacchus, the god of wine, and so on down the line. All men were polytheists. Every man had his own god. Afterwards came the idea of a god for every nation. Then from the time of Moses came down the idea of a Universal God, a Father for all men and not a national God. But if the white man is going to emphasize his God and make Him a white God and impress Him indelibly upon the children of my race, if they are going to impress that everything black belongs to the devil and hell, I say, let us today and during this convention rewrite theology. (Cheers and applause.) We are not going to throw God overboard. If they will do it in the Windy City, we will hold on to God here." (Applause.)

Important Notice

TO ALL

MEMBERS, DIVISIONS, CHAPTERS AND BRANCHES

OF THE

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION IN AMERICA

The time has come to return to headquarters all signatures on petitions to be forwarded to the President of the United States and Congress asking for the creation of a Negro nation in Africa for the Negro.

The petitions are now being prepared to be presented. Please send in immediately to Universal Negro Improvement Association, 56 West 135th Street, New York, all filled out and other petition sheets now in your possession.

All members and Divisions that have money in hand for the Convention Fund are respectfully requested to forward same immediately to office of Secretary-General, Universal Negro Improvement Association, 56 West 135th Street, New York.

By order

PARENT BODY U. N. I. A.

THE INFERIORITY COMPLEX IN NEGRO LEADERS

Shown in Many Small Ways—Waiting for White Approval a Besetting Sin—Preaching Forgetfulness of Wrong

'WHITE MAN KIN TO GOD'

(From the Boston Chronicle)

An "inferiority complex" in a man, as we understand the meaning of this expression, is his subconscious feeling that he is not quite so good mentally or morally or physically, or in any number of other ways, as some one else. Moreover, a person afflicted with this complex will soon, or later, betray evidences of its existence, whether he wishes to do so or not. A prominent Bostonian the other day in conversation with a Chronicle editor declared emphatically that he believes 90 per cent of our so-called Negro leaders are victims of the inferiority complex. To prove that he thought himself right, he went on to explain just where certain of our "big" men are surprisingly small, and some of our "brave" leaders" are sorely afflicted with cowardice, in any situation requiring personal sacrifice of any sort.

We believe this gentleman to be right. Conditions which are responsible for the creation and maintenance of inferior complexes in black citizens are plentiful, no doubt, but the test of the mettle comes in their throwing off of the complex or their allowing it to become a life-long, a perpetual incubus. This consciousness of inferiority does not affect the possessor of the complex alone. If it did, there would be little need for concern. But when men in the position of leaders of men, bearing that confidence and trust which the masses unstintedly place in their torchbearers, say and do things which show that they believe themselves naturally inferior to other men, conditions are far from placid. The inferiority complex is evinced in a thousand little ways. The woman who succumbs to the "whiten your black skin" or "reduce your thick lips" advertisement is an unmistakable victim. The man who yields to the persuasive argument of an inner voice to become as white-skinned as possible, then forswear allegiance to his blood relations, is cursed with the inferior complex. He has seen men accepted for the color of their complexion or the texture of their hair so often that he subconsciously resolves that these are signs of superiority. It is reflected in the man who accepts the whites' estimate of him as correct and irrefutable. This person is often found among Negro "leaders."

The phase of the complex evinced here is similar to that which leads one nation to hesitate to render honor to its prophets until another has acclaimed them. This phase was exemplified in the case of Roland Hayes, both with respect to black and white Americans. The two predominating groups tacitly affirmed: "Our opinion is not worth anything in the circles of art; let us wait, in order to learn what Europe has to say." Europe proclaimed Hayes great; America immediately did likewise. White Boston surged through the doors of Symphony Hall, filling every seat, overflowing to the platform; black Boston trickled through the aisles and clung desperately about the edges. "Roland Hayes is a great singer!" chanted the white critic; "all of Europe has acclaimed him. He has sung by command before their majesties the king and queen of England." "Roland Hayes is a great singer," echoed black America, adding, on its own account, "the leading white critics in America say so." Thus did both the white and the black emphasize the existence of the inferiority complex in themselves.

The case of Charles Gilpin also comes to mind. When he played nightly at a small Harlem theatre few were particularly interested. "He's pretty good," a few may have said; "He thinks he's white," others may have supplemented. The inferiority complex in the American Negro compels recognition in its host of two gods—the white man, who is supreme on earth, and who, for obvious reasons, therefore, is more important; and the white man's God, who is Himself described as the whitest of all white men. Thus, further, does the inferiority complex receive its foundation and its sustenance from an unconscious assumption on the part of a great many blacks that because God is white (the white man says so) white must be superior to any color; because the white man is a white man, he is akin to God; he is therefore better than a black or a brown or a yellow man. This is inferior reasoning; it is induced by the inherent possession of the inferior complex.

When a "leader" preaches supineness and contentment with an inferior lot and forgetfulness of wrongs inflicted and the doctrine of running away to save the skin and a thousand other doctrines of the coward, nine times out of ten his behavior is actuated by a deep-seated sense of his own inferiority and a belief in the inferiority of all his kind.

COLLEGE COMPLETES ADMINISTRATION BLDG.

Steady Growth of the Work and Influence of the College Under President W. R. Banks

TYLER, Tex., Aug. 4.—The Administration Building, Martin Hall, which has been in course of erection for six months on the campus of Texas College, Tyler, Tex., has been completed. The new equipment for this building will be installed within a few days. In its donation of $20,000 the General Education Board of New York City is due the credit of the complete furnishing of this building with the very best modern fixtures. The total cost of construction and equipment is $105,000. From the points of construction, appearance, equipment and arrangements, it includes all the features that go to make up a modern school building.

This building will be used exclusively for class rooms and offices. It contains twenty class rooms, ample space for science laboratories, auditorium seating 1,000, library, asembly room, offices and modern sanitary accommodations. It will be heated throughout with steam, electrically lighted and two drinking fountains on each floor with refrigerator connections, making possible ice water during the warm months.

The General Education Board of New York City and the Southern Methodist Episcopal Church (white) have been largely instrumental in making this building possible. The members of the Colored Methodist Episcopal Church in Tyler, Tex., are meeting their obligation and responsibilities on this new building project in a very commendatory way.

The growth and progress of Texas College during the ten years of the presidency of W. R. Banks have been substantial and encouraging. The enrollment has become larger than the present facilities can admit, having turned away more than 200 students last year. There is every indication of a capacity enrollment of the opening day, September 24.

Because of the excellence of the character of the work being done at this well known institution of the State Department of Education of Texas grants State certificates to those who finish the teacher training course.

To meet the demands occasioned by the steady growth of Texas College, Bishop J. C. Martin of Jackson, Tenn., in whose district the school is located, is putting forth every effort to raise $40,000 by December 1, 1924. Judging from the reports coming in from the field, the amount will be raised.

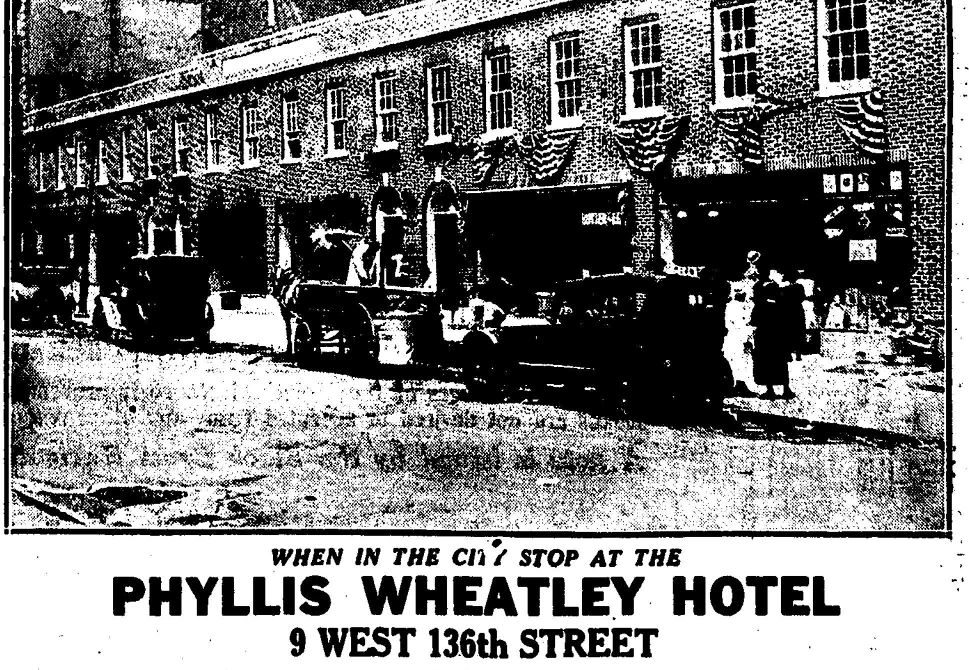
The summer school, the largest enrollment in the history of the school, will close this week. From September 2-12 there will be held a ten-day ministers' institute for the ministers of the Colored Methodist Episcopal Church West of the Mississippi River. This school is made possible by the mission board of the Methodist Episcopal Church South (white), which pays all of the traveling expenses of those who attend and furnish able instructors and lecturers of both races. More than 300 ministers will be in attendance.

Jews to Hold Conference

Post-war conditions affecting Jews in Europe will be considered at a conference of delegates from various countries at Carlsbad, beginning August 1[illegible]. The conference will be under the auspices of the World Jewish Relief Committee, with headquarters in Paris.

The American Jewish Congress, of which Dr. Stephen S. Wise is president, will send to the conference Max D. Steuer, Judge Aaron J. Levy and Dr. A. J. Rongy, all of New York; Judge Hugo Pam of Chicago, and Judge William S. Lewis of Philadelphia.

Another conference will be held in Carlsbad on August 25, which the American delegation will also attend. This is the Conference of the Committee of Jewish Delegations. It will deal with problems affecting the rights of minorities in Eastern Europe as guaranteed by the Treaty of Versailles.



THOUSANDS THRONG LIBERTY HALL AS FOURTH INTERNATIONAL OPENS WITH IMPRESSIVE SERVICE

DR. GEORGE ALEXANDER McGUIRE, PRIMATE OF THE AFRICAN ORTHODOX CHURCH, IN BRILLIANT SERMON, STRIKES A KEYNOTE THAT MAKES DEEP IMPRESSION ON VAST AUDIENCE

"What Is That in Thine Hand?" He Quotes for the Negro, and Expounds in Masterly Fashion

THE ROD OF POLITICAL DESTINY, OF INDUSTRIAL AND COMMERCIAL ACHIEVEMENT, OF FINANCIAL ACQUISITION AND OF SPIRITUAL FREEDOM IS IN THE NEGRO'S HANDS—THE ROD OF THE U. N. I. A.

At 10 o'clock, precisely, divine service started. The U. N. I. A. band, under the direction of Bandmaster Arnold J. Ford, struck up the well-known air, "O Africa, Awaken," and the procession wended its way, slowly but solemnly, toward the platform. The order of the procession was as follows: Members of the African Legion, Black Cross Nurses, the U. N. I. A. choir, two Acolytes carrying chandeliers, the Crucifer, the Torch-bearers, Rev. J. C. Millington, curate of the Church of the Good Shepherd, bishop's chaplain; Archdeacon George S. Brooks, African Orthodox Church; His Grace Archbishop McGuire, Celebrant.

Next came the high officials of the association, as follows: Mrs. A. J. Robertson, First Assistant Lady President of the New York Division; Hon. Geo. Weston, First Vice-President, New York Local; Hon. E. E. Elligor, Intoner; Hon. R. Van Richards; Hon. Percy L. Burrows, Assistant Secretary-General; Hon. T. Anderson, Minister of Labor; Hon. Levi Lord, Auditor General; Hon. C. S. Bourne, High Chancellor; Hon. Marcus Garvey, President-General and Provisional President of Africa.

Arrived on the platform, the choir and congregation sang the hymn, "Shine On, Eternal Light" after which the opening prayers of the service were recited by Rev. Mr. Elligor, the various units having been reviewed and seated. The congregation responded devoutly and heartily to all the exercises and there was evident a feeling that all realized the solemnity of the occasion. Psalm 95, "Exaltabo De' Domine," was sung by the choir, seated by the congregation, who were provided with a printed program of the service. Hon. Percy L. Burrows read a lesson from the Holy Scriptures, which was very appropriate for the day's exercises. "Jubilate Deo" (Ps. 100, "Be joyful in the Lord," etc.) was next sung by the Celebrant, Archbishop McGuire, the responses being made by the choir. In this, special reference was made to the aims and objects of the association, and in the collect special mention was made for the President-General, the Potentate, the Honorable Executive Council and all others who were assisting in the work of the organization. The Universal Negro Ritual was also recited and this part of the service was concluded by the further recital of special prayers suitable for the occasion and the object of the gathering by Chaplain Elligor.

A sacred item by the Harmony Four was next announced, and, after this was executed, Mrs. Weston sang a solo with great telling effect.

His Grace Archbishop McGuire, of the African Orthodox Church, then delivered a sermon.

At the conclusion the choir rendered an anthem.

The President-General then announced the taking of the collection. This was done while the band struck up a martial air.

This concluded, and a special thank offering having been made, the President-General declared that His Highness the Supreme Deputy and Acting Potentate Hon. G. O. Mark will solemnly declared the Fourth International Convention of the Negro Peoples of the World formally opened.

Declaring the Convention Open

The Acting Potentate then ascended the rostrum and said: "As you are aware, I is absent at the Potentate. I fill to my lot, as Supreme Deputy, to do what he would have done on this occasion. On the program you will find that an address should be delivered by the Potentate, but, owing to the lateness of the hour, we are obliged to postpone that address until Monday. I therefore declare officially opened the Fourth International Convention of the Negro Peoples of the World."

The President-General then made several announcements as to the afternoon's program, which included the parade.

The Universal Ethiopian Anthem was next sung by the convention, accompanied by the band. The procession retreated from the platform and marched, while the congregation remained seated, to the robing rooms, to the tune of the hymn, "God Bless Our President."

The service, which was memorable in several features, was concluded at about 12 noon.

DR. McGUIRE'S SERMON

Bishop McGuire said: I take my text from Exod. IV, 2: "And the Lord said unto him, What is that in thine hand? And he said, A rod."

The cry of a people held in bondage for centuries had reached the throne of Justice and Mercy, and He that sat thereon remembered His promise to their forefathers that He would make of their posterity a great nation. The time for fulfilment had come, and the man to act the role of deliverer had for many years been undergoing training unknown even to himself. He is at this time a refugee, serving as the chief shepherd of the flocks of an Ethiopian patriarch in whose employ he had been for forty years, and one of whose beautiful daughters he had married. One day, as this man, Moses, is feeding Jethro's sheep on the slopes of Mt. Horeb, there comes to him a most convincing call to a divine commission. Out of a burning acacia bush, the leaves of which remained unscorched, the Voice of the Eternal addresses him, saying, "Behold, the cry of the children of Israel is come unto me, and I have seen the oppression wherewith the Egyptians oppress them. Come, now, therefore, and I will send thee unto Pharaoh that thou mayest bring forth My people out of Egypt into a land flowing with milk and honey. Go and gather the elders of Israel and tell them that I, the God of Abraham, Isaac and Jacob, have sent you to deliver them."

What Is That in Thine Hand?

Moses accepts the commission, but he asks for credentials—some evidence of his power and authority, for, says he, without this "they will not believe me, nor hearken unto my voice, for they will say, 'The Lord hath not appeared unto thee.'" "What is that in thine hand?" is the question which Jehovah puts to him. "What is that in thine hand?" Moses answers. "A rod." "Cast it on the ground," commands Jehovah. Moses obeys, and instantly the rod becomes a wriggling serpent, and Moses flee from it. "Put forth thy hand and take it by the tail," is the next command, and again Moses obeys. He seizes the reptile, which immediately is converted into a rod. For long years Moses had carried that shepherd's rod to perform the ordinary duties of his office. But that stick of polished desert wood has now, by supernatural endowment, become possessed of a mysterious potentiality. "Take the rod of potentiality with you, and with it signs and wonders." So commands Jehovah. Henceforth the shepherd of sheep is transformed into a rod of authority and freighted with mysterious forces that would cause even the forces of Nature to halt in their established course. It had now become a thing divine, an instrument consecrated by Deity and placed in the hands of humanity to solve the crucial problems and simplify the difficult situations of a people seeking liberty, life, peace and happiness in a land and government of their own.

Sun of Spiritual Power

Returning to Egypt, Moses carries his rod, which he now styles "the rod of God," and in all his conferences with the elders of Israel and interviews with King Pharaoh he bears in his hand this outward and visible sign of his inward and spiritual power. Let us note the use of this rod on two important occasions in the career of Moses. Let us in imagination be distant spectators of that acute and critical situation in which the Hebrews found themselves when they reached the Exodus. A mountain to the right of them! A mountain to the left of them! The Red Sea before them, and the Egyptian army thundering onward behind them. Escape is impossible. Each speeding moment brings the enemy nearer—the whirling chariots, the flying cavalry. Destruction imminent, the Hebrews are seized with panic and hurl at Moses the shafts of their bitterness, saying, "You God-sent leader, were there not graves enough in Egypt that you should bring us here to be massacred, our bodies to decay and our bones to whiten in this desert? Fine leader you are!"

Supervision to taunt and ridicule, this natural leader of men, in sublime tranquility, stands before them with his rod in one hand, while he raises the other and with Commandingly emphatic silence the cowardly mob. "Fear not," says he; "stand still and see the salvation of God. These Egyptians which ye see today ye shall see no more forever. Hold our peace. Jehovah shall fight for you. Stand still and see." Immediately Moses gets into communication with God. Prayer is his one asset, and insofar he sends up his appeal. Quicker than by radio, the answer comes flashing back through the immense expanse of ether. "Moses, wherefore cried thou unto me? What is that in thine hand? Have you forgotten so soon its powers? Speak unto the children of Israel that they go forward. Point your rod over the sea and divide the waters." The sequel of this narrative we are all familiar with.

Blaming the Leader

Let us note another occasion as the people encamp at Rephidim to discover in great consternation that there is no drinking water in the district. As usual, the leader is to be blamed for all vicissitudes even though they be "acts of God." Perishing from thirst, the people assail Moses, becoming violent and threatening his life. "Find us water at once that we may drink. Hast thou brought us out of Egypt to kill us, our children and our cattle with thirst? Find us water or we shall kill thee first." As they approach him menacingly with stones, Moses, rod in hand, falls upon his knees. "O Lord God," he cries, "what shall I do unto this people? They be almost ready to stone me." "Moses, arise; stand on your feet," is the answer. "What is that in thine hand? Is it not the rod that divided the sea? Proceed at once to Horeb, smite the rock there, and the water shall come forth as a river to quench the thirst of man and beast."

Contempt for the Scoffers

Fellowmen of the Negro Race, pursuant to the call of the President-General of the Universal Negro Improvement Association and African Communities League, you have assembled in this historical edifice for conference during the thirty-one days of this month of August on vital matters pertaining to our blood-kin everywhere. With calm determination and firm resolution you face today the task. But in this throng all are not friends and sympathizers. Scoffers are here. Doubting Thomases are here. Calamity howlers are here. These groups I shall treat with the contempt of silence. Let this sermon be a buttress to the confidence of the overwhelming majority, whose hope in the ultimate success of this movement remains unshaken. Let me summon, as it were, four such stalwart ones and as each stands before you put to him the question of the text, Negro, what is that in thine hand? The first replies, "The Rod of Political Destiny." Negro, what is that in thine hand? The second replies, "The Rod of Industrial and Commercial Achievement." Negro, what is that in thine hand? The third replies, "The Rod of Financial Acquisition." Negro, what is that in thine hand? And the fourth replies, "The Rod of Spiritual Freedom." They are correct. Within their hands they hold the dynamic combination by means of which the aims and hopes and aspirations of this noble Race are to be realized. May we not with profit consider each of these answers—each of these factors in the multiplex? Negro, what is that in thine hand?

The Rod of Political Destiny

Destiny does not imply a blind fate. Destiny is that which is so well expressed in the well-known lines "There's a Divinity that shapes our ends, rough-hew them how we will." It is destined by Divinity that in a nation and government of his own, shall enjoy liberty and happiness with a civilization and religious worship of his own, without hindrance from any other race or government. Whence came this doctrine, this political faith which has seized the people of our group during the last seven years? It came from the brain and heart of a man who called into existence the Universal Negro Improvement Association. Some claim that Marcus Garvey was the original thinker of the idea of "Africa for Africans." As for that, none but the Omniscient knows who was the first thinker along this line, but all the world knows that the original doer is the man under whose leadership we are gathered, and who has won a thousand times more converts and followers than any other Negro leader. Read the constitution which has gone into effect in Africa in 1918, and which the First International Convention of 1920 approved and ratified.

Read the Constitution

Among the aims and objects, what is the one outstanding political destiny of this race? "To establish an universal confraternity among the races; to promote the spirit of pride and love; to assist in civilizing the backward tribes of Africa; to assist in the development of independent Negro nations and communities; to establish commissionaries and agencies in the principal countries and cities of the world for the representation and protection of all Negroes irrespective of nationality." My fellow men, I suggest to you that the mind which evolved that political program is the mind of a genius. I suggest to you that the hand that wrote it is the hand of a master. Render unto Caesar the things that are Caesar's. We come today not to bury Caesar, nor to magnify his faults, but to pay tribute to Caesar for what he has planned and what he has done for Rome and Romans. When in August, 1920, we accepted that constitution we officially notified the world we had taken in our hand the Rod of our Political Destiny. But we did not rest our case upon our statements in the constitution.

Declaration of Rights

During that same convention, in this hall, which then and there became our "Cradle of Liberty," we issued our Declaration of Rights to the Negro, what is that in thine hand?

THE ROD OF INDUSTRIAL AND COMMERCIAL ACHIEVEMENT

Among the aims and objects of this association as outlined in the constitution you will discover this, "To conduct a world-wide commercial and industrial intercourse for the good of the Negro people." That was the reason why our founder organized and incorporated the African Communities League, which should foster our commercial and industrial interests, in conjunction with the Universal Negro Improvement Association, a social, benevolent and educational society for the general uplift of the Negro peoples of the world. That was the reason for the Negro Factories Corporation. That was the reason for a Ministry of Labor and Industry. And for our commercial development a merchant marine is an indispensable and vital factor. We must have ships, we must have ships. If one venture fails, we must from the lessons gained by experience, struggle on until the Negro shall stand upon the high seas and participate in international traffic as navigation and trading company, not only to link in commerce our scattered groups, but to win our share of the marine business of the world.

The Pride of Nations

Ships are the pride of every nation. Ships are bulwarks of Britain and the protector of America and Japan. No scheme of colonization planned by this organization can become effective without ships. And in connection with the establishment of independent African communities and colonies, the task is one for which the Negro from the West Indies is peculiarly talented. For it was who supplied the brawn and much of the brain in the construction of the Panama Canal. He it was who, in Cuba and Central America, in the employ of the United Fruit Company converted the howling wilderness and dismal swamps into thriving tobacco, central factories and fertile fields of sugar cane, oranges and bananas. What he has done for others he can do for himself, and we look forward to the time when public buildings, theatres, churches, institutions of learning, docks, bridges, tunnels and railroads will be erected by him in our own African communities and colonies. There is no engineering or architectural work needed which you Negroes cannot perform, and I tell you hold yourselves in readiness for future service. Meanwhile, it is our bounden duty to lay secure foundations at our central seat of operations.

Strengthen Our Stakes

The great British Empire, upon whose flag the sun never sets, and whose drumbeat is heard around the globe, has fortified England, the center, the mart and metropolis, the seat of government of her world wide possessions and interests. While "Africa for Africans" is both our hope and inspiration, we must strengthen our stakes so as to lengthen our cords. Our Association must drive firmly its tentacles into every Negro center, at headquarters, here in Harlem, here in the United States, and then lengthen its cords to the African communities in the Motherland.

Negro, what is that in thine hand? The Rod of Commercial and Industrial Achievement. Stretch it forth, and like a magic wand you will bring cities out of deserts, cover the seas with ships, and dot the plains with factories. I submit once again the question, Negro, what is that in thine hand?

The Rod of Financial Acquisition

It is evident, my fellowmen, that our political destiny and our commercial enterprises require an accumulation of capital, and, as the number of our money barons and captains of finance is almost negligible, it is to the great mass of our people that those intrusted with the execution of our program must turn so that by welding into one gigantic whole, the innumerable small gifts, loans and investments, they may hereby capitalize and operate the several departments. In this polyglot nation there is no group which, in proportion, wastes such tremendous sums of money as those which Negroes squander in luxury, frivolity, speculation and unsound investments. The waste is well-nigh criminal. The Universal Negro Improvement Association has been advocating the conservation of our funds for racial progress, and for the solution by ourselves of the problems which confront us, and in this way millions of dollars have been raised and expended in preliminary work and costly experience. During this period, Negro business men of Harlem have prospered. Operators of real estate and holding corporations in this city openly acknowledge that their success during the last five years has been largely due to the successful stimulus given by its organization. Such are not the men who seek its destruction, for they possess enough business acumen to capitalize its spirit of race consciousness and convert it into an asset.

Who Are They?

Our would-be destroyers are those demagogues who receive their 30 shekels of silver for the commercializing of racial discriminations and misfortunes who perceive their means of livelihood, somewhat like that of Demetrius, the Ephesian silversmith, threatened by the success of this movement, and, therefore, declare war to the bitter end, employing every implement at their command, however foul or diabolic. While much has been done to conserve Negro money for Negro enterprises, this is but the beginning. Think of the large sums of money which Negroes put annually into life insurance controlled by the other race! Think of the enormous deposits made by them in the white banks of New York to be loaned to white business, while Negro business is almost consistently refused loans from the deposits of the race!

Link Your Dimes

Fellowmen, link up your savings. Link your dime with every other Negro dime, link your dollar with every other Negro dollar, even as our Jewish friends do. You have in your hand the Rod of Financial Acquisition. Astor, Carnegie and Rockefeller used that rod, starting out with less wages and a smaller income than many of you, yet they amassed fortunes and built up great enterprises. Down in British Honduras a black man, a deceased and honored member of this Association, Sir Isaiah Morter, proved beyond semblance of doubt that even outside the United States it is possible for humble Negroes to attain financial distinction by making use of the opportunities of their environment. Morter, like Moses, had a rod which he skillfully polished and used with powerful effect, leaving behind him a fortune requited to be about half a million dollars. All honor to Isaiah Morter, and still greater honor in that in his last will and testament he bequeathed the bulk of his estate to the Universal Negro Improvement Association. When an individual of his code, calculating type, a man unmoved by passing sentiment or wild emotion, deliberately wills thus the major part of his earnings of an eventful life, it is evidence that his knowledge of the race's firm grip upon the new Negro, we see in it the only solution by which the full salvation of this race is to be reached. At this solemn moment, when we revere the memory of Sir Isaiah Morter, I must earnestly urge you, one and all, to emulate his patriotic generosity. Donate, lend, invest during your lifetime, but see to it that in your last will and testament you provide, to the extent of your ability, a legacy for this movement, or, what is equally good, take out an insurance policy making the Universal Negro Improvement Association the beneficiary. "Negro money for Negro development,"—note that well, mark it, learn it and inwardly digest it. And now I shall present my text in its last phase, Negro, what is that in thine hand?

THE ROD OF SPIRITUAL FREEDOM

This was the original rod in the Negro's hand, and for a long time following his emancipation he held on to it as though it were his peculiar monopoly. It had served him as a prop during the period of enforced servitude to the white man. A slave in body, he nevertheless felt free in soul, since none could deny him the solace of religion. More religious by nature than other races, Negroes neglected their political, industrial and commercial interests to sing "I'm so well, it is well with my soul." They lulled themselves into tranquil slumber with the opiate of religious expectation, and in their spirituals and melodies chanted of heaven—"I want to go to heaven when I die to hear Jordan roll."

Shun Extremes

It has taken the race a half century to discover its error. But in endeavoring to correct it we have failed to remember that two wrongs never can make one right. Instead of striking the golden mean between the two extremes, we have allowed the pendulum to swing far from one extreme in the contrary direction, proclaiming religion to be a menace and stumbling block to the Negro. Yet many who thus presumptuously and perniciously advocate the abandonment of Negro churches and Negro ministers, are foremost in seeking the use of Negro churches and the co-operation of these same ministers. Let it be understood, once and for all, that no constructive program for the Negro can be effective which underestimates the hold his religious institutions have upon him. The material without the spiritual is as bad as, nay, worse than the spiritual without the material. We must have the anchor of religion, but we must make certain that it is what we consider conscientious for us as Negroes. That is what is meant by that object in our constitution, which reads,—"to promote a conscientious spiritual worship among the native tribes of Africa." Implying, of course, that we shall first promote it among ourselves. That is what is meant when in our Declaration of Rights we demand "freedom of religious worship." This means freedom in our theology, freedom in our ritual and freedom in the control of our ecclesiastical organizations. We demand the exercise of a conscientious, spiritual freedom for the reason that spiritual freedom is the basis of all other freedoms. "Ye shall know the truth, and the truth shall make you free." And in the exercise of this spiritual freedom we claim the right to set forth theology as we understand it.

Why Is God White?

If God be our Father, and we bear His image and likeness, why should we not teach our children that their Father in Heaven resembles them even as they do Him? Why should we permit the Caucasians to constantly and indelibly impress upon their youthful minds that God is white? Why should not this race, which bore the Cross of the Man of Sorrows up Mount Calvary and has borne it ever since, not claim Him as their own, since He carried in His veins the blood of Ham as well as the blood of Shem? Is it on record that at least two of His ancestors were of Hamitic descent. One of these was Tamar, mother of Pharez, the son of Judah, and the other Rahab, mother of Boaz, the great grandfather of David. Pharez and Boaz both had Ham's children as mothers, and Jesus was a lineal descendant of both. If the Man of Sorrows lived today in Dixie with his pedigree known as it is, the color line would be drawn against Him. Why may we not write the facts down in our theology? And what is true of Our Lord is true also of His mother, for she also was descended from these two daughters of Ham. When, therefore, our Negro artists, with brush, chisel or otherwise, portray the Madonna for their race, let them be loyal to truth, and present us the Blessed Virgin Mother and her Most Holy Child in such manner as to reveal both the Hamitic and Semitic blends. No longer must we permit white religious "pastors and masters" to hold us in spiritual serfdom and tutelage. Their regime has remained unmolested far too long.

Artillery to Dominate

As the emissaries of their government and their capitalists, white missionaries have employed Christianity as propaganda to subjugate, and artillery to dominate, our race in Africa and the West Indies. They have defiled the religion of Jesus Christ and made it the harlot of their lust, avarice and ambition, and the time has now come when we must stand squarely in their pathway and call, "halt." Negro, what is that in thine hand? It is the rod of our spiritual freedom. Refute to have your children taught any longer the white man's catechism which requires them to "submit myself to all my betters, and to order myself lowly and reverently." Fellow men, if you did not realize it before, realize it now, that only Negro pastors and bishops can be true Shepherds of Negroes. Some white ministers pretend and some few try to be, but they just simply cannot.

In our convention of 1921 this association passed a resolution indorsing all religious bodies under Negro control, and I trust that all our loyal members will act accordingly. The Universal Negro Improvement Association has never, and will never, indorse churches under white control. Whether we be Methodists, Baptists, Episcopalians, Romanists, Jews or Mohammedans, we must see to it that Negroes are in control and set up for ourselves.

Because, through this association I have been and all, to emulate the Apollos, Apollos whom I served for a quarter of a century have written up in their journals that I was the leader of a movement of which I am the leader as a by-product of that queer movement among Negroes known as Garveyism, and have execrated me, to continue in their own words, for "leading away his race from the church"; that is, the Anglo-Saxon Church. And my colored brethren whom I have left behind, not having yet seen the light, have heaped ridicule upon me, conferring upon me the mock title of "High Priest of Garveyism." To all of which I simply say, "Amen, so let it be."

Spiritual Slaves, Never!

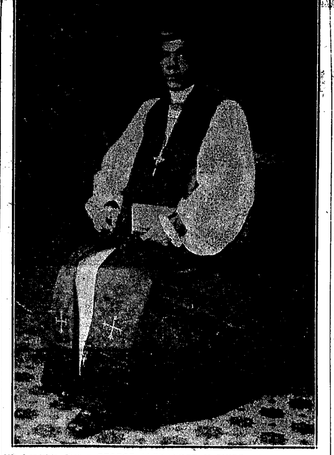
George Alexander McGuire, what is that in thine hand? It is the Rod of Spiritual Freedom divinely given to me with a commission, and while I have breath I shall continue to urge Negroes of spiritual slave has not yet caught its spirit, for this movement is pre-eminently a spiritual movement." I take no credit for this description. The phraseology is that of the founder himself. In making his masterful defense in the District Court of the United States, June, 1923, pleading not so much for his personal liberty, but with fervid and inspired eloquence advocating that his race be given the opportunity to work out its own salvation—advocating with that earnestness which marked Abraham's plea for Sodom and Gomorrah, Moses' plea for Israel when Jehovah would have destroyed them, or Esther's plea to Ahasuerus when Haman planned the extinction of her race—in making this defense the Hon. Marcus Garvey not once, nor twice, but several times, declared that the Universal Negro Improvement Association is a "spiritual movement."

Garvey Before the Jury

As I sat and listened for three hours, thrilled by the sublime effort of the superman, I discovered a few Negroes whose cynical smiles proved them unworthy to be numbered among this race, smiling at such a moment and occasion, and in addition, I saw a few at their effrontery as much so as at the touching words of the orator. That scene, that appeal, and that man as I saw him then, shall never fade from memory's page. But of the tens of thousands of words which the speaker uttered, this is the sentence which has since echoed and re-echoed in my ears "Gentlemen of the jury, this is a spiritual movement."

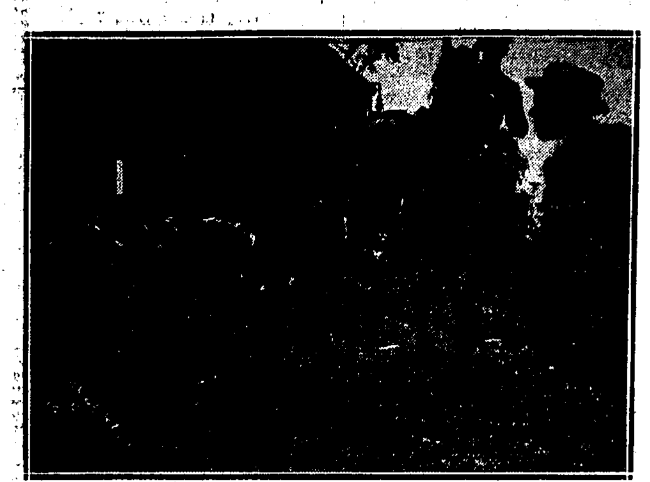
Negro men and women, either this is true, or not true. Do you believe with the founder, that the Universal Negro Improvement Association is, and should be, a spiritual movement, not only in verbal characterization but in actual operation? If you do, say so now as emphatically as he has done, and endeavor in this convention to spiritualize it more and more. The Jews made

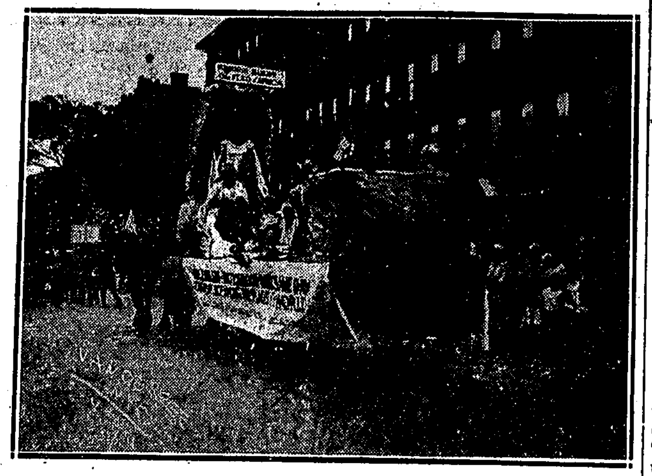
(Continued on page 13)

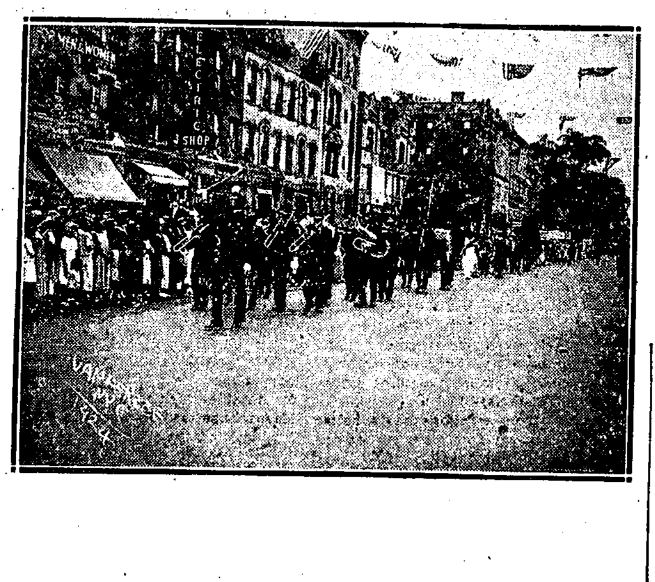


His Lordship Bishop GEORGE ALEXANDER McGUIRE, who preached the opening convention sermon at Liberty Hall, Friday morning, August 1.

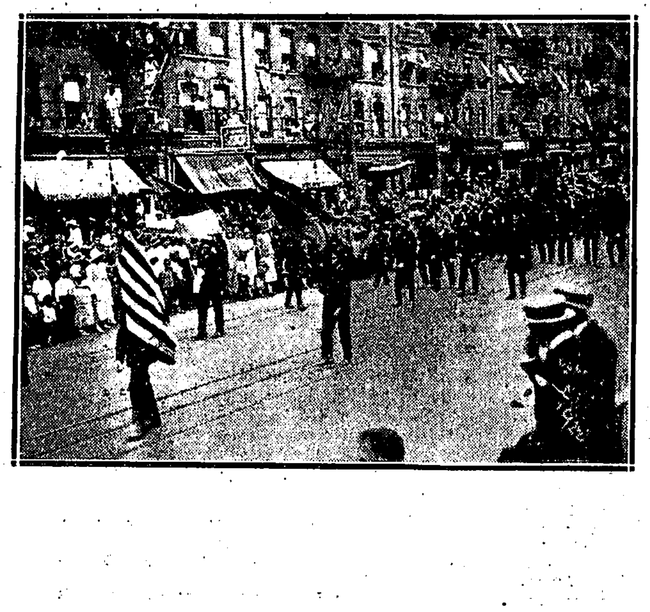
SOME STRIKING SCENES IN CONVENTION PARADE

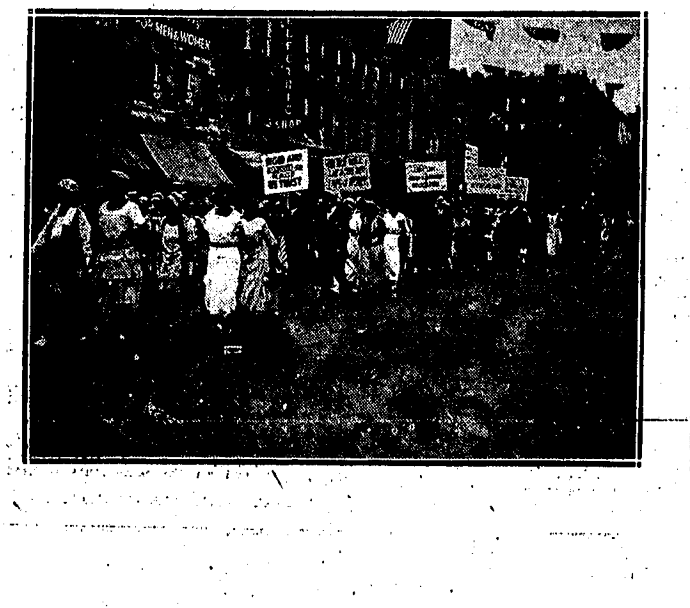







WHITE RACES CLASH IN THE OLYMPIC GAMES

Rivalry and Bad Blood Threaten International Relations and Life of the Games

From the New York "Sun"

While American lovers of sport in the United States have been busy counting the successes of their athletes, the London newspapers have been counting the distressing episodes at Paris showing poor sportsmanship of crowds or individual performers. And one of them concludes that "it has once more been demonstrated with dreadful clearness that the games aggravate international bitterness instead of soothing them."

It is a discouraging comment after twenty-eight years of international competition. Perhaps it is sound. Those on the other side of the Atlantic can judge with difficulty of what happens at French athletic fields. Yet certain considerations seem to oppose the conclusion the English writers have reached.

The first is that the English are looking at an experiment in sport from the standpoint of those who have worked out something relatively permanent. Good sportsmanship is almost born in the British blood; it is simply outside the experience of many other nations. These are taking up tennis, running and football for the first time in their history, and crowds assemble to watch the sports for the first time. Both performers and spectators have consequently had their desires more in mind than their manners. Yet it is a question if the French, for instance, have not learned a great deal this year. The behavior of the crowd at the Olympic tennis final was said to be very creditable. It may have showed the effects of protest against partiality on other occasions.

In a similar way there must be an interchange of ideals of conduct among performers from dozens of nations until something like an international ideal has been established. The Latin point of view is somewhat different from the English and the American, but the two are already close together, and evidently getting closer.

Finally, what of the increasing participation of nations in the Olympic games? If a failure in international sport has been registered "once more," why is it that despite supposed failures in the past the popularity and significance of these four-year meetings have increased until this year finds forty-three nations competing and the individual contestants numbering thousand on thousand? Despite the very real irritations incident to the games there must be something attractive to the world about the Olympic athletic festival. Does not its very growth give a certain promise of success, or is it doomed while the interest in it mounts and the breadth of it increases?

This would be calamity indeed. Nor, on soberer reflection, is it likely to appear to the contesting nations that they will gain in happiness of relation, one to the other, by running away from the simplest and most pleasant of relationships? If nations cannot play together, it is hardly to be expected that they can associate in more serious activity.—Yet that they can is their hope and their necessity.

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

EL'PORVENIR, SP. HOND.

Mrs. H. Pollard of the El'Porvenir Division of the U. N. I. A., No. 697, gave an entertainment on Sunday, July 13, which was a decided success. The program was nicely selected. The members who took part in the program were: Mrs. Roulet, Mrs. Hyde, [illegible] Westby.

[illegible] president, Mr. T. A. Sinclair, being absent from the meeting, Mr. H. L. Ivey presided. The meeting was conducted in the usual manner, prayer being offered by the chaplain, after which the following program was rendered:

Processional hymn, "Shine On, Eternal Light"; verses from ritual; opening ode, "From Greenland's Icy Mountains"; prayer from ritual; hymn, "Blest Be the Tie That Binds"; Scripture reading; prayer; chairman's address; chorus, by all, "Marching On"; recitation by Master Clive Westby; trio, by Mrs. Roulet, Hyde and Pollard; recitation by Master Edgar Westby, It Can't Be Done"; duet by Mrs. Roulet and Mrs. Hyde, "Only Remembered"; recitation by Mrs. Westby, "Go Forward"; solo by Mrs. H. Pollard; recitation by Master Ernest Westby, "Duty Is Everywhere"; collection, "Onward Christian Soldiers"; address by Mrs. Roulet; recitation by Miss Alexandria Webster, "Let's Put It Over"; song, "They Shall Run and Not Be Weary"; recitation, Miss Alva Velasques; address, Mr. R. Jackson; address, Mr. Jeremiah White; closing address, Mr. T. A. Sinclair; Ethiopian National Anthem; closing—Doxology.

LONDON, ENGLAND

On Sunday evening, June 22, the members and friends of the London Division of the U. N. I. A. assembled at the Public Hall, Barking road, Canning Town. The meeting commenced at 7.30 p. m. with the singing of "From Greenland's Icy Mountains," followed by prayer by the master of ceremonies, Brother J. Best. The officers present were Brothers F. Bishop, president; J. Best, vice-president; A. Timothy, secretary, and J. Williams, treasurer.

There was an excellent program rendered as follows: Reading of preamble by Brother J. Williams, followed by the singing of Hymn 114. The front page of The Negro World was then read and duly commented on by the president of the division, F. Bishop, who thereby evoked great applause. Mandolin solo, Secretary, Brother A. Timothy; address, by Brother J. Best; address, by Brother F. Bishop, "The Past and Present Leadership"; address, by Brother H. Hart; address, by Brother Timothy.

The president then offered a vote of thanks to his brother officers, members and friends for their co-operation and support. The meeting was brought to a close by the singing of the Ethiopian national anthem, accompanied by Brother A. Timothy on the mandolin.

REPORTER.

FRANCISCO, CAM., CUBA

The usual weekly mass meeting of the Francisco Division was called to orded by the chaplain, Mr. A. S. Brown, at 7.30 p. m., July 20, 1924. The opening ode was sung, with the repetition of the universal motto, "One God, One Aim, One Destiny." Address by the chaplain, "O Lord, I Am Oppressed." The chaplain kept his audience spellbound for one hour. The acting president then took the chair and based his subject on "Faith," which was listened to with rapt attention.

The following program was rendered: Address, "What Are We Thinking?" by Mr. Joseph Reid; solo, Nurse Velvett; address, by the chairman of the trustee board, Mr. C. Budhai, "Choose This Day Whom Ye Will Serve"; solo, Mrs. James; Miss Gladdis Hermit, 'Do Your Little Bit"; address, by Mr. Hamil, "What Man Has Done"; solo, by the chaplain, "How Sweet."

At the end of the program two new members enrolled. The meeting was then brought to a close by the singing of the Ethiopian anthem.

CHRISTOPHER ISAACS,
Reporter.

IMPORTANT NOTICE

TO ALL DIVISIONS and CHAPTERS OF THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION, ESPECIALLY THOSE LOCATED IN THE REPUBLIC OF PANAMA:

This is to officially inform you that the Parent Body of the Universal Negro Improvement Association and African Communities League has revoked the charter of the Colon Division No. 18, and has advised the president, Mr. Wm. A. Brooks, and his associates, notably C. A. Reid, John Pilgrim, and Maude Betty, to cease operating in the name of the Association.

We beg to advise the public not to have anything to do with these people if they approach you posing as representatives of the U. N. I. A.

PARENT BODY.
56 West 135th Street, New York City
April 4, 1924.

NOTICE TO DIVISIONS

The Divisional News Department is asking the cooperation of the officers in the sending in of divisional news.

The following conditions are to be observed:—

1. Prepare your articles with great care so as to be easily read and handled by all concerned with the printing—the editor, compositor and proofreader.
2. Write only on one side of the paper.
3. Double space your lines.
4. Leave a margin of 1½ inches on the left hand side of paper. Typewritten reports will be given preference.

DIVISIONAL NEWS DEPARTMENT
NEGRO WORLD

EDUCATION HAS BECOME THE MAGIC WAND

Professional Men Lead, with Preachers Leading the List of Successful Men—Unskilled Laborer Lowest on the List

JAMES CRAIG,

In the New York "Telegram-Mail"

The common inheritance of freedom and equality may start all men from scratch in life's greatest handicap, but there appears to be a favored few who draw the choicest positions and the easiest lanes in which to make the race.

The clergyman's son, for instance, has 28 times the chance to succeed in proportion to the whole population as the son of the average man. The professional man's son has sixteen times the chance and the business man's son seven times the chance, while the farmer's boy and the unskilled laborer's must overcome extraordinary obstacles.

The boy from a village has a better chance than the boy from either the farm or the city; the youth from one of the older Atlantic States is better off than one from the West, and the best chance of all is for a boy from New York or Massachusetts.

Transposing the terms somewhat, the ideal formula of opportunity is to be the son of a clergyman, born in a village in New York and educated in a college of the liberal arts as distinguished from normal schools and technical institutions.

Success, as the term is used herein, may mean something or nothing at all, according to the point of view. But it does mean notability, for the figures are based upon analysis of the data furnished by the 25,857 names in the 1924-25 "Who's Who in America."

The studies were made by Professor Stephen [illegible] of Indiana University, and some others. Professor Visher gave special attention to the occupations and environments of the fathers of America's notables. He found many interesting things, not the least of which, perhaps, is that the farmer's boy has lost the pre-eminence he held at one period of the country's history.

Taking 1870 as about the average birth year of the celebrities, he found that only about 5 per cent. of America's men at that time were business men, 2.3 per cent. were professional men, 29.5 per cent. were farmers, 18 per cent. were skilled laborers and 15 percent were unskilled laborers.

But the sketches in "Who's Who" show that 35.2 per cent. of the fathers were business men, 34.3 per cent. were professional men, 23.4 per cent. were farmers, 6.3 per cent were skilled or semi-skilled laborers and .4 per cent were unskilled laborers.

Figuring on a proportionate basis, therefore, he finds that the production of these notables was 30 times as great for skilled laborers as for unskilled, 70 times as great for farmers, 600 times as great for business men and 1,400 times as great for professional men.

Professional men thus having been established as predominant in the production of notables, Professor Visher made a still further inquiry, which revealed that the ministry leads all other professions. Of those in the list 11.1 described their fathers as ministers. Others described the parent as "preacher and farmer," but these were ruled out of the classification.

Home Training Helped

But, in 1870, only four-tenths of one per cent. of the country's men were clergymen. About that year one Protestant clergyman in each 15 had a son who later won a place in "Who's Who in America." Hence, in proportion to their numbers, these clergymen contributed about 2,400 times as many eminent persons as did the unskilled laborers; 35 times as many as the farmers; four times as many as the business men and over twice as many as the average of other professional men.

After discussing the ancient quarrel between the influence of environment and that of heredity, Professor Visher reaches the following conclusion:

"On this basis of environment, the conditions revealed by the present study indicate not differences in ability, but instead differences in educational opportunities, encouragement and leisure for construction work. The high rank of clergymen may thus be due to superior opportunities along those lines, supplemented by helpful home training in serious thinking, thrift and expression."

Conditions, he admits, have changed somewhat, and he thinks that the children of successful merchants and business men today will have about as much opportunity for education and self-expression as the children of professional men.

This whole question of education is startlingly emphasized in another statistical study, whereby it is shown that college training has played a tremendous part in the lives of the men commonly called successful. In fact, out of the entire list, only fifty-eight persons describe themselves as self-educated and only 331 say they were privately educated.

Of the total, 61.20 per cent. were graduates of universities or colleges giving degrees in the liberal arts. If West Point and Annapolis are added, the percentage is 63.67. Those who had some training in such colleges but were not necessarily graduates makes up 77.36 per cent. of the whole.

There is a sharp drop for those who did not go to college. Only 1.67 per cent. of the whole is made up of persons who finished their education in normal and technical schools. Those who quit after the grade schools furnished 8.52 per cent., while those who quit after high school made 7.13 per cent.

In proportion to the total population, small cities furnished 2.1 as many notables as the average for the nation; large cities 2.1 times as many, villages three times as many and rural sections only a third as many. That is to say, cities furnished six times as many as the farms and villages nine times as many.

Geographically and in proportion to population, New York heads the list for notables furnished the nation, with Massachusetts, Pennsylvania, Ohio, Illinois, Indiana, Iowa and Michigan following in the order named. Virginia, Missouri and Wisconsin come next, with Connecticut, New Jersey and Maine following. These are the only States which have contributed 500 or more each.

JAMES CRAIG.

MONTANA, W. VA.

I regret to have to report the death of one of our staunchest members in the person of Sister Quincy Dial, of Barton, Ohio. Sister Dial moved to her last residence some time ago, but kept up her membership with this division. She returned to Montana, however, and remained with her parents until she met her end on Friday, July 18, last, at 4 o'clock at the age of 29 years.

She is survived by her parents, Mr. and Mrs. J. Dunson; her husband, A. L. Dial, and four children, Eleonora, Juanita, Quinoyola and A. L. Dial, Jr., and three sisters and four brothers.

REPORTER.

Needed Dental Clinic For Harlem Children

The license necessary for the opening of the new Harlem Dental Clinic, which is to take place early in August at 202 West 136th street, was today granted by the State Board of Charities to the New York Tuberculosis Association in behalf of the Harlem Tuberculosis Committee.

The members of the North Harlem Dental Clinic Committee are working in close co-operation with the Tuberculosis Committee, and have generously volunteered their services toward this much needed work. Indeed, these dentists have already been giving free care to children unable to pay, but the number of little patients seeking such help has increased so rapidly that it has been found impossible to treat them all at the private offices. Hence, one of the reasons for Harlem's new dental clinic.

The Urban League has donated the space at 202 West 136th street, where the clinic is to be held. The proceeds from a dance given by the North Harlem Dental Clinic Committee in May at Laurel Garden Hall has gone toward this work. The Harlem Tuberculosis Committee is "taking charge," and will assume the burden of running expenses.

Where it is at all possible for the child to pay, a fee of 25 cents will be charged for the first visit, and 10 cents thereafter. If there is any little one, however, who finds the nominal fee impossible, service will be given without any cost to the small patient.

The dental hygienists from Public Schools 5 and 89 have referred many children to the new clinic. The Harlem Tuberculosis Committee has a long list of applicants ready from nutrition classes, etc. Any school child, unable to afford the services of a private dentist, will be eligible for treatment.

No longer need the boys and girls of Harlem suffer with bad teeth just because money is not available with which to pay the dentist. Decaying teeth throw poison into the system and tend to undermine the general health of the child. This leads very easily into malnutrition, and sometimes goes one step further into tuberculosis.

The members of the North Harlem Dental Clinic Committee, who are so kindly tendering their services, are: Dr. L. H. Fairclough, Dr. C. Norman, Dr. Brandon, Dr. W. N. Cummings, Dr. Lisle Carter, Dr. Erold Collymore, Dr. E. McDonald, Dr. H. B. Delaney, Dr. G. V. Booth. Dr. Adolph Berger and Dr. Joseph Joffer, of Vanderbilt Clinic, will act as consulting dentists.

Persons wishing any further information are cordially invited to visit the offices of the Harlem Tuberculosis Committee at 202 West 136th street, or telephone Bradhurst 2995.

REV. A. NEWSON
A Delegate from Mississippi

Rev. A Newson, of Cleveland, Miss., wishes to inform the Mississippi Divisions that he has safely arrived in New York City. He also wishes to thank the Parent Body of the U. N. I. A. for its kind hospitality shown to him here, as a member and delegation. He urges the members of the divisions to do all that they are able to do for the grand and noble cause for which the U. N. I. A. stands. Rev. Newson, while here as a delegate, has met many leaders of the cause who have promised to give the divisions of Mississippi more of their time in the future.

TORONTO, CANADA

On Sunday, July 17, last, the members and friends of the Toronto Division enjoyed a very excellent program. Miss Edith Matthews was in charge of the program, which was as follows: The singing of the national anthem, "From Greenland's Icy Mountains," by the choir. Address by Mr. Alleyne, in which he asked for the prayers of the people as he left for the convention; solo, by Mrs. Campbell; recitation, by Miss Hodge; duet, by the Misses Allen and Clarke; solo, "Have Thine Own Way, Lord," by Miss Hedges; address, "Thought," by Mr. Maynard; mandolin selection, by Mr. King; duet, by Misses Jones and Johnson; solo, by Miss Dorothy Perkins, "Who Is He in Yonder Stall," accompanied at the piano by her sister, Miss Gladys Perkins, both members of the Juvenile Division; piano solo, by Mr. Prof. Matthews; selection, by Miss Gordon; solo, "Conquering Now," by Mr. Alleyne and Mr. King. Mr. George rendered another beautiful selection, bringing this delightful program to a close.

BOCAS DEL TORO

The twenty-eighth of June, 1924, was a day of much encouragement among the earnest friends of the Universal Negro Improvement Association at Farm 5, when the Hon. C. H. Bryant, High Commissioner for Panama, Costa Rica and Nicaragua, paid this chapter a visit after a lapse of fifteen months. It was a revival among members. The Liberty Hall was packed to its utmost capacity, while many members and friends listened with rapt attention to the Commissioner's address. A religious service formed part of the meeting.

The result of the election of officers was as follows: Mr. Jonathan Lawrence, president and chaplain; Mr. Amos Walters, vice-president; J. H. Smith, general secretary; Isaac Brown, 2nd vice-president, and Andrew Willoughby, treasurer.

The meeting was enjoyed by all present, lasting until 11:45 p. m., when it was brought to a close with the singing of the National Anthem and Benediction.

JOHN J. SMITH.
General Secretary.

DELEGATES TO U. N. I. A. CONVENTION

TAKE NOTICE

1. The Association has just concluded the following arrangements for delegates attending the fourth International Negro Convention with the Central Passenger Association.

Certificates will be issued by the Central Passenger Association offices at the following stations of the Central Passenger Association territory as follows:—

Cairo, Ill., thence Ohio River to Evansville;
thence Louisville, Henderson & St. Louis Ry. to Louisville;
thence Chesapeake & Ohio Ry. to Kenova (See note 1 respecting Louisville & Nashville R.R. traffic between and through Cincinnati and Louisville, and see Note 2 respecting their other branches south of the Ohio River; see Note 3 for exception of Southern Ry. System south of the Ohio River);
thence Ohio River Division of Baltimore & Ohio R.R.; Kenova to Wheeling;
thence Baltimore & Ohio R.R. to Washington, Pa.;
thence Pennsylvania System to Pittsburgh;
thence Pennsylvania System to Titusville (including also line of Baltimore & Ohio R.R., Foxburg to Kane, Pa.);
thence New York Central R.R., Titusville to Warren, Pa.;
thence New York Central R.R. to Falconer, N. Y.;
thence Erie R.R. to Buffalo, N. Y. (including line of Erie R.R., Kennedy to Salamanca, but not including line of Erie R.R. between Salamanca and Dayton, N. Y.);
thence to Niagara River;
that portion of Ontario reached by the lines of the Michigan Central R.R., Pere Marquette Ry. and Wabash Ry. (Note 4);
the Lower Peninsula of Michigan;
thence the Indiana and Illinois shore of Lake Michigan to Chicago;
thence Chicago & Alton R.R., Chicago to Peoria, Ill. (including also the line of the Cleveland, Cincinnati, Chicago & St. Louis Ry., Gardner, Ill., to Seneca, Ill.);
thence Toledo, Peoria & Western Ry., Peoria, Ill., to Burlington, Ia.;
thence Mississippi River from Burlington, Ia., to Cairo, Ill., including Hannibal, Mo., and including St. Louis, Mo., for traffic to, from or through Illinois; (see Note 1 respecting Louisville & Nashville R. R.)

NOTE 1. Following portion of Louisville & Nashville R.R. is within jurisdiction of Central Passenger Association: Between Louisville and Cincinnati, and between St. Louis and Evansville with the branches of the St. Louis Division, and as applying only to traffic between Cincinnati proper and Louisville proper, and between Louisville and points north and east of the Ohio River via Cincinnati, and between Cincinnati and points on or beyond the St. Louis Division; and

Traffic between St. Louis and Evansville proper, and between points on the St. Louis Division to points in the North, East and West, which do not move over the L. & N. R.R. line, or competitors' lines, south of the Ohio River;

Traffic between Cincinnati and points south of Louisville, and traffic between the St. Louis Division and points south of Evansville is under the jurisdiction of the Southeastern Passenger Association.

NOTE 2. Other portions of the Louisville & Nashville R.R., south of the Ohio River are not included within Central Passenger Association territory.

NOTE 3. That portion of Southern Railway System within Central Passenger Association territory is St. Louis to Louisville, inclusive, and including intermediate branches; other portions of the Southern Railway System south of the Ohio River are not included in Central Passenger Association territory.

NOTE 4. Local traffic in Canada not included.
April 22, 1924.

(a) Dates on which one-way tickets will be sold to the point at which your meeting will be held and on which "Certificate Plan" certificates will (on request) be issued by ticket agents to members of your organization and dependent members of their families, certifying as to the purchase of such tickets, July 29-August 4, inclusive.

(b) Dates on which special railroad agent will be present for the purpose of validating certificates if the required minimum of 250 or more certificates issued from authorized territory and on authorized dates are presented, August 2 and 5.

(c) Last date on which validated certificates will, on surrender, be honored by ticket agent at point at which your meeting will be held, for purchase of one-way tickets therefrom to original starting point, at half of the one-way fare effective from point of meeting to original starting point, and via the same route as used on going journey, September 3, 1924.

CENTRAL PASSENGER ASSOCIATION.

FLORIDA, CUBA

On Wednesday evening, July 23 last, the Florida Division of the U. N. I. A., gathered in a mass meeting at their Liberty Hall to give a hearty send-off to their president, Mr. R. A. Martin, who is a delegate to the fourth international convention of the "Negro Peoples of the World."

The meeting was called to order in the usual manner. A delightful program was then rendered as follows: Address, by Mr. M. J. Vanderpol, vice-president; address, by Mr. Rupert Whynn, chaplain; address, by Mrs. Isaac Morgan, treasurer; address, by Mrs. McIntosh, who presented Mr. Martin with a purse. Song and prayer was then offered by members and friends. Some of the other speakers of the evening were: Messrs. Henry, Lewis, Thomas, Samuels, Smith, Mrs. Henry, Mrs. Green, Mrs. Markland, Miss Miriam Hall.

Mr. Martin left on the 7.15 train on Thursday morning. Mr. M. J. Vanderpol, vice-president, is left in charge during Mr. Martin's absence.

J. S. BRYAN, Secretary.

FRANCISCO, CUBA

We regret to have to report the death of Bro. George Griffith, which sad event took place on July 8 last. Mr. Griffith, who was a stalwart in the cause, worked strenuously in the upbuilding of this division.

REPORTER.

IMPORTANT NOTICE

To All Division Presidents and Commanding Officers, U. N. I. A. and A. C. L.

All Commanding Officers are hereby ordered to submit to the Minister of Legions Office, 56 West 135th Street, New York, Universal Negro Improvement Association, at the earliest possible date, a complete list of the personnel of their respective commands. This report will include only the members who are taking a part in the activities of the Association.

The following is an example of the form in which the report is to be submitted.

(Example) Division.........No......Date..........

Department..........Address..........

Rank	Name	Age	Uniform	Schooling	Remarks
Col.	Doe, John......	24-6	Yes	8th Grade	Active
Maj.	Wills, Howard..	25	Yes	6th Grade	Active
Capt.	Williams, John..	23-6	No	5th Grade	Inactive

Approved: ....
Division President

Signed: ....
Commanding Officer

One of the above reports will be made out for each company. The report for Officers including all the military Officers of the division, will be made out according to their rank on a separate list. The Presidents will be held responsible to the President-General's Office for the exactness of this report. Put an X in front of the persons who will attend the convention and who will be here for the big parade.

WILMER L. ROBERSON,
Minister of Legions.

NOTICE

TO DIVISIONS OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION AND THE MEMBERSHIP AT LARGE

The Hon. G. Emonei Carter has been appointed Secretary-General to succeed the late Prince Robert L. Poston, and Sir F. Levi Lord, Executive Secretary of the Detroit Division, has been appointed Auditor-General, to fill the vacant positions as from the 15th inst. Mr. Wilmouth J. Robinson of the Cleveland, Ohio, Division, has been appointed Minister of Legions, to succeed Capt. E. L. Gaines.

PRESIDENT-GENERAL
Universal Negro Improvement Association

CONVENTION AND GENERAL FUND OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION FOR 1924—BIG GATHERING OF NEGROES FROM ALL PARTS OF WORLD

The Universal Negro Improvement Association is now appealing to the members of the organization and members of the race everywhere to do their best to make the convention of 1924 the greatest of all our world conclaves. This year the organization is to discuss at its convention all those vital problems that effect the race and to lay down a solid base for the industrial elevation and development of our people. This year's convention will be far ahead in importance of all the other meetings and will call for a great deal of expenditure on the part of the parent body of the Universal Negro Improvement Association, hence this appeal is made to each and every one to contribute to our general and convention fund. Let every Negro give freely as much as he can afford toward this fund so as to assist the Association to carry out its work. All members should collect and send in to the fund. Address all your donations to the Secretary General of the Universal Negro Improvement Association, 56 West 135th Street, New York, U. S. A. All donations are acknowl-World weekly.

Brought forward	$3,611.24
Russell Pert, Killingsworth, Ky.	.25
Messrs. Chas. Leslie and Ralph Kaufman	1.00
Messrs. Tom and Kay Stanhope.	1.00
Harold Linbacher	1.00
James P. Wiltse	.50
Sam Peat, East Haven, Conn.	.50
Robt. Broadwater	.50
Issis Harsfoed, Jr., New Haven.	.25
Flora Roston, Middletown	.25
Jack Gassison	.15
Mrs. Morgan	.10
James Campbell	.07
Mrs. Harris	.09
Mrs. Mary Norwood	.10
Mrs. Brown	.10
Lewis Sanders	.14
J. T. Rutledge	.15
Arthur Stringer	.05
Arthur Glover	.10
James Baker	.10
Mr. Hassie	.10
Bertha Moss	.10
E. Hickey	.50
Adolphus Jackson	.25
L. M. Rashor	.10
James Johnson	.15
Leatha Johnson	.15
Louise Meriweather	.25
H. G. Lehman, Trenton, Ohio	.10
J. Rutledge, Middletown	.10
Adolphus Jackson	.50
F. Woodson	.40
Mrs. Singeton	.50
John Gaston	.10
Minnie Fox	.10
Mrs. Ciprian	.10
Harry Weaver	.10
Ashton Lovell, Panama	2.30
C. Maclean	.50
S. Ishmael	.10
J. Haynes	.25
G. Brathwaite	.10
C. Yearwood	.10
J. Ramos	.06
M. Nurse	.05
J. Ford	.10
Clifton Graham	.05
J. J. W. C. More, Tampa	.50
Oscar Little	2.25
Carry B. Campbell	1.00
Sally Holly	.25
J. O. Truesdell	.25
M. D. Jones	1.00
John Wiggs	1.00
Celeste Philo	.50
W. H. Hudson	1.00
M. J. Stocklen	.25
E. Bailey	.50
Charles Hayes	.75
Mrs. Catherine Knapp's Col. List Florida Cam.	7.00
W. H. Amgelloz, Grosse Tete, La.	.35
Jimmie Tefee	1.00
Orestin Williams	1.65
Nicklos Brown, Key West, Fla.	.50
Salathiel Mackay	1.00
Joseph Chisolm, Charleston, S. C.	.50
Ivan Rolle, Miami	1.00
Joseph Pinder	.50
John Pinder	.25
Rachel Rolle	.50
Affie Lee, Detroit	.25
Abner Dan	.25
E. Phillips	.25
Sam Robertson	.25
Willie Russell	.25
Priscilla Reaves	.50
Gus Reaves	.50
Anna Hurt	.50
Nick Hurt	.50
O. A. Stephenson, Bella Vista, Camaguey	1.00
Wm. Wheat, Flint, Mich	1.00
Jacob Sterling, Port Antonio, Jamaica, B. W. I.	1.00
Geo. McDonald	1.00
Alex Miller	.25
Ruben Cockran	.40
James Newell	.25
J. P. Beckford, Bananera, C. R.	1.00
R. Butler	.50
G. Richards	.25
D. Stodart	.50
B. Wade	.10
A. Wade	.10
J. J. Archibald	.50
H. Lee	1.00
E. A. McCleen	.50
E. Francis	.50
J. Dyal	.25
Wm. McClean	1.00
A. Cunningham	.25
G. G. Ridgeway	1.00
S. Mass	1.00
J. N. Cooper	2.00
Luke Ellis	.25
Jas. A. Stanford, Big Creek Pouche, C. R.	.50
Mrs. Austin Taylor	1.00
Henry Dwyer	1.00
A. Benjamin, Bocas del Toro	1.00
Caleb Davis	.50
D. Collins	.20
J. Mitchell	.10
J. Collins	.20
A. Jerod	.50
Rebecca Heino	.25
Maud Martin	.50
Rev. R. N. Whittaker	1.00
Miss Palmer	1.00
John Riley	1.00
John E. Stone	1.00
Mrs. Francis Ledevidge	1.25
Mrs. Charles Ledevidge	1.25
A Friend	.50
A. Fisk	1.00
I. Dalhouse	.25
Dixon	1.00
Theo. Thomas, Suretka	1.00
Stephen Lumey	1.00
Etta Edward	1.00
Hubert Smith	.50
Edmund Gooden	1.00
Louise Grant	.50
Nathaniel Baxton	.50
F. Gordon, Zavala	.50
Howard E. Wethaba, Parasio Farm, C. R.	1.00
W. Grant, Zavala	.25
W. Caven	.50
G. Brown	.50
Bardwin Ellis	.25
Thomas Gayle	.50
A. Laing	.25
Mrs. Martha Watson	.25
Mrs. C. Cooke, Suretka	$1.00
Mr. A. Mirfe, Suretka	1.00
M. E. Gabriel, Suretka	$1.00
Mrs. B. Rodriguez, Suretka	1.50
O. Lewis, Suretka	.25
A. Wallace, Suretka	.25
G. Samuel, Suretka	.25
Miss L. Moodie, Suretka	.25
Miss Z. Burke, Suretka	.10
Miss C. Smith, Suretka	.10
Miss R. Bernard, Suretka	.10
Miss E. Archbold, Suretka	.25
Miss I Hinds, Suretka	.50
Robert McKay, Suretka	.50
T. M. Dolphy, Suretka	.50
Thomas Deane, Suretka	2.00
Emanuel Glashen, Suretka	2.00
Albert Angell, Suretka	1.00
Irene Allen, Suretka	.25
Adlaid Allen, Suretka	.50
David Distant, Suretka	.25
Olivia Branch U. N. I. A., Bocas Del Toro	.75
La. Pelma Chap, U. N. I. A., Bocas Del Toro	11.40
Dos Canos Division U. N. I. A., Bocas Del Toro	2.00
Dos Canos, Bocas Del Toro	4.45
Almirant Division, Bocas Del Toro	22.20
William Whitehead Athiemer	.25
Ella Whitehead, Athiemer	.25
Grant, Athiemer	.25
T. P. Marcell, Havana	.25
Samuel Veitch, Havana	.40
H. N. James, Havana	.20
David Caine, Havana	.50
Gertrude Nichols, Havana	.20
R. D. Williams, Havana	1.00
Benjamin Ewen, Havana	1.00
Mrs. Grace Campbell, Jamaica, B. W. I.	1.00
Jonathan Tomney, Havana	1.00
Daniel A. Brown, Havana	.50
C. H. Reid, Havana	.50
William Myers, Havana	1.00
Edward Greaves, Havana	.50
Jonathan Trought, Havana	1.00
Fred Brown, Havana	.50
John Aikman, Havana	.30
R. B. S. Pink, Havana	1.00
L. Bryan, Havana	.50
Dr. F. A. Wight, Havana	.50
Miss B. Thomas, Havana	1.00
East Drew Division, Drew, Miss.	3.70
Mike Venture, Rosemont	.50
Coney Ricottelli, Rosemont	.50
Mike Censusoti, Rosemont	.25
Olet Bolla, Rosemont	.25
Jas. Trimble, Rosemont	.25
John Spadafore, Rosemont	.25
Dave Zack, Rosemont	.25
Joe Witso, Rosemont	.25
John Valoh, Rosemont	.25
Geo. Valoh, Rosemont	.25
Chas. Fowler, Rosemont	.25
Frank Scarfo, Rosemont	.25
Otto Commasi, Rosemont	.50
Frank Venturce, Rosemont	.50
Lafe Morris, Rosemont	.25
Oscar Black, Rosemont	.35
Owens Shaw, Rosemont	.25
Mike Burches, Rosemont	.41
Frank McConey, Rosemont	.50
John Ziliale, Rosemont	.25
Beulah Owens, Rosemont	.05
Amy Owens, Rosemont	.05
C. H. Bailey, Rosemont	.25
Harry Bailey, Rosemont	.25
Hermondale Division, Hermondale, Mo.	10.00
I. M. Green, Baton Rouge	.25
Johnny Greenup, Baton Rouge	.50
W. L. Jarvis, Baton Rouge	.25
Frank Benn, Baton Rouge	.25
Andrew Virdure, Baton Rouge	.50
Nora Virdure, Baton Rouge	.50
M. Shane, Baton Rouge	.10
J. W. Nand, Baton Rouge	.25
Willie Scott, Baton Rouge	.10
Frank Crofiet, Baton Rouge	.10
Daviet Juos, Baton Rouge	.10
Mr. and Mrs. Wilson, Chicago	2.00
Walter D. Tinney, Richmond, Va.	1.00
Wesley Whitehead, San Francisco	.50
Clem King, San Francisco	.50
S. A. Farr, San Francisco	1.00
Charlie Pyle, San Francisco	.25
Raymond Harrison, San Francisco	.50
John E. Mitchell, San Francisco	.25
Calvin Wilson, San Francisco	1.00
A. B. Cullin, San Francisco	.50
W. M. Cullin, San Francisco	.50
Willie Purett, San Francisco	.50
Frank Perry, San Francisco	.25
Mr. H. Burns, San Francisco	.25
Clem King, San Francisco	2.00
Friend, San Francisco	.25
Willie King, San Francisco	1.00
L. O'Day, San Francisco	.25
S. W. Dwyer, Bartle	1.00
Hilda Ricard, Bartle	.20
Claudius Smith, Bartle	.20
Henry Carr, Bartle	.50
James Thompson, Bartle	.40
Peter Ashbey, Bartle	.20
Charles Lee, Bartle	.20
Joseph King, Bartle	.20
James Atwell, Bartle	.20
Henry Beckford, Bartle	.20
Jacob Brown, Bartle	.20
Frank Smith, Bartle	.20
Mr. and Mrs. David Gordon, Florida Camaguey	2.00
H. R. Hightower, Cushing, Tex.	.50
Hugh Halman, Cushing	.25
Spence Pruitt, Cushing	.25
Clifford Anderson, Antilla, Cuba	1.00
David Miller, Antilla	.40
Allysmid Alliet, Antilla	.20
Leonso Maduro, Antilla	.05
Joseph Ford, Antilla	1.00
Iosi Suarez, Antilla	.15
Alfred Pierro, Antilla	.20
Fausto Iupevi, Antilla	.10
A. Friend, Antilla	.40
Pablo Vega, Antilla	.30
Ivy Donaldson, Antilla	1.00
Tvero Guillot, Antilla	.50
Aurelio Martinez, Antilla	.25
Sylvester Peters, Antilla	.25
Aneta Scott, Antilla	.25
A Friend, Antilla	1.00
Julius McKinnie, Miami	.10
Robert Scalia, Miami	.05
Ruelar Johnson, Miami	.10
Clifford Betted, Miami	.10
Jas. W. Farrington, Miami	.15
Simon Sands, Miami	.25
W. M. Truly, Miami	.25
Lottie Dean, Miami	.50
Eliza Kemp, Miami	.25
Jas. H. Farrington, Miami	.25
Geo. Brown, Miami	.25
Lucene Thompson, Miami	.10
James Butler, Miami	.50
Laura Taylor, Miami	.15
F. Farrington, Miami	.50
Miss Albertha Bryan, Central Macareno	.50
Henry Burnett, Central Macareno	.40
Armond Bailey, Central Macareno	.25
Claude Leashly, Central Macareno	.60
Richard G. Fuller, Central Macareno	1.00
Hubert Dallas, Central Macareno	.50
Baron Francis, Central Macareno	1.00
Fitz Albert Tulloch, Central Macareno	.50
Leslie Graw, Central Macareno	.50
H. Macima, Central Macareno	.50
A Friend, Central Macareno	1.00
Joseph Riely, Central Macareno	.50
Orecca McDonald, Central Macareno	.25
Hezekian Anthony, Central Macareno	1.50
Samuel Joseph, Central Macareno	1.00
Adolphus Brown, Clarita	.50
Isaac Stewart, Clarita	.50
Samuel Murray, Clarita	.50
Wm. Smith, Clarita	.20
Mr. and Mrs. Morgan, Clarita	.50
Miss L. E. Ward, Clarita	.25
Wederburn, Clarita	.20
Clarita Chapter, Clarita	3.00
Levi Small, Chicago	1.00
N. N. Estrella, C. R.	2.00
N. N., Estrella, C. R.	2.00
Collected at meting held at Andromedia, C. R.	1.55
Dave A. Nelson, Andromedia, C. R.	1.00
Collected at meeting held at Fortuna, C. R.	1.20
Dr. G. W. A. Forrester, Estrella, C. R.	2.00
Nathanial Downs, Estrella, C. R.	1.00
Julia Howell, Bluefield, Nicaragua	1.00
Mattens Ellis, Bluefield	.10
Charles Collins, Bluefield	.40
Rosa Connor, Bluefield	.50
Atkins Theus, Bluefield	.50
Richard Louis, Bluefield	2.00
Edmond Hines, Bluefield	.80
Mary Massie, Detroit	1.00
James Massie, Detroit	1.00
Mrs. Milan, Detroit	.25
Mary Faulkes, Detroit	1.00
B. J. Newman, Detroit	.20
Thos. Wilkinson, Detroit	1.00
Chas. White, Detroit	.50
Fred Blackwell, Detroit	1.00
Smaller donations, Detroit Division	2.25
Henry Diggs, Detroit	3.00
Floyd Akler, Detroit	.25
Felix Anderson, Detroit	.25
Rufus Lewis, Detroit	.25
Johnnie Newkirk, Detroit	.15
L. Johnson, Detroit	.25
E. Stewart, Detroit	.10
Rev. Henry Singleton, Detroit	.50
Henry Thomr, Detroit	.10
Richard Ackles, Detroit	.10
Samuel Brothers, Detroit	.10
Melton Ackles, Detroit	.25
Lottie Mack, Detroit	.25
W. M. Johnson, Detroit	.25
Henry Thomas, Detroit	.25
Bertha Johnson, Detroit	.25
R. Rogers, Detroit	.25
Sarah McClinton, Detroit	.25
Ima Williams, Detroit	.25
C. B. Snowball, Detroit	.50
Felix Anderson, Detroit	.10
Mrs. Marie Wright, Detroit	.10
Albert Gore, Detroit	1.50
L. K. Nurse, Detroit	1.00
Felix Williams, Detroit	.20
Simon Brown, Detroit	.25
O'Brien Brislot, Detroit	1.00
J. A. Davis, Detroit	.25
Mary Blacksher, Detroit	.25
A Friend, Detroit	.20
Sylvester McCaster, Detroit	.25
Albert Robertson, Detroit	.25
Irene Stewart, Detroit	.25
Jennie Williams, Detroit	.25
John Williams, Detroit	.25
Lardary Stewart, Detroit	.25
W. A. Mitchell, Detroit	1.00
Hutchinson Realey, Detroit	1.00
Mrs. Emma Ridle, Detroit	1.00
Mrs. Nang Ridley, Detroit	1.00
F. H. Williams, Detroit	.50
B. Tyler, Detroit	.50
E. Clarke, Detroit	1.00
Mrs. Annie Newal, Detroit	.30
Robert Curry, Detroit	.10
O. H. Floyd, Detroit	.25
Smaller donations, Detroit	.35
Viola Glen, Detroit	1.00
Pearl Huskins, Detroit	1.00
Aron Huskins, Detroit	1.00
Mimie Wright, Detroit	.25
Homer Wright, Detroit	.25
Alberta King, Detroit	.25
Chatman, Detroit	.20
Levi Allen, Detroit	.35
Chute Yoosuf, Detroit	.10
C. S. Stoker, Detroit	.35
Lula Brown, Detroit	.25
C. W. Hudson, Detroit	1.00
Sidney Minners, Detroit	4.00
B. P. King, Indianapolis, Ind.	2.00
Mr. Patton, Indianapolis	.10
Geo. Temple, Indianapolis	.15
C. W. Cason, Indianapolis	.10
M. Bluenstone, Indianapolis	.10
J. P. Davis, Indianapolis	1.00
W. P. Persell, Indianapolis	.25
W. C. Campbell, Indianapolis	.25
Elmer Jackson, Indianapolis	.10
Mrs. Johnson, Indianapolis	.10
Isaac McKoy, Port Limon, Costa Rica	1.00
Joseph Richards, Port Limon	1.00
James Longmann, Port Limon	.25
George Crossley, Port Limon	.50
Joseph Thomas, Port Limon	.25
Edward Simpson, Port Limon	.10
Ida Adams, Port Limon	.60
Mrs. Margaret Mitchell, Port Limon	.50
Timothy Richards, Port Limon	.25
Mr. Chas. Kelly, Port Limon, C.R.	.25
Robert Russell, Port Limon	.25
George Edwards, Port Limon	.50
Mary Hull, Port Limon	.25
Mrs. Mary Percy, Port Limon	.25
Samuel Bryan, Port Limon	.25
Thomas Gordon, Port Limon	.50
John Cunningham, Port Limon	.50
Mrs. Letitia Martin, Port Limon	.50
E. Smickle, Port Limon	.50
Robert Henry, Port Limon	.50
George Harrison, Port Limon	.55
Eftina Kelly, Port Limon	.50
Mrs. Adinah Nelson, Port Limon	.25
Gerald Fuller, Port Limon	.50
Mrs. S. McPherson, Port Limon	.50
Charles Jackson, Port Limon	.50
Clarabell Malcolm, Port Limon	.50
Ida Bennett, Port Limon	.75
Isabell Collins, Port Limon	.75
L. Gray, Port Limon	.15
Octavius Hilton, Port Limon	1.00
Mabel Johnson, Port Limon	.50
B. Jemison, Port Limon	.25
Mrs. E. Vassell, Port Limon	.25
Obadiah Hemmings, Port Limon	.50
Joseph Walker, Port Limon	.50
Mrs. Sarah Joyles, Port Limon	.25
Uriah McLean, Port Limon	.50
Mrs. Jane Robinson, Port Limon	.50
A Friend, Port Limon	.50
Oscar Delisser, Port Limon	.50
Cyril Moore, Port Limon	1.00
Charles Jarrett, Port Limon	.50
Charles Paterson, Port Limon	.50
T. Richards and Lady, Pt. Limon	.75
Mr. Harper, Port Limon	.25
H. Morales, Port Limon	.20
James Kerr, Port Limon	.25
Peter Cummings, Port Limon	.25
Samuel Coke, Port Limon	1.00
Ann James, Port Limon	.25
Henrietta Grant, Port Limon	.50
A. Campbell, Port Limon	.50
Ida Rose, Port Limon	.50
Hubert Young, Port Limon	.50
Mrs. Bernard, Port Limon	.25
Prince Eunis, Port Limon	1.00
John H. Callimore, Port Limon	1.00
James Casely, Port Limon	.50
Reuben Buchanan, Port Limon	1.00
Edward Spencer, Port Limon	.20
Joseph Richards, Port Limon	1.00
Alfred Daley, Port Limon	.25
U. Wilson, Port Limon	.10
John White, Port Limon	1.00
George Rowe, Port Limon	.25
Isaac McKoy, Port Limon	.50
Henry Rowe, Port Limon	.25
Eudora Petterson, Port Limon	.25
Samuel Reid, Port Limon	1.00
Ester Wilson, Port Limon	4.20
G. Best, Brooklyn	.50
Elfreda Bunyan, Brooklyn	.60
Mary Graham, Brooklyn	1.00
McClaren Best, Brooklyn	1.00
J. Abrams, Brooklyn	.50
W. Fletcher, Brooklyn	.50
R. Rose, Brooklyn	.25
Cuthbert Loy, Brooklyn	.10
Irving Grenfield, Brooklyn	.25
W. Bayne, Brooklyn	.25
Friend, Brooklyn	.12
D. E. Lewis, Brooklyn	.25
A Friend, Brooklyn	.25
S. Nathan, Brooklyn	.10
Friend, Brooklyn	.15
Irving Credit Co., Brooklyn	.50
Clement Bunyan, Brooklyn	1.00
Louis Weeine, Brooklyn	.25
Reeney Lucas, Brooklyn	.30
J. King, Brooklyn	.50
Peter Loody, Brooklyn	.25
A Friend, Brooklyn	.25
A. Phillips, Brooklyn	.15
J. Gilder, Brooklyn	.10
A Friend, Brooklyn	.25
A Friend, Brooklyn	.25
L. Pintonins, Brooklyn	.25
H. J. Jackson, Enterprise, W. Va.	1.00
J. H. Williams, Gypsy	.10
Mrs. Nellie White, Gypsy	.25
Master John Parker, Viropia	.05
Mrs. Isabell Hilt, Enterprise	.50
Mrs. Annie Wheeler, Enterprise	.25
R. B. Austan, Enterprise	.25
Mrs. L. E. Brooks, Enterprise	.35
W. S. Cragier, Viropia	.25
J. W. Brooks, Enterprise	1.00
M.s. Della Thomas, Shinnston	.50
A. C. Parker, Viropia	.25
S. W. Milsop, Enterprise	1.00
Major Bass, Enterprise	1.00
Geo. Harrington, Enterprise	1.00
E. L. Parker, Viropia	1.00
John Parker, Viropia	1.00
W. M. Ross, Viropia	1.00
S. B. Murray, Enterprise	.25
Augustus Lord, Braddock	1.00
Nellie E. Motike, Braddock	.50
Gladys Motike, Braddock	.50
Dave Brown, Braddock	.25
Thomas Tweedy, Braddock	.25
Thomas Williams, Braddock	.25
John B. Winfield, Braddock	.25
Madison Tyler, Braddock	.25
Charles Becoats, Braddock	.25
Robert E. Morgan, Braddock	.50
Tivilla Jefferson, Braddock	.50
Sam Peoples, Braddock	25
James M. Grant, Braddock	.50
S. A. Franklin, Braddock	1.00
Carrie Brown, Braddock	.05
F. A. Watkins, Braddock	.10
Enis Hartley, Braddock	.10
Louis Lowy, Braddock	.25
Lucille Young, Braddock	.10
Rufus Young, Braddock	.10
Mrs. Churley, Braddock	.25
Mr. Churley, Braddock	.20
Basil Teseycienko, Braddock	.05
Willie Gibbs, Braddock	.10
Frank Peay, Braddock	.25
Cash, Braddock	.10
F. E. Watkins, Braddock	.25
J. Jackson, Braddock	.10
T. Robinson, Braddock	.10
Eddie, Braddock	.05
Jim Kelly, Braddock	.10
C. W. Wade, Braddock	.10
M. Farris, Braddock	.10
Arthur Demast, Braddock	.10
Bod Steavson, Braddock	.10
Allan Stevenson, Braddock	.25
John, Braddock	.50
Samuel Walker, Braddock	.10
Chas. Gulford, Braddock	.10
L. Wade, Braddock	.10
John Casey, Braddock	.10
Rebecca McKinney, Braddock	.10
Alex. Sindmitzer, Braddock	.50
A. D., Braddock	.50
A Friend, Braddock	.50
Early, Braddock	.50
Wasil Teresenko, Braddock	.50
Enid Hartley, Braddock	.20
Toney Shorter, Braddock	.50
Cornelius Spergess, Braddock	.50
Joseph S. Allen, Braddock	.25
A Friend, Braddock	.10
Willie Gibbs, Braddock	.50
Annie Gibbs, Braddock	.50
Lucie M. Carson, Rankin, Pa.	1.00
D. Yamshou, Braddock	.50
Willie Stephens, Braddock	1.00
Mrs. Ethel Stevens, Braddock	1.25
Rbt. Miller, Braddock	35
Harry Krais, Braddock	.50
C. L. Dawson, Braddock	1.00
Mark Toney, Braddock	.50
Watkins, Braddock	.30
H. Toms, Braddock	.25
Ben Miller, Braddock	.25
John H. Dunson, Braddock	.20
Catherine M. Brown, Berkley	.50
W. H. Brown, Berkley	.50
Benj. Mitchall, Berkley	.25
Fred Moultrie, Berkley	.25
L. Hackner, Berkley	.10
Sam Zedd, Berkley	.10
Ernest E. Reddick, Berkley	.20
A. J. Legum, Berkley	.25
Mary Brown, Berkley	.10
J. W. Shive, Berkley	.10
T. H. Mingolly, Berkley	.10
J. Patterson, Berkley	.25
H. G. Martin, Berkley	.25
Albert Hunter, Berkley	.10
Philip Cohen, Chicago	5.00
Mrs. Anna Tyler, Chicago	1.00
Cleveland Gober, Chicago	2.00
Mrs. Nancy Gobern, Chicago	2.00
R. J. Madison, Chicago	1.00
Cora M. Williams, Chicago	2.00
Cleve and Gober, Chicago	.50
Nancy Gober, Chicago	.75
A. Conta, Norfolk, Va.	1.00
G. Feal, Norfolk, Va.	.25
C. C. Jones, Norfolk, Va.	.25
T. Baker, Norfolk, Va.	.50
W. Wells, Norfolk, Va.	.50
Minnie Fister, Wyatt, Mo.	1.00
Albert Mallory, Coresno	1.00
A. Marchbank, Wyatt	.10
Jerry Anderson, Charleston, Mo.	.10
Collie Birch, Crosno	.50
Willie Birch, Crosno	.25
Levi Birch, Crosno	.25
Alice Birch, Crosno	.25
Louise Birch, Crosno	1.00
Winnie Dunn, Crosno	.05
Arthur Wesley, Crosno	.25
Will Lee, Crosno	.05
Emanuel Finsley, Fuget	.25
Carry Tinsley, Fuget	.25
G. Tinsley, Fuget	.05
B. Tinsley, Fuget	.05
Sam Foster, Wyatt	1.00
E. D. Griffin, Charleston	.10
Jerry Anderson, Charleston	.20
A. Turner, Wyatt	.25
E. P. Ingram, Sikeston	.05
(Corrected) Bingeman Jackson, New Castle, Pa	.50
Mr. and Mrs. Walter Sterling, Port Limon, C. R.	4.00
Mrs. Clara Holness, Port Limon	1.00
Joseph Walters, Port Limon	1.00
Albert S. Blake, Florida, Cuba.	2.00
Reginald Hall, Florida	.75
P. A. Anglin, Florida	1.00
J. O. Haynes, Florida	1.00
Cephas E. Barton, Florida	.20
Cephas Wolfe, Florida	.50
Cephas Brathwaite, Florida	1.00
Aaron T. Reynolds, Florida	.75
James Richards, Florida	.60
A. W. Morgan, Florida	.55
Viola Jones, Florida	.50
C. B. Strachan, Florida	.80
Maud Edwards, Florida	2.00
Uhy Ferron, Florida	1.00
Cislin Ferron, Florida	1.00
Leona McDowell, Florida	3.00
Percival Bryant, Florida	.50
Grace Ann Francis, Florida	1.00
Clementina Burrell, Florida	1.00
Albertha James, Florida	2.00
Nicotris Card, Florida	.60
Rhoda Williams, Florida	1.00
Sam, Florida	.20
Alice Gidden, Florida	.50
Marian Thomas, Florida	.25
Mrs. Ethel Myers, Revillagigedo.	1.00
A. Brooms, Revillagigedo	1.00
Essie Hall, Juan Bruno	.50
Miss B. Reid, Juan Bruno	.50
Mr. Bryan, Juan Bruno	.50
Albertha Glaize, Revillagigedo	1.00
Mr. Sylvester, Vedacc	1.00
Mrs. Grace Campbell, Jamaica, B. W. I.	1.00
P. T. Williams, Puerto Cerrado	.40
Blanch Thomas, Revillagigedo	1.00
A. Charles, Revillagigedo	.40
Mr. J. Chesterfield Watts, Trinidad	20.00
Orelia Gaines, New Orleans	.50
Joseph Gaines, New Orleans	.50
R. F. Siness, New Orleans	.50
Efie Jackson, New Orleans	.50
Isabel Richardson, New Orleans.	.25
David Tabb, New Orleans	.25
Martin Davis, New Orleans	.10
Rev. W. Turner, New Orleans	.50
Well Wisher, New Orleans	.05
Henry Taylor, New Orleans	1.30
Minnie Taylor, New Orleans	.50
Guy Jones, New Orleans	.10
W. Laurent, New Orleans	.25
Mrs. Isabell Taylor	.25
Willie Jackson	.60
Ela Jackson	.50
Ela Jackson	.19
John Jackson	.10
Laritta Dugary	.05
Henry Dugary	.05
S. Reaney	.25
Henrietta Vaughn	.50
Viola Johnson	.50
Angeline Jones	.25
Carrie Vaughn	.25
Delia Odgeb	.13
Victoria Jones	.10
Estella Louis	.15
Frank Anderson	.20
Oscar Green	.50
Louis Cerre	.25
Wittney Johnson	.25
John Alford, Pittsburgh	3.50
Louis Mackrin	2.00
D. D. Bond, Los Angeles	2.00
Mrs. I. McPherson, Isla Grande	3.70
Mr. and Mrs. Wilcox, Pittsburgh	1.00
W. C. Overton	.25
William Sims	.35
Mrs. Grisaul	.25
Mrs. E. Jones	.40
E. S. Bonar, Jababo, Cuba	5.00
Samuel Higgins	.40
Wilfred Ellis	1.00
Egbert McDonals	1.00
Wilfred Hayden	1.00
Elliford Bailey	.40
Ezekiel Wright	.50
Uriah Smith	.50
Lattrice Moore	.50
Ralph Edwards	.40
Nathan Dixon	.30
Elmas Brown	.50
Hirah Biggs	.50
Ethel Brown	.50
Jos. Campbell	.50
Sarah Kelly	2.00
Josiah Buckley	1.00
Thomas Martin	1.00
John M. Clarke	1.00
Akron Division 215, Akron, Ohio	5.40
Francisco Ramrez, Francisco	.50
Amanda Jaminez	.50
W. E. Grant	.50
Jeremiah Lynch	.40
Benjamin E. Brown	1.00
Nathan E. Harrison	1.00
Abram Willok	.10
Leah S. Bryan	1.00
Betrick Shaw, New York City	2.50
Mr. J. Sannie, Engine Driver, Accra, W. Africa	£1.10
H. Dawes, Central Macareno	2.00
Miss A. Bryan	.25
Joseph Douglas, Bartle	1.00
Margaiana Douglas	1.00
Emanuel McFarline	1.00
Alexander Smith	.20
Chas. Norris	.50
Nuolas Zeblo	.20
Julia Beckford	1.00
Douglas Oliphant	.20
Samuel Blackwood	.10
Charles Rotcliffe	.25
Mcarle Brown	.10
Josiah Brown	.10
Cotneta Frank	.25
Edith Douglas	.15
Alfred Newil	.20
S. S. Solomon	.10
C. C. Allman	.20
H. Wellington, Port au Prince	1.00
Mrs. C. Wellington	.25
F. L. Wellington	.25
B Wellington	.10
A. Wellington	.10
E. Grave	.40
Luke Mexemillie	.20
A Friend	.20
I. Denonies	.25
Rev. C. H. Hudley, Farrell	1.00
Berrie Hudley	1.00
May Compton	1.00
Chas. A. Greenstone	1.00
Friend	.25
J. Sobel	1.00
Sam Taron	.50
George Hampton	.50
First Baptist Church	1.45
W. Govers	.25
Frank Harden	2.00
Rev. Calapton	.25
Rev. Raygus	.10
Switts	.25
Henderson	.20
Ella Pince	.10
Crosley	.50
Crosley	.50
Moyes	.10
Friends	.40
Joe Thurston	.50
Donation from freinds	3.40
Matt Williams, Buffalo	1.00
Joe Wright	1.00
Louis Cummings	1.00
L. Williams	1.00
Lillian Smith, Magnolia	3.50
James Smith	2.50
Amos Turner, Washington	1.00
Daniel Monroe, Philadelphia	1.50
George Corbett	1.00
Nona Diggs, Linden, N. J.	1.00
Jack Randolph	1.00
Chas. G. Davis	1.00
Mr. Higgins	.25
Frank O'Neal Russell	1.00
Mr. J. W. Davis, Banes, Cuba	1.00
Albert McClarty	1.00
James Lake	1.00
William Knight	.40
David Josephs	2.00
Adolphus Davis	.25
A. H. Cohen, Kansas City, Kan.	.50
B. J. Moore	.10
Minnie Punch	.10
G. W. Allen	.05
E. M. B. Hendricks	.15
H. J. Murphy	.10
Fennell Jones	.10
Jessie Jones, Kansas City, Kans.	.10
C. C. Baanham, Kansas City	70
Anna Robinson, Kansas City	.10
Henry Shelton, Kansas City	.10
J. H. Lees, Kansas City	.10
D. W. Kemp, Kansas City	.10
Katie Riles, Kansas City	.10
Mattie Earle, Kansas City	.10
J. E. Henry, Kansas City	10
A. E. Belcher, Kansas City	.25
A Friend, Kansas City	.10
A. Poston, Kansas City	.10
Henry Edwards, Kansas City	.10
O. M. Llewellyn, Kansas City	.10
Cynthia Jackson, Kansas City	.10
George Jackson, Kansas City	.10
Eugene Jackson, Kansas City	.15
Rosa Couch, Kansas City	.25
Mr. J. D. Williams, Kansas City	.15
Mrs. J. D. Williams, Kansas City	.15
Mrs. B Meberry, Kansas City	.10
Oscar Johnson, New Orleans, La.	.25
Joe Hempson, New Orleans	.25
O. P. Hinsley, New Orleans	.25
E. D. Thomas, New Leans	.25
Chas. S. Bowen, New Orleans	1.00
T. B. Brandon, Tulsa, Okla	1.00
J. W. Wright, Tulsa	1.50
Fannie Hines, Tulsa	.05
Geo. Todd, Tulsa	1.00
Billy Wright, Tulsa	1.00
East Mound Bayou Division No. 716	5.00
Jose A. Bizantine, Brooklyn	1.00
James Brown, Stampley, Miss.	.25
Hanson Swanson, Stampley	.25
Friends Relief Society No. 3, Phinweek	1.00
Sidney Deans, Stampley	.05
Druly Jones, Stampley	.10
Francis Little, Stampley	.20
Julius Thompson, Stampley	.25
Martha Johnson, Stampley	.15
J. W. Hammond, Stampley	1.00
Friends Relief Society No. 4	5.00
Genaner Jackson, Stampley	.25
Handy Grinell, Stampley	.50
Mary Grinell, Stampley	.50
Aileen Crosdale, D. S. Russell, M. B. Wilson, Mrs. E. E. Gray, Mr. A. B. Gray, Well wisher, H. McLeod, E. Riley, J. Riley, T. Barnett, L. Grey, Kingston, Jamaica, B. W. I.; N. Thompson, F. Brown, A friend, Spanish Town	5.00
Marjorie Symonds, Montclair, N. J.	.50
Friend, Montclair	1.00
Samuel Steed, Montclair	1.00
Marion Steed, Montclair	1.00
Mildred Symond, Montclair	.50
William Steed, Montclair	1.00
William Golden, Woodstown, N. J.	1.00
Irwin A. Noaks, Brooklyn, N. Y.	1.00
Ellen Blair, New York City	2.54
S. A. Bean, New York City	1.00
J. Brathwaite, New York City	1.00
Albert Cowsett, Merigold	.25
P. Rion, Port au Prince	1.00
Mr. Wm. Duncan, Montclair	5.00
Mrs. Julia Duncan, Montclair	5.00
Miss Ernestine Duncan, Montclair	1.00
Mr. Geo. W. Fair, Montclair	1.00
Bernice Duncan, Montclair	1.00
Myrtle Duncan, Montclair	1.00
John Gillison, Montclair	1.00
Mrs. Nellie Gillison, Montclair	1.00
E. R. Routte, New York City	.25
W. L. Pollard	.25
A Friend	.10
G. Pick	.10
Friend	.10
L. O. Bourie	.10
Welscheb	.25
Sam Boyd	.10
Wegman	.10
Lewis	.05
Samuel Welsh	.10
B. Bory	.05
Jay	.05
J. Catawsinos	.25
S. Fuller	.10
Rosemond Mill	.10
L. Ley	.05
D. Eugom	.10
Martins	.25
Eli Stone	.10
F. Vracos	.10
Theresa Scott	.10
Sarah Scott	.10
C. W. Senior	.25
Dr. N. Fox	1.00
Friend	.20
N. Y. Times, Harlem office	.05
A. Steen	.05
F. Singleman	.10
Berdie Hargrove	.10
McKiney	.10
Thos. Johnson	.50
E. J. Mills	.25
L. Kalm	.25
B. Schmut	.10
L. Motheffey	.05
Henr. Fisher	.05
Sam Lass	.25
Hayes	.25
Grand Leader	.20
D. Philysen	.10
E. H. Scholerman	.10
J. D. Hood	.05
B. I. Drayton	.25
Lenas Bros.	.10
D. Daniel	.25
Murdock Ashby	.10
A. D. Snead	.25
Samuel A. Green, Manopla	1.00
James A. Green, Manopla	1.00
Geo. M. Carr, Manopla	1.00
Barris S. Hibbert, Manopla	1.00
Martin Marchalleck, Manopla	1.00
Richard Gordon, Manopla	1.00
Loveader Hudson, McClure	.25
Bessie Moore, McClure	.25
George Hudson, McClure	.25
J. N. Hicks, Camaguey	1.00
A. W. Brown, Camaguey	1.00
D. A. Sinclair, Camaguey	1.00
Mrs. C. E. Burrowes, Camaguey.	1.00
Mrs. F. Hinkson, Brooklyn	1.00
Rev. J. B. Gramary, Hartford	1.00
Mrs. I. Gramary	.25
Juvenile Branch, U. N. I. A., No. 180, New Bedford, Mass.	5.00
Grace McGuire, Asbury Park	.50
Aaron McGuire	.50
A Friend, Indiana Harbor	.25
A Friend	.10
A Friend	.20
Friends	.66
Will Adams	.55
John Adams	.55
Willie Adams	.25
Mrs. Emma Green	1.45
Mrs. Ella Rhodes	2.43
Geo. Ragor, Los Angeles	.50
H. Hoxie	1.00
Mrs. H. Hoxie	1.00
Mrs. Laura Smith, Philadelphia.	1.00
Mr. W. E. Spencer	1.00
Moses Moody	1.00
Mrs. Hattie Nolley	1.00
Mr. Holley Jordan	1.00
Beatrice Ryder	1.00
John W. Thomas, Chicago	1.00
E. Thomas	1.00
W. J. Harrison	1.00
Morgan Thomas	.50
Ann Thomas	.50
Mr. C. Johnson, Somerton, Ariz.	8.50
J. C. Walker	.50
Chas. Baley	.05
W. H. Brown	.20
Edward Lovis	.50
Arene Lovis	.10
Robert Louis	.10
Helen Marusmootes	.10
Sterling Owens	.50
A. Louis	.15
Emma Matthews	.25
Julius Larry	.25
Walter Isam, Indiana Harbor	.50
Sallie Isam	.25
Viola Conyers	.25
Gussie Morton	.25
George Quince	.25
Caroline Adams	.20
C. F. Phillips	.25
Joe Johnson	.50
Betsy Patton	.25
Algie Jackson	.25
Rosa Isaac	.05
Jennie Isaac	.25
Callie Simmons	.25
Hattie Bowmans	.25
Gei Isaac	.25
Ester Williams	1.00
G. W. Cooper, Washington, D. C.	.50
Joseph Carrall	.69
Rudolph Noruk	.25
Raymond Stewart	.56
Wilbert Jones	.25
Robt. L. Stewart	1.00
Mrs. Julia Stewart	1.00
D. Reid, Los Angeles	1.00
Clarita Chapter, Bocas del Toro	16.35
Total	$4,334.32

BROWNIE MAN IS DEAD AND CHILDREN MOURN

Creator of the Honest, Mischievous Little Elfs, Who Are Never Cruel and Never Repeat a Prank

It is great good luck that the Brownies cannot suffer pain, for their father is dead.

Palmer Cox, creator of the mischievous, honest little elfs, who are never cruel and never repeat a prank and who have amused millions of children, died on July 24 at his home, Brownie Castle, at Granby, near Quebec, at the age of eighty-four. Though he was a bachelor, Brownie Castle is an enormous frame house of many rooms. Children from anywhere were always welcome there, and he had many visitors. Over a million copies of his Brownie books have been sold, and the Century Company now carries on its list eleven Cox titles, all of which call for frequent reprintings. In addition to his books, he achieved a Brownie play in three acts which was extremely successful.

Like William De Morgan, he was almost an old man before he made his first great success. Most of his life before that was the career of a misfit—an artist trying desperately to force himself into business. But fame and fortune did finally come to him, and came as the result of work that he loved. His life reads a good deal like that of a fairy tale; he, a giant of over six feet, was rescued and placed in a position of happiness by the tiny Brownies. And he was always loyal to them, never made them do shabby things and loved them to the last.

Born in Granby, Province of Quebec, Canada, in a Scotch community, of Scotch parentage, in 1840, he dutifully got through the local schools, including an academy, and set out to make his way in the world. His fingers wanted to draw, but the prospect was not promising. He had no art training. he was compelled to make his own living, and North America fifty years ago was not quick to recognize its own artists or to encourage them.

Young Cox went to Springfield, Mass., and then to Ontario, and engaged, as the vague record has it, in mercantile pursuits. But he was not a success. So he moved on. Finally he went to California, hoping and fearing that there he would become so wealthy as the result of mercantile pursuits that his fingers would stop itching to draw funny pictures and his mind stop playing with tinkling, jolly rhymes.

He was a day laborer, doing carpentering and probably anything else that might be offered to a young giant with no money, no profession and no influence. But somebody with eyes did see some things he drew and told him to study. He attended some sort of art classes at night, and after a while he was doing cartoons and occasionally rhymes for Western newspapers, first as a volunteer and then as a salaried man. He jumped from coast to coast and set himself up in New York as an illustrator, doing funny pictures for other people's text. He used the first Brownies—only a few of them—for that purpose. But here, he knew, was something distinctive, and he wanted to develop it as his line. St. Nicholas, the magazine that has carried the first work of so many artists and writers encouraged him to do his own rhymes to accompany his own pictures.

The success of the Brownies was instant. They captured the world first from the pages of St. Nicholas and then from his books, which followed at intervals for over thirty years.

Palmer Cox was a moralist unashamed. He taught morals to children while he amused them. He had a definite code of conduct for his Brownies. The old laughmaker in his later years, as he saw the comic strips gaining popularity so fast, regretted that too often the juvenile characters were made to do cruel and shabby things to get a laugh. "No Brownie would ever do that," he said often while he followed the antics of some barbarous, little moron in a low-class comic strip.

EUROPEANS MAKE ALL THE PROFITS IN EAST AFRICA

In a letter to the circulation manager of The Negro World a friend residing in Nigeria, West Africa, has the following to say about conditions in that rich country:

"Nigeria is a great country, a big country, with a population of over 25,000,000 native Africans, as against 4,000 European whites, and that 4,000, with the Government behind them, dominate the whole country. What ever they say goes; therefore the natives are powerless in the matter of self-reliance. They cannot do any big thing on their own initiative. When it comes to ordering any merchandise from foreign ports they can only do small business, and whatever business they are in they must get their goods from an agent in Nigeria at whatever price they feel like selling.

"Every European merchant in Europe has an agent in Nigeria. They monopolize the whole country in bringing and taking from this place. The Government and European business men pay the natives very low wages in comparison to the whites. The most illiterate white man over here gets at least £635 per annum, while the most educated native with letters behind his name gets about half or two-thirds of that amount.

"Nigeria is very rich, but the white man gets all the benefit now. Right in Lagos harbor there are at least six or eight ships loading every day and night with products of all kinds for Europe. I mean all the year round. And the native man does not know what is being done with this produce. As a friend has admitted to me, they only see it go, and that's all."

BIGGEST NEGRO CONVENTION IN HISTORY OF THE WORLD

PROGRAM FOR BIG CONCLAVE OUTLINED

NEGROES COMING FROM ALL PARTS OF THE WORLD

FORMATION OF NEGRO POLITICAL UNION TO PROTECT RIGHTS OF RACE

THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

INVITES ALL DIVISIONS, BRANCHES, CHAPTERS AND CHURCHES, LODGES, FRATERNAL ORGANIZATIONS, CIVIC AND UPLIFT BODIES AND NEWSPAPERS, TO SEND DELEGATES TO THE FOURTH ANNUAL INTERNATIONAL CONVENTION OF THE NEGRO PEOPLES OF THE WORLD, TO BE HELD AT

LIBERTY HALL
120 to 140 West 138th Street, New York City
NEW YORK, UNITED STATES

FROM AUGUST 1st TO 31st, 1924

This Will Be the Greatest and Most Representative Gathering of the Negro Peoples of the World. The Program to Be Discussed Will Be:

RELIGIOUS

1. Discussing the Deification of Jesus as a black Man of Sorrows.
2. The Canonization of the Virgin Mary as a Negress.
3. The Idealization of God as a Holy Spirit, without physical form, but a Creature of imaginary semblance of the black race, being of like image and likeness.

POLITICAL

1. Discussing the formation of the Negro Political Union.
2. The educating of Negroes in communities where they form the majority population to rise to the responsiblity of self-government.
3. Conferring with the white nations and with the League of Nations for an amicable adjustment of the race issue and for a rearrangement of the system under which Negroes are governed.
4. Presentation of petition of four million American Negroes on the 6th of August to His Excellency the President of the United States for his consideration of their desire to peaceably build up a country of their own in their motherland, Africa.
5. Presentation of a similar petition to the Senate and House of Representatives at their next session.
6. Presentation of a similar petition of two million West Indian Negroes in the British Isles to His Majesty King George V. and the Parliament and the House of Lords of Great Britain.

INDUSTRIAL

1. Discussing the development of Liberia, Abyssinia and Haiti as independent black nations. and other countries, where Negroes form a majority of the population, i. e., Jamaica, Barbadoes, Trinidad, British Guiana, British Honduras and other islands of the West Indies and Africa.
2. Ways and means of adjusting the race problem of the Southern States of the United States of America to the satisfaction of all concerned.
3. Ways and means of correctly educating white public opinion to the needs and desires of the Negro race.

SOCIAL

1. Discussing the educating of the Negro race as to the real meaning of society, and laying down the principles that should guide those who are desirous of becoming socially distinctive.
2. Creating an atmosphere of purity around the young generation of the race, to better prepare them for a higher social life.

COMMERCIAL

1. Discussing the linking up of all Negro communities in a trade and commercial relationship.
2. Promotion of exchange business enterprises in all Negro communities.
3. Encouraging travel among and between Negroes of commercial and industrial professions.

EDUCATIONAL

1. Discussing the formulation of a code of education especially for Negroes.
2. The censoring of all literature placed in the hands of Negroes.
3. The educating of the race to discriminate in the reading of all literature placed in its hands.
4. The promotion of an independent Negro literature and culture.

PROPAGANDA

1. The tabooing of all alien propaganda inspired to destroy the ideals of and the enslaving of the minds of the Negro.
2. The disseminating of education among the race for the promotion of its own ideals.

CONSTITUTIONAL

1. Amending the constitution of the Universal Negro Improvement Association as found necessary.
2. Discussing the annual business of the Universal Negro Improvement Association.

HUMANITY

1. Discussing the promotion of a closer bond of fellowship between the black and white races of the world.
2. Discussing, without prejudice, the aims and objects of the Ku Klux Klan.
3. Discussing the intra-racial problems of the white race, as they affect the Negro.
4. Discussing the program of a white Canada, a white America, a white Europe and a white Australia, as enunciated by white leaders.
5. Discussing the sincerity of the League of Nations as a clearing house for the ills of the world.
6. Discussing France's policy toward the Negro.
7. Discussing England's policy toward the Negro.
8. Discussing America's policy toward the Negro.
9. Discussing the Negro's share of the spoils of war of 1914-1918.
10. Discussing the new German demand for the return of certain colonies in Africa that were robbed from the natives and taken from the Germans during the last war.
11. Discussing the honesty of diplomacy in dealing with the lands, liberties and rights of weaker peoples.
12. Discussing the forwarding of an appeal to His Holiness the Pope of Rome, His Grace the Archbishop of Canterbury and the heads of the American churches, as leaders of Christianity, for an honest and human settlement of the problems of humanity, especially as such problems affect the Negro.
13. An appeal to the Kings of England, Italy, Spain and Belgium and their parliaments for a square deal for Negroes in Africa and the colonies.
14. An appeal to the Presidents of America, France and Portugal for a square deal for Negroes in Africa, America and the colonies.
15. Discussing the Negro's attitude in the next great war.
16. Discussing the petition of appeal of the Negro Peoples of the World to the League of Nations for the turning over to them of certain mandatories in Africa now being exercised by alien peoples over the natives.

BEST MINDS OF THE RACE TO BE PRESENT

The above program will be exhaustively discussed at our forthcoming convention, and it is natural to expect that the best minds of our race will be sent as representatives to take part in these discussions. All branches and chapters of the Universal Negro Improvement Association and all other organizations, societies and churches are invited to attend the convention and to take part in its general discussions. Delegates, as usual, will be coming from Africa, Europe, Asia, the West Indies, South and Central America, Canada and the forty-eight States of the American Union. This will be a big time for the Negro race. During the night sessions of the convention (the convention will be night and day for the thirty-one days of the month of August) several of the prominent white leaders of America will speak to the delegates. We are expecting the presence of several Senators, Congressmen and leaders in American public life and education.

NEGRO POLITICAL UNION

Among the important items to be discussed, as outlined by the above program, will be the formation of the Negro Political Union. This union will consolidate the political forces of the Negro through which the race will express its political opinion in America, in the islands of the seas and in all communities where the Negro forms a part. The Political Union shall represent the political hopes and aspirations of the fifteen million Negroes of the United States of America on American questions, domestic to America, and shall represent the interests of the millions of Negroes of the West Indies in their different and respective islands affecting domestic political questions, and so also in the scattered communities of Africa. The union shall have a sympathetic relationship politically, with Negroes all over the world, but each country or community will have its own domestic program for the betterment of the race, in that country or community. But the strength of the union shall be given to any community or country to politically assist it in putting over its political program. As, for instance, if the Negroes of America were politically agitating or working for the passage of any special measure for the benefit of the race, the entire strength of the union would be placed at the disposal of the American section. If the Negroes of Trinidad desired to carry out any political measure for the benefit of that community, the union would use its strength in assisting them, and so with any community where the Negroes live throughout the world. No longer, therefore, will individual politicians represent the interests of the Negroes, but the Negroes unitedly will be represented by the Negro Political Union. Let us all, therefore, work for the successful consummation of the program of the Universal Negro Improvement Association, so that we may be able to glory in a brighter day industrially, commercially, socially, religiously and politically.

ALL UNIFORMED UNITS OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION IN THE UNITED STATES ARE REQUESTED TO ATTEND THE OPENING OF THE CONVENTION ON THE FIRST DAY AND JOIN IN THE PARADE AND DEMONSTRATIONS. ALL MEMBERS ARE ALSO INVITED TO ATTEND THE OPENING.

GOD SAVE AFRICA ! ! !

LONG LIVE AMERICA ! ! !

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION
MARCUS GARVEY, President-General

THOUSANDS THRONG LIBERTY HALL AS FOURTH INTERNATIONAL OPENS WITH IMPRESSIVE SERVICE

(Continued from page 9)

of Zionism a spiritual movement and today the goal is achieved, the fact accomplished. Africanism must become a universal spiritual movement among Negroes.

No Time for Material Force

Let those who will continue to advocate force as the solution and to preach that force can be offset only by force. It smacks of courage, but if it means more than idle words intended for the gallery, it is that blind courage which caused the wild bull of the Western plains to charge fiercely the speeding railway engine that had recently penetrated his undisputed domain. He pitted his physical force against the force of steel and steam and was annihilated.

Blind courage is not good strategy. Speaking recently with an official of a Negro college in the Southland, where I had been invited to deliver the commencement address, he informed me that his beloved wife, knowing his courageous instincts, had frequently requested him, that in the event of her being offered insult by men of the other race in that section, not to be in a hurry to die for her as she much rather preferred him to live for her. This is no time for preaching material force. Possibly our trials and setbacks are God's plan to bring us to realize that [illegible] a spiritual movement, and can [illegible] spiritual force.

"Not by might, nor by power, but by My spirit, saith the Lord of hosts." "Except the Lord build the house, their labor is but lost that build it; except the Lord keep the city, the watchmen waketh but in vain."

The Cause Is All

This is a spiritual movement and that is why our adversaries fail to fathom its hold upon us, and style us fools and fanatics of Garvey. They think only of the man and never of the cause. Philosophical as many of them profess to be, they have not yet discovered that the spirit of this movement which he has fanned into flame finds its habitat in the heart yearnings of millions of Negroes, that this movement possesses an immortal germ, and because immortal, spiritual. The founder himself by no act of his, can destroy this movement, and long after he shall have passed from labor to reward the work begun by him shall continue into fruition and maturity. On the day that Moses stood before the burning bush to receive his divine commission he held in his hand the shepherd's rod which he himself had made. That rod was to bring deliverance to his people and discomfiture to their foes, but not until he had cast it down to be consecrated and energized by God. Until that day he had used that shepherd's rod in the care of Jethro's flocks. Henceforth it becomes the medium of wonderful achievements for his race.

The Rod of the U. N. I. A.

Before the burning bush our leader stands today, and from the unsinged foliage comes to him a voice, the voice of the God of his forefathers, the God of Ham, and Cush, and Nimrod; the God of Zerah and Ebedmelech, and Endich of Ethiopia, thus interrogating, "Marcus Garvey, what is that in thine hand?" Reverently he answers, "A rod —the rod of the Universal Negro Improvement Association." Then comes the divine mandate: "Cast it down, Garvey, on the ground before me that I may consecrate it. Then put forth thy hand and take it again unto thee, no longer thy rod, but Jehovah's rod, and go forward to perform with it mighty things for the redemption of thy race." God grant that he may hear the divine voice, and hearing may comply. Negro, in your hand you have carried the rod for several years, but only to a limited extent has it been of service. Cast it down today at the feet of the Omnipotent, and see! See how the seemingly inanimate and inert thing becomes instantaneously a creature pregnant with life and energy and motion! Cast down before the King Immortal and Invisible this organization to be baptized with the new birth, and in joyful wonder and glad surprise you shall witness the glorious and victorious achievements of all its aims and objects.

'O God, the protector of all who trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon this association thy mercy that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal." And for our leader we add our earnest prayer. Out of many dangers hast Thou safely brought him. Continue unto the end Thy fatherly and protecting care."

"Endow him, Lord, with faith and
grace
And courage to endure,
The wrongs he suffers here apace,
And Bless him evermore."—Amen.

WEST AFRICANS PASS LAW EXAMINATIONS

Famous Native Lawyers' Families Become United by Marriage — Successful Students

(From the "Gold Coast Leader")

We are pleased to notice that in the successes at the last Bar Examination of students of the Inns of Court, held in Lincoln's Inn Hall, London, occur several West African names—Charles Egerton-Ehyngle, Boavintura Ferreira and Jabril Martins. Criminal Law and Procedure, class I—Wilfred Davidson Carrol; class II—Henry Josiah Lightfoot Boston, Joseph Boakye Danquah, Jibril Martins; class III—Otto Isaac Emmanuel During, Isaac Kushika Roberts. Real Property and Conveyancing, class II—Paul Bassey, Egoo Ephraim; class III—Abiola Akiwumi, Manoel Da Costa, Felix Olatunde Vincent, Hindu and Mohammedan Law, class III., Asuquo Etim Inyang. Final, class II., sixth in order of merit, Asifo Egbo; class III., in alphabetical order, Salako Ambrocius Benka-Coker, Daniel Ekanem Esin, and Adegunle Kasumu. It is interesting to observe the frequency of names which are entirely African as compared with such records in the past. The name of Mr. Manoel Da Costa will be familiar to Gold Coast people, being the son of the late Father Da Costa of Elmina, at one time Government Postmaster at Cape Coast, who died not very long ago. Mr. Da Costa has been in England for a considerable length of time and has acquired business and other experience, which must stand him in good stead later on in the service of his country. During the Congress Delegation in London he was in a position to afford practical assistance where necessary, and he was among the enthusiastic Africans who welcomed the delegation at Cannon Street Hotel under the auspices of the African Progress Union. We call the list of successful students from the columns of West Africa.

From the same source it is reported that the wedding took place at Grange U. F. Church, Edinburgh, on April 22, by the Rev. William Ross, D. D., of Edowo Awoonor-Renner, M. B., Ch.B. (Edin.) Medical Officer, Sierra Leone Government, younger son of the late William Awoonor-Renner, M. D., of Freetown and of Mrs. Awoonor-Renner of Freetown to Carmila Agatha, elder daughter of the late Dr. William Archibald Pitt of Nassau, N. P., Bahamas, and George Town, Demerara, and of Mrs. Pitt. Our readers will recognize that the wedded pair come from two distinguished African parentages, Dr. William Renner being the elder brother of Mr. Peter Awoonor-Renner, barrister-at-law, the leader of the Gold Coast Bar, and the late Dr. Pitt, a successful West African practitioner, who made many friends at Cape Coast during his career as a medical man among us. It is noteworthy that Dr. Edowo Awoonor-Renner has taken service as a medical officer, Sierra Leone Government, where his father for a number of years was colonial surgeon and rose to be the principal medical officer, if we are not mistaken. It is a curious thing that the young doctor holding the degrees of M.B., Ch.B. (Edin.), is acceptable to the Sierra Leone Government, while Gold Coast African medical applicants holding the same diplomas are not acceptable to our local medical service except in a junior position. We trust to see this anomaly removed at no distant date.

Dr. Just's Special Work In Scientific Research

WASHINGTON, D. C.—Dr. Ernest Everett Just, of the Department of Zoology of Howard University, who is directing research work in addition to his own, has been making a selection among his students of those of especial talent in the field of zoology. One of these students, a graduate of the class of 1923, Miss A. Arliner Young, now instructor in zoology at Howard, has had accepted for publication a preliminary paper on her studies of protoza, one-cell animals. Papers by four other students will be published the coming fall.

Dr. Just is one of the specialists contributing from original research to a new text book of cellular structure and function for students of biology and medicine entitled, "General Cytology," published by the University of Chicago Press. It is the first single volume to state comprehensively the principles that govern cell structure and function, giving data about the cell fundamental to the sciences of botany, zoology, physiology and pathology.

Twelve other specialists, representing the leading universities of the country, will also contribute to the making of the next book.

Dr. Just's special fields of research are fertilization, artificial parthenogenesis and physiology of development. He has done special research work at the Marine Biological Laboratory at Woods' Hole, Massachusetts, is a Fellow in Biology of the National Research Council at Washington, D. C., and holds membership in several national scientific organizations and a French biological society.

HON. MARCUS GARVEY SENDS CLARION CALL TO SERVICE TO THE NEGROES OF THE WORLD

(Continued from page 3)

however, for the tribute you paid me during that period in postponing the convention through respect to my enforced absence. Last August I spent the entire month in the Tombs in New York, but I was as happy then as I am now. I was sent there by the evil forces that have always fought and opposed reform movements, but I am as ready now to go back to the Tombs or elsewhere as I was when I was forced to leave you. The jail does not make a criminal, the criminal makes himself. There are more criminals out of jail than in jail, the only difference is that the majority of those who are out are such skilful criminals that they know how to keep themselves out. They have tried to smear my name so as to prevent me doing the good that I desire to do in the interest of the race. It amuses me sometimes to hear the biggest crooks in the Negro race referring to me as a criminal. As I have said before, Negro race leaders are the biggest crooks in the world. It is because of their crookedness that we have not made more progress. If you think I am not telling the truth in this direction you may quiz or query any of the white political bosses, and those who will tell the truth will reveal a tale most shocking as far as our Negro leaders are concerned. This is true of the group of fellows of our race that lead universally as well as nationally. They will sell the souls of their mothers and their country into perdition. That is why the Universal Negro Improvement Association has to make such a fight, and that is why the opposition is as hard and marked. You can pay the Negro leader to hang his race and block every effort of self-help. This is not commonly so among other races. We must give credit to the great white race, to the extent that they will fight among themselves, that they will cheat each other in business, but when it approaches the future and destiny of the race, a halt is immediately called. Not so with the Negro, he does not know when and where to stop in hurting himself.

Reorganizing the Race

I repeat that we must reorganize ourselves as a people if we are to go forward, and I take this opportunity as you assemble yourselves here from all parts of the world to sound the warning note.

To review the work of our association for the past two years is to recount the exploits of a continuous struggle to reach the top. Our organization has been tested during the past two years beyond that of any other period in the history of Negro movements. I am glad to say, however, that we have survived all the intrigues, barriers and all the handicaps placed in the way. Some of our enemies thought that they would have been able to crush our movement when I was convicted and sentenced to prison. They had depended upon that as the trump card in their effort to crush the new spirit of freedom among Negroes, but like all such efforts, it was doomed to failure. I will bring to your memory a similar effort made a little over nineteen hundred years ago when on Calvary's mount the Jews, after inspiring the Romans, attempted to crucify the man, Christ, the leader of the Christian religion. They thought that after the crucifixion, after He was buried, that they would have silenced the principles of Christianity forever, but how successful they were is made manifest today when we find hundreds of millions of souls the world over professing the principles for which the man died on Calvary's cross. As in the rise of Christianity, so do we have the spiritual rise of the Universal Negro Improvement Association throughout the world. They tried to crucify it in America, and it has arisen in Africa a thousand fold. They tried to crucify it in the American continent, and it is now sweeping the whole world. You cannot crucify a principle; you cannot nail the souls of men to a cross; you cannot imprison it; you cannot bury it. It will rise like the spirit of the Great Redeemer and take its flight down the ages, until men far and near have taken up the cry for which the principle was crucified.

Unbroken in Spirit

We of the Universal Negro Improvement Association are stronger today than we ever were before. We are strong in spirit, strong in determination; we are unbroken in every direction; we stand firm facing the world, determined to carve out and find a place for the four hundred millions of our suffering people. We call upon humanity everywhere to listen to the cry of the new Negro. We ask the human heart for a response, because Africa's sun cannot be downed. Africa's sun is rising, gradually rising, and soon he shall take his place among the brilliant constellations of nations. The Negro wants a nation; nothing less, nothing more. And why shouldn't we be nationally free, nationally independent, nationally unfettered? We want a similar nationality to that of the English, the French, the Italian, the German, to that of the white American, to that of the yellow Japanese; we want nationality and government. We can realize that the American nation in a short while will not be large enough to accommodate two competitive rivals, one black and the other white.

Black Man's Aspirations

There is no doubt about it that the black man of America today aspires to the White House, to the Cabinet, and to the Senate and the House. He aspires to be head of State and municipal governments. What are you going to do with him? He cannot be satisfied in the midst of a majority group that seeks to protect its interest at all hazards; then the only alternative is to give the Negro a place of his own. That is why we appeal to the sober white minds of America and not the selfish ones. The selfish ones will see nothing more than the immediate present, but the deep thinking white man will see the result of another fifty or one hundred years, when these two peoples will be brought together in closer contact of rivalry. As races we practically represent a similar intelligence today. We have graduated out of and passed through the same schools, colleges and universities. What can you do with men who are equally and competently fitted in mind but give them an equal chance? And if there is no chance of equality there must be dissatisfaction on the one hand. That dissatisfaction we have in our midst now. We have it manifested by W. E. B. DuBois, by James Weldon Johnson; we have it manifested by the organization known as the National Association for the Advancement of Colored People, that seeks to bring about social equality and political equality and industrial equality, things that are guaranteed us under the Constitution, but which, in the face of a majority race, we cannot demand because of the terrible odds against us. In the midst of this, then, what can we do but seek an outlet of our own, unless we intend to fight a losing game? Reason will dictate that there is no benefit to be derived from fighting always a losing game. We will lose until we have completely lost our stand in America.

The Period of Self-Protection

To repeat myself, we talk about progress. What progress have we made when everything we do is done through the good will and grace of the liberal white man of the present day? But can he always afford to be liberal? Do you not realize that in another few decades he will have on his hands a problem of his own—a problem to feed his own children, to take care of his own flesh and blood? In the midst of that crisis, when he finds not even enough to feed himself, what will become of the Negro? The Negro naturally must die to give way and make room for others who are better prepared to live. That is the danger, men; and that is why we have the Universal Negro Improvement Association. The condition that I have referred to will not only be true of America and of Continental Europe; it will be true wherever the great white race lives. There will not be room enough for them and for others who seek with them to compete, and that is why we hear the cry of Egypt for the Egyptians, India for the Indians, Asia for the Asiatics, and we raise the cry of Africa for the Africans—those at home and those abroad. That is why we ask England to be fair, to be just and considerate; that is why we ask France and Italy, Spain and Belgium to be fair, just and considerate; that is why we ask them to let the black man restore himself to his own country; and that is why we are determined to see it done. No camouflage and no promise of good will will solve the problem. What guarantee have we, what lease have we on the future that the man who treats us kindly today will pepetuate it through his son or his grandson tomorrow?

Ability to Protect Self

Races and peoples are only safeguarded when they are strong enough to protect themselves, and that is why we appeal to the four hundred million Negroes of the world to come together for self-protection and self-preservation. We do not want what belongs to the great white race or the yellow race. We want only those things that belong to the black race. Africa is ours To win Africa we will give up America; we will give up our claim in all other parts of the world; but we must have Africa. We will give up the vain desire of having a seat in the White House in America, of having a seat in the House of Lords in England, of being President of France for the chance and opportunity of filling these positions in a country of our own.

That is how the Universal Negro Improvement Association differs from other organizations. Other organizations, especially in America, are fighting for a political equality which they will never get, and never win, in the face of a majority opposition. We win so much today and lose so much tomorrow. We will lose our political strength in the North in another few years, as we lost it in the South during reconstruction. We fill one position today, but lose two tomorrow, and so we drift on and on until we have been completely obliterated from Western civilization.

Changes Among Negroes

You may ask me what good has the Universal Negro Improvement Association done, what has it accomplished within the last six years? We will point to yo uthe great changes that have taken place in Africa, the West Indies and America. In the West Indies, black men have been elevated to high positions by the British Government, so as to offset and counteract the sweeping influence of the Universal Negro Improvement Association. Several of the colonies have been given larger constitutional rights. In Africa, the entire West Coast has been benefited. Self-government has been given to several of the African colonies, and native Africans have been elevated to higher positions, so as to offset the sweeping spirit of the Universal Negro Improvement Association throughout the Continent of Africa. In America, several of our men have been given prominent positions; Negro commissions have been appointed to attend to affairs of state; Negro Consuls have also been appointed. Things that happened in America within the last six years to advance the political status, the social and industrial status of the Negro were never experienced before. All that is traceable to the Universal Negro Improvement Association within the last six years. In the great game of politics you do not see the immediate results at your door, but those who are observant will be able to trace the good that is being done from the many directions whence it comes. If you were to take a survey of the whole world today of Negroes you will find that we are more highly thought of in 1924 than we were in 1914. England, France and the European and Colonial powers regard the Universal Negro Improvement Association with a certain amount of suspicion because they believe that we are antagonistic. But we are not. We are not antagonistic to France, to England or Italy, nor any of the white powers in Europe. We are only demanding a square deal for our race. Did we not fight to help them? Did we not sacrifice our blood, give up our all, to save England, to save France, Italy and America during the last war? Then why shouldn't we expect some consideration for the service rendered? That is all we ask; and we are now pressing that claim to the throne of white justice. We are told that God's throne is white, although we believe it to be black. But if it is white, we are placing our plea before that throne of God, asking Him to so touch the hearts of our fellow men as to let them yield to us the things that are ours, as it was right to yield to Caesar the things that were Caesar's.

Let Us Be Fair

As we deliberate on the many problems confronting us during the month of August, let us not lose control of ourselves; let us not forget that we are the guardians of four hundred millions; let us not forget that it is our duty to so act and legislate as to help humanity everywhere, whether it be black or white. We shall be called upon during this month to take up certain matters that are grave, but dispassionately we shall discuss them; and whenever the interest of the different race groups clash, let it be our duty to take the other fellow's feelings into our consideration. If we must be justly treated, then we ourselves must treat all men similarly. So, let no prejudice cause us to say or do anything against the interest of the white man, or the yellow man; let us realize that the white man has the right to live, the yellow man has the right to live, and all that we desire to do is to impress them with the fact that we also have he right to live. (Applause.)

Flattery Is Easy

At this moment I want to pass from my set speech. Let me further explain. We of the Universal Negro Improvement Association, as I stated before, have no desire to flatter the people. It could have been pleasant and easy for me to come here tonight and tell you, recount to you the progress that we have made in America, the progress that we have made in the West Indies and in the Western World. But, men, when we soberly come to consider the question of our progress, when we come to consider the problem that confronts us in this country and in the world today, when we come to consider that men everywhere are wrestling for the possession of the survival of the fittest, you will also realize that this is no time to flatter 400,000,000 Negroes.

I could come here tonight and paint to you rosy pictures of the future of America, where the Negro is concerned. I could paint to you the day when some Negro from this community would become Senator for the senatorial district of New York. I could paint to you a rosy picture of 10, 20, 50 years from now the Negro becoming Secretary of State or a member of the cabinet of this great country. But it would be all a dream. And we of the Universal Negro Improvement Association are not wasting our time dreaming for the impossible. We are dreaming, yes, but we are dreaming for the possible; we are dreaming for the possibility of an African nation, one and indivisible.

Struggle Between the Races

"We can see the day, and not far distant, in America, just another fifty years, another one hundred years, where there is going to be a titanic struggle between the competitive races that have their domicile in this country, especially where the line is so rudely drawn as between black and white. Why do I speak in that way? Because I can see the time coming when white men in an overcrowded population, in an overcrowded nation are facing the bread-line of starvation, when there will not be enough for themselves economically and industrially, when it will be the duty and responsibility of every race and every people to root for themselves. That is where the danger period comes in the life of the American Negro; that is where the danger zone comes in the life of the western Negro.

What do you think the great nations of Europe and of America are building battleships for? What do you think they are training and preparing big armies for? For the titanic struggle for the survival of the fittest. Somebody is bound to die in the world in another 100 years, 200 years, 300 years to make room. The man who cannot defend himself is the man who is bound to die. (Applause.) And because we of the Universal Negro Improvement Association want the Negro to live that is why we are preparing him for nationhood in Africa so that he can stand firm in his creation that God Almighty has given us and enjoy its beauties and its benefits co-equal with the rest of God's people.

Marcus Garvey and Jail

We have been brutally criticized, we have been brutally condemned, we have been brutally and wickedly harassed by narrow-minded, selfish men and women within our ranks. I am here tonight not to blame the white man for what happened to me or the Universal Negro Improvement Association. It was the white man's duty to put Marcus Garvey in jail. It was the white man's duty to get rid of Marcus Garvey. It was the white man's duty to send Marcus Garvey to hell as quickly as they could get him there because it was a fight for existence between peoples. But the individual I cannot forget, the individual I can not forgive, the individual I can not understand is the Negro himself who constitutes himself a stumbling block in his own progress. It is natural that the white man would want to send Marcus Garvey to jail for five years to prevent Marcus Garvey leading 400,000,000 Negroes to a free and redeemed Africa, because white men have their eyes on the goldfields, on the diamond fields, on the radium deposits, the iron deposits of Africa. A white jury and a white judge and a white prosecutor would not only send Marcus Garvey to Leavenworth, but to hell. And I don't blame them for doing it. I am reasonable to say that and feel it.

If I were a white man, I would send everything to hell that did not look like me that stood in the path of my progress, and since I am not Chinese, since I am not Japanese, since I am not Turk, I am going to send everything to hell that stands in the way of 400,000,000 Negroes. (Applause.)

I was in jail last August. I am ready to go back to jail or hell for the principles of the Universal Negro Improvement Association. (Applause.) Some men make a big noise about jail. Every time they write about the Universal Negro Improvement Association they say Marcus Garvey was sentenced to jail, and so on. Now, Mr. newspaperman, let jail go to hell. Now you tell the whole world that Marcus Garvey does not care a damn about jail. Marcus Garvey does not give a damn about jail, when it comes to the emancipation of 400,000,000 Negroes. (Applause.)

Can Not Imprison Liberty

As I am constituted, as I am made up at this hour I am prepared to make the supreme sacrifice for the salvation of this generation of Negroes and those that shall follow. I am willing to make the sacrifice that Robert Emmett made for a free and independent Ireland. I am willing to make the sacrifice that McSwiney made for a free and independent Ireland. I am willing to make the same sacrifice that Gandhi made and is willing to make for a free and independent India. (Applause.) The jail can not encase the real spirit of liberty. Didn't they try to imprison the spirit of Egyptian liberty by imprisoning Zagluhl Pasha and sending him into exile. And what has happened after a few years? The English have found out that they could not exile Egyptian freedom and Egyptian liberty; they had to bring back from exile Zagluhl Pasha, and he is today Premier of an independent Egypt. They tried to imprison the spirit of liberty in India by sending Gandhi to jail for six years, and the English, after two years, found out their mistake—and the Englishman is the most hard-headed fool the world has ever seen.

The English have been handling peoples, handling races and nations for hundreds and hundreds of years, and up to now they are playing the fool, but if they continue to play the damned fool with 400,000,000 Negroes (applause) the ashes of Rome will be nothing to be compared with the ashes of England in another few years if they continue to play the damned fool with 400,000,000 Negroes. Let them send Marcus Garvey to jail or to prison now; Marcus Garvey will not give a damn in prison or jail; he will continue to inspire men until he has won the cause of liberty. Jail and prison! The jail does not make a prisoner; the jail does not make a criminal; the man makes himself what he wants to be.

You all know how Marcus Garvey went to jail. He was sent to jail because of the machinations of those Negro politicians who wanted to destroy my influence in Harlem and in America. But it is impossible for you to destroy the Universal Negro Improvement Association. The Universal Negro Improvement Association is here to live and is willing to be crucified even as the principles of Christianity were crucified on Calvary's Mount over 1,900 years ago. So are we willing to have the principles of the Universal Negro Improvement Association crucified even now, and if Marcus Garvey is the first to face the crucifixion he is ready at any hour.

"Somebody Must Die"

Men, I speak this way because I feel this way. The world may try to fool others, but the world cannot fool Marcus Garvey. (Applause). The world cannot hand Marcus Garvey a thousand dollars, ten thousand dollars, one million dollars and tell Marcus Garvey it is all right for you and the rest of the race, because I know it is not. I know the world is preparing that somebody must die. That is what I know. And the world is not going to tell you that openly; you have to find that out for yourselves. We have found it out, and that is why we take such a stand now. Somebody must die in another 200, 300 or 500 years to make room for the strong majority that must survive, and if you Negroes don't look out in the 20th century, you are dead, dead as a nit in the 21st century. Do you understand what I mean? I mean this: In another 200, 300 years there will not be room in this world for everybody; there will not be enough food in the world for everybody. From a common sense point of view, if half a dozen men live in this house and the regular supply of food is enough for everybody and after a week or a month it threatens that the supply of food will not be enough for everybody, but only sufficient for three, it means this, that those three who have developed sufficient muscle power to resist successfully when the scramble comes, those three will survive and the rest will go down. The other three will have to starve. That is a common sense portrait of what I have in mind. In another 200 or 300 years the overpopulated world will be so highly strung and competitive there will not be enough of everything for everybody, and the stronger forces will wrest what they want from the weaker forces. That is why Japan is preparing; that is why China is preparing; that accounts for the cry for an independent India; that is why there is so much commotion in Europe at this time; that is why America is so strong on the point of American nationalism; that is why Marcus Garvey is raising the cry of emancipation for 400,000,000 black men and that of a free and independent Africa. (Applause). And if you Negroes sit down in America, in the western world, and refuse to give moral, cultural, educational, scientific and financial help to the native Africans so that they may successfully resist the penetration by an alien world, so that they may preserve their country, if you sit here supinely by and allow them to be ravished by England, France, Italy, Spain, Portugal and Belgium, it is only a question of another 25 years when Africa will be another white man's country and sphere of influence. If you educated Negroes refuse to act now, Africa, in another 50 years, is going to be what America is now. If you Negroes sit down in this century and generation and do not act in another 100 years if you find 2,000,000 Negros in Africa you will be rather fortunate.

The North American Indian

Do you know what has become of the North American Indian? The people who were so plentiful here 400 years, 500 years ago. Their bones are buried underneath, their ashes are mixing with the dust, and the few who survive are out on reservations in Oklahoma. If you don't look out we will be on the reservations as curios for a curious world to observe and say, "These people lived 100 years ago." But so long as Marcus Garvey lives, so long as the power of heaven reigns, so long as there is a God and a Creator, the world will have to reckon with the principles of the Universal Negro Improvement Association. (Applause).

I say to the world I am willing to throw myself into the jaws of death, into the furnace of hell for the salvation of this race of ours, as I see it. And I am fair and honest to the point that I will not expect the white man to do for me what I should do for myself. I would be crazy to believe that Calvin Coolidge would get out of the White House and give me the position, when he so badly wants it. I would be a big fool to believe that Alfred Smith will get out of Albany and let me in. I would be a big fool to believe that Mayor Hylan will vacate the mayoralty and give it to me. And any Negro who fondles that hope is a day-dreamer and a sky-gazer. That is what Du Bois is trying to tell us, that the time is coming, through the N. A. A. C. P., when the Negro will be governor of the State of New York, when a Negro will be an occupant of the White House. That Negro is only making up the minds of white folks to kill all the Negroes here. What white men in America, do you think, would stand for a Negro being President, for a Negro being Governor of the State of New York? They may flatter you. You may find white men who will go on to the platform and say: "You know, I believe the Negro should have constitutional rights, should be Governor of the State of New York, President of the nation." You will find white men such as the white men leading the N. A. A. C. P. willing to say that, but sometimes men play the fool to become wise. Not one of these white men who talk about social equality means it and could mean it. He would be a traitor to his race. You tell me that Moorefield Storey believes in social equality. I would like to engage myself to Moorefield Storey's daughter and marry her next week. And I bet you that in spite of all Moorefield Storey's professions, when my proposal reaches his drawing room he will get the same spirit as the cracker down in Georgia. Knowing that, therefore, whom can they fool? They will fool everybody else but Marcus Garvey.

Foolish to Expect

It is unnatural, it is unreasonable to expect white men to deprive themselves of the things they want and give them to someone else. It is unnatural and foolish to expect yellow men to do the same, and any Negro who entertains such hopes is crazy and looking for life in the New Jerusalem, which is not now. If you were white you would not do it. If I were a white man do you think I would desert my family and see them starve and give it to you? And that is why I consider the past two generations of whites as being helpful, because they did what they are not prepared to do now, what they would not do in the next generation. If you Negroes continue to depend upon the good will of the white man you will find yourself starving in another 25 or 50 years.

Now, listen, while I tell you of some of the statements of some white men that they do not usually publish. If you Negroes do not look out there will be more Negroes dead in the next ten or twenty years without a rope around their necks, without a shot being fired at them, than died within the last 500 years even under the brutal institution of slavery. The Negro is so dependent today that the white man can starve him to death in thirty days. There is a peculiar disease coming now that is going to be peculiar to Negroes alone. Remember, you are living in a highly strung and organized age—a scientific age. You must have heard of the sleeping sickness, the cholera and the flu, and all those different epidemics. Now let me tell you that a certain disease is coming later on that is going to be peculiar only to Negroes. That disease is starvation and it suggests a peculiar movement of the bowels. They are going to find a scientific name for it—some Latin or Greek name. When men cannot find work, what happens to them? If they have no earning, no purchasing power what will happen to them in an organized age like this? If you cannot purchase your flour, sugar, tea, coffee, your potatoes and your pork chops, you know what is going to happen.

What Ships Suggest

Negroes, take my advice. This is going to happen perhaps in another ten, twenty, or perhaps fifty years if you do not look out now by making a powerful industrial position. You will be hopelessly dead. Do you know why I was indicted and incarcerated? Is it because we attempted to float the Black Star Line? It was not the question of the mails—it was the purchase of the boat. Do you know what ships mean and suggest? They mean and suggest the promotion of industry, the carrying on of commerce. And any race that is powerful today, any race that has ever been powerful in human history, was a race that had a strong commercial and industrial background. Take that away from England, and the great British empire falls. Take that away from America, and our nation falls. When the Negro through the U. N. I. A. was about to constitute himself an industrial and commercial power in the world these forces were combined against me to make it an impossibility. But men, you must not count failures as they appear.

We did not fail in the Black Star Line; that is why I am so happy. The Black Star Line was a means, an avenue to cement the souls and hearts and minds of millions of black men and women the world over. And today we have a commercial outlook in Africa, most brilliant and most hopeful. The African has gotten to realize through the Black Star Line, the value of his commodities and we will give them support and encouragement to preserve them until Ethiopia stretches forth her hands and princes come out of Egypt. They have treated the U. N. I. A. with ridicule and contempt; the newspapers talk of Garvey's royalty and Garvey's nobles forgetting that the white man has his nobles and royalty. Mr. White Man, take out the beam from your own eyes before you seek the mote in another man's eye. (Applause.) Your Pages and Harveys who have been sent to the Court of St. James, did not they fawn before the British King for British social patronage? Is it not a fact that our millionaires spend their fortunes to buy titles in England and Germany? Then what in hell are you talking about? You talk about Garvey wearing robes, red robes, etc. Before you talk about red robes go and tell the Archbishop and the Pope to take off their purple and red robes. They talk about Garvey's gold braids. Didn't you see King George the other day in his gold braids, fixed up like a woman? Tell him to take off his royal breeches and then Garvey will take off his uniform as Provisional President of Africa. Gentlemen, you cannot put over your stuff that way. You have to come clean. You put it over our fathers 50 or 100 years ago because they did not know better. You cannot put it over the present generation because we have passed through the same high schools, the same colleges and universities and have read the same textbooks of political and economic science.

Dollar Ideals

Talk about Garvey and his royalty; tell King George to get rid of his royalty and then we will consider getting rid of ours. Their royalty served a purpose. For hundreds of years the royalty of England served the purpose of inspiring Englishmen to national and racial patriotism, upon which the British Empire was built. We are going to try this, and when we succeed in cultivating these sentiments in our people we may think otherwise. England did not start off with a democracy, with a labor government. The British Empire did not start that way. They had to train the minds of the people before they let them loose. If we do not look out, the people will destroy American institutions because we have no ideals here outside of the dollar. If we had those ideals here, the ideals of patriotism, the ideals of nobility, the ideals of character, some of the men who are gambling in Wall Street would not be doing so. But because there is no other ideal to inspire them to build up character, they make the dollar the mark, and that is why Morgan gambles with the finances of the people of the country, at the same time calling Garvey a crook, saying he has robbed his people. You talk of the wealth of Morgan. Where in hell did Morgan get the money but from the poor people who put their money in his banks, with which he gambles. Man, "there are more things in heaven and earth than are dreamt of in man's philosophy."

The Cry from the Cane Fields

I won't tell you everything, but when I go back to jail I will have time to write many things. My firm purpose, my one purpose in life, is to work for the salvation of my race. Because of the cries from the grave—I hear the cry of 300 years; the cry of my great-grandparents in the cotton fields, and in the cane fields. I see the hard task-master drawing his lash across their backs; I hear them cry out in mortal agony: "It pains; it pains; it pains!" I see them fall under the lash; I see them fall to the ground; I see them buried, and I hear the wailing souls from heaven and from the regions below. I hear the cry of my mother and father and of the millions of Negroes who have been brutalized: "Go on, Garvey! Go on! Go on!" And so, gentlemen, because of that cry that comes from the grave, I have given up all material desires; I have given up all temporal pleasures and have dedicated myself to the sacred principles of the U. N. I. A. the emancipation of the Negro race, and a free and redeemed Africa. (Applause.)

Do not misunderstand me. It may not come today; it may not come tomorrow; it may not come for five, ten, twenty or fifty years from now. But sooner or later it will come to those who desire liberty. With the rest of the members of the U. N. I. A., I repeat the historic words of Patrick Henry: "I care not what others may say, but as for me, give me liberty, or give me death."

Not Attacking Others

Do not misunderstand me as we separate ourselves. Do not misunderstand me to believe that I am making an attack on the white man or the yellow man. I am not. I am not interested outside of the Negro race, except where a larger humanity comes in, and we know to what extent that comes in now. The larger humanity will cause a man to give to the other fellow that which he does not want immediately. That is his limit. There is no Jesus in the world now outside of the Jesus who is in heaven. Jesus does not walk around now. Why, a cop would arrest him if He attempted to. We are living in a highly strung, or, I may say, a barbarous age, when men grapple for that which they want just as the lion would go out and devour the sheep or goat to satisfy its appetite. That is why we were slaves for 300 years; that is why now we are industrial and economic slaves.

And so I want you to understand that my purpose in life is for the higher idealism of the black man, which you will realize when you attend the convention from Monday for 31 days and nights.

I thank you for the support you have given the association for the past six years, and especially last year, when they tried to incarcerate me and render me hors de combat.

Today the U. N. I. A. occupies a unique position among the races and nations of the world, and tonight, as you contribute to the fund, I again repeat my thanks and appreciation. God bless you. (Loud and prolonged applause.)

Important Notice

TO

MEMBERS OF THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION in Philadelphia and Elsewhere

The commission of Lionel Francis as President of the Philadelphia Division of the Universal Negro Improvement Association has been revoked, and he is outlawed as a member of the organization. The Charter of the Philadelphia Division is suspended and no payment of moneys for the organization must be made to its present officers. Any one receiving moneys for the Philadelphia Division will be committing a criminal offense. All members are instructed to await the final instructions of the Parent Body. No meetings shall be held until further notice. All those persons who continue to give aid to and associate with LIONEL FRANCIS in his rebellion against the organization shall be outlawed.

PARENT BODY, U. N. I. A.,
MARCUS GARVEY, President-General

August 4, 1924

SPANISH SECTION

SECCIÓN EN ESPAÑOL

por La Asociación Universal para el Adelanto de la Raza Negra
54-56 Oeste, Calle 135,
Ciudad de Nueva York, N. Y.
PROF. M. A. FIGUEROA, Editor

Apertura de la cuarta convención internacional de nuestro pueblo—Programa del primero de agosto—La voz de nuestra raza se dejará escuchar alrededor del mundo—Espléndida representación universal—Nuestro movimiento adelanta en su camino apesar de la labor maléfica de los enemigos de la organización

El primero de agosto, día en que abrió sus puertas el Liberty Hall de esta ciudad a la cuarta convención internacional de los pueblos negros del universo, ha sido un gran día de júbilo para nuestra organización y una fecha de recuerdo imperecedero para la historia de nuestra raza. A las diez de la mañana se reunieron en el local, gallardamente decorado, todas las representaciones, oficiales y miembros de la organización, para celebrar los servicios religiosos, apertura del gran cónclave; a la una del día partió de nuestro cuartel general la gran parada, en la cual desfilaron los centenares de presentaciones de nuestras divisiones, y a las ocho de la noche se llevó a cabo, en uno de los puntos mas céntricos de la ciudad, la gran recepción a la que asistió lo mas selecto de nuestro elemento.

Los delegados y representantes estan encarrilados ya en la labor que les ha sido encomendada y el mundo civilizado dirije sus miras hacia el Liberty Hall de la ciudad de Nueva York, sitio donde celebra su cuarta convención internacional la representación de los cuatrocientos millones del elemento de nuestra raza. Juzgando por la expresión del nuevo sentimiento del negro del presente, en un mundo que ha sido agitado extremadamente por las razas y por las naciones en persecusión de seguridad y de protección, la Asociación Universal para el Adelanto de la Raza Negra ha convocado a la representación de la raza, para que decida de una vez y para siempre nuestro status político: si hemos de retroceder, permanecer inertes ó de un modo unísono afrontar al mundo con un programa definitivo.

No nos cabe la menor duda que durante este mes la representación de los pueblos negros del universo reunida en el Liberty Hall de esta ciudad, ha de coordinar un programa eficiente, el cual ha de dar un giro satisfactorio a la situación actual de nuestra raza, en lo que respecta al sentimiento universal en su contra. Queremos que se vea allí demostrada, de parte de los delegados y representantes, la entereza de caracter y la convicción por la realización del ideal sacrosanto de nuestra organización. Así a la clausura de esta magna reunión internacional de la representación genuina de nuestro pueblo, veremos añadida una nueva página de gloria a los anales históricos de nuestra raza.

Abrigamos la esperanza de que el presente y el próximo serán dos años de grandes realizaciones en la historia de nuestro movimiento, y nos vanagloriamos ya por el éxito obtenido como recompensa de nuestro grandes esfuerzos y de nuestro mayores sacrificios. Nuestra organización es altamente conocida universalmente; hombres, razas y naciones nos observan a cada paso y hemos de actuar en este gran cónclave como los verdaderos representantes de nuestro pueblo. Hemos de demostrar al universo entero que revestidos del nuevo espíritu de determinación, hemos de luchar hasta llegar a la meta de nuestras aspiraciones ó perecer en el fragor de la contienda.

Los enemigos de la raza han tendido su redes, pero estas han de ser destruidas por el fuego solar de la estrella de nuestro destino; sin prestar mayor atención a los que estos digan ó hagan, hemos de continuar en la batalla con gran firmeza hasta que la victoria corone nuestro glorioso estandarte. No hemos de admitir parlamento ni habrá un paso de retroceso para nuestro movimiento; reconocemos un solo deber y este es el continuar hacia adelante, afrontando toda oposición y contrarrestando toda propaganda perversa, inspirados por nuestra nueva determinación. Del mismo modo que la fuerza unida de las naciones aliadas durante la última contienda universal no permitió el paso al enemigo, esta organización ha de fortificarse con la unión de sus fuerzas y en su camino de avance colocará su bandera blanca, roja y verde en el firme mastil del templo de la libertad.

A aquellos que creen que facilmente pueden destruir los planes de esta organización, hemos de advertir que se preparen a experimentar la lucha mas tenaz de una raza por el reconocimiento de sus derechos. El espíritu de nuestra organización ha unido el Africa, las Antillas, centro, sur y norte America en un sólo haz de la raza para que el negro sea libre; ha reunido la representación de nuestro elemento de esas regiones en asamblea magna para que defienda los sagrados principios de justicia y de confraternidad, por medio de los cuales hemos de guiarnos y hemos de ascender a la cúspide de nuestra idealización.

Los que formamos parte integrante de esta organización no hemos de ser bajo concepto alguno, injustos con ningun individuo, raza ó nación; todo cuanto demandamos es la consideración por igual en un sentido humano. Durante el presente mes de convención haremos que nuestra voz desde el Liberty Hall de esta ciudad, repercuta en los cuatro puntos del globo; hemos de demostrar que el negro vive aún; Inglaterra, Francia y demás poderes predominantes tendrán el conocimiento pleno de que el negro demanda aquello que legitimamente le pertenece, y no ha de inclinar por mas tiempo la cabeza sino que luchará por lo que cree una causa justificada

Gratas impresiones de viaje

El tercer presidente general de nuestra organización, honorable Rodolph Smith, acompaño de su señora esposa, recorrió la República de Cuba visitando las divisiones de la Habana, Morón, Ciego de Avila, Florida, Camagüey, Barnés, Santiago, Guantánamo y Jatibonico, regresando a la Habana de donde partió el 26 del pasado para su cuartel general en esta ciudad.

En cada ciudad y División que visitó fué recibido galantemente por los hijos de aquel suelo patrio y otros miembros de esta organización. El gobernador de la provincia de Camagüey dió la bienvenida a nuestro ilustre huesped en la División de Camagüey, e hizo grandes elógios de la labor de la Asociación Universal para el Adelanto de la Raza Negra, manifestando además que daría a la organizacioón toda oportunidad para celebrar sus manifestaciones públicas. Fué digno de grandes aplausos y su discurso fué interpretado en inglés para satisfacción de todos los concurrentes. A su entrada y a su salida del local, el gobernador fué escortado por una comisión de las auxiliaires de la División, en compañía del honorable Fiscal de aquel distrito.

A su regreso a la ciudad de la Habana, el honorable Smith fué presentado a un gran número de cubanos prominentes en el Cuban Tennis Club. Debemos dar especial mensión a la amabilidad de la Dra. Consuelo A. Serra, profesora de inglés por oposición de la Escuela Normal de la Habana, quien tradujo en español uno de sus discursos.

La corresía extendida a nuestro ilustre viajero y a su señora esposa a través de la República de Cuba, no será nunca olvidada, principalmente en tales ciudades como Guantánamo, Camagüey, Morón y la Habana. Todo ello pone de manifiesto la actitud de cooperación de parte de nuestro elemento, sea cual fuere su nacionalidad ó procedencia.

En nombre de la Asociación Universal para el Adelanto de la Raza Negra, el honorable Smith desde lo mas profundo de su alma envia una nota de gratitud a aquella república, en la esperanza de tener la satisfacción de poderla visitar de oriente a occidente, para regocijar de nuevo la hospitalidad de que fué objeto. Y nosotros desde esta nos placeriamos en reintegrarla a todo hijo de aquel suelo hospitalario que visite esta parte del continente.

Nueva era de paz

El señor E. C. Joubert, exministro dominicano del gobierno de la ocupación militar, y del provisional, salió para Santo Domingo para fijar allí su residencia. El no ha trazado planes de sus actividades futuras. Al concluir sus servicios, se manifiesta optimista acerca del futuro dominicano. Me siento complacido, dijo, de que las cosas hayan tomado su curso normal en la República Dominicana. Con esto quiero decir algo más que el mero establecimiento del gobierno constitucional. Quiero decir la buena inteligencia que existe ahora entre la República Dominicana y los Estados Unidos y esta buena inteligencia nos ayudará a progresar sin ulteriores dificultades.

El ministro predijo que eliminado el temor de complicaciones internacionales, los dominicanos procederán rápidamente al desarrollo de las relaciones económicas y otras. La situación comercial dominicana no ha sido hasta aquí satisfactoria debido al indefinido status politico durante el prolongado régimen del gobierno provisional, organizado para preparar la rétirada de las tropas de los Estados Unidos. Esto trajo naturalmente la timidez en el fomento del comercio.

Ahora viene una era de paz y desarrollo, dijo el ministro. La República Dominicana tiene buenos caminos dondequiera. Hay una fuerza de policía bien organizada y el sentimiento del país es por la paz y la prosperidad.

El fué ministro de Santo Domingo en Washington desde 1920, aunque anteriormente había sido representante de la Republica Dominicana en los Estados Unidos. Se ha familiarizado con todos los presidentes, desde McKinley hasta Coolidge. Fué encargado de negocios durante la administración del primero; ministro residente bajo Roosevelt, ministro plenipotenciario bajo Wilson. Su sucesor, el señor José del Carmen Ariza, está actualmente en Washington.

Otro partido en la lucha

El partido progresista nació para sostener en la próxima campaña presidencial el pendón del senador La Follette en la gigantesca lucha electoral que tendrá lugar en noviembre y en la cual el pueblo de los Estados Unidos va a decidir cuál es el ciudadano que quiere en la Casa Blanca: Coolidge, candidato de los republicanos; Davis, candidato de los demócratas, ó La Follette, candidato de demócratas y republicanos progesistas.

El nombre del partido fué escogido en el comité de los once que dirigen la campaaña de La Follette-Wheeler. Se empleará en todos los estados donde los progesistas establezcan una plataforma independiente.

Se escogió también el emblema del partido. Así como el partido demócrata tiene por emblema una asno y el republicano un elefante, el del partido independiente es una campana, la campana de la libertad norteamericana.

Dentro de poco la junta de estrategia de la campaña presidencial del partido progresista pondrá en actividad a todos los resortes de la maquinaria.

El comité aceptó la creación de un fondo de tres millones para la campaña, como propuso H. H. Rosenfelt de Nueva York. Se decidió que este fondo se recogería principalmente entre las uniones obreras, organizaciones agrícolas, el partido socialista, grupos políticos independientes y el público en general en forma de contribución de un dólar.

Se ha fijado el día del trabajo, que es el primer lunes de septiembre entrante, para pronunciar el primer discurso de toda la campaña. Se declaró yue tanto el senador La Follette como el senador Wheeler pronunciarían ese día su primer trascendental discurso. La Follette en Nueva York, Wheeler en Boston.

Se estuvo considerando también la designación de dirigentes de la campaña en los respectivos estados. Probablemente en la semana entrante se dirán las personas escogidas, así como la colocación de los nombres de los candidatos en los registros.

Dadas las importantes cuestiones que hay que solucionar, el comité ha decidido celebrar sesiones diarias hasta las elecciones de los representantes.

Untribunal de disciplina

Un plan del primer ministro para la reforma del movimiento fascista es el tribunal superior de disciplina, que ha de ser presidido esté fuera de discusión. Nada podría ser más característico del señor Mussolini y del movimiento que él representa.

Desde el principio el credo fascista ha sido la reforma desde fuera. Parecía a Mussolini y sus partidarios que Italia había descendido a un mecanismo democrático, que era incapaz de actuar por falta de autoridad. Los fascistas se lanzaron a proporcionar esa autoridad, encomendándose a sí mismos el emprenderla satisfactoriamente. Cuando el asesinato del diputado Matteoti demostró al mundo que hasta los Camisas Negras eran una mezcla de vicios y virtudes, no había más que una salida desde el punto de vista de la filosofía fascista. Mussolini la ha encontrado.

Cuando el fascismo se equivoca ha de ser también sujeto a la disciplina desde el exterior. El tribunal de disciplina va a tener facultades para purgar el partido de corrupción exactamente lo mismo que el partido iba purgar a Italia. Queda una pregunta por hacer: ¿Quién, a su vez, purgará al tribunal?

Habiéndose entregado audazmente a reformar el mundo según su deseo, Mussolini retorna dando un rodeo a la eterna cuestión de gobierno, la cuestión de dónde encontrar un super-hombre. Desde que se descubre que él no es un super-hombre, se propone delegar en otros el cargo. Terminará, si es lógico, por devolver el país al pueblo y por permitirle gobernarse a sí mismo por medio de partidos políticos libres que se mantienen reciprocamente a raya. Como profeta y director de naciones, ha fracasado, y el mito de la salvación del país por medio del fascismo fracasa con él.

Viajando de incógnito

Como el príncipe de Gales cuando viaja como Lord Renfrew, Hughes en el extranjero conserva el incógnito en sus excursiones. Era un abrogado cuando partió para Londres. Ahora como turista, va a París.

Con gran esmero se indica que no hay nada oficial en su visita a la capital de Francia; pero a pesar de todo eso, encontrará tiempo para cooperar indirectamente a los fines que la indecisión de los consejeros de su partido le impide ayudar al descubierto. Quitará fuerza a la idea de que los Estados Unidos no tienen simpatía por las demandas justas de Francia; elogiará la conferencia de Londres; solicitará, como un turista interesado en la economía del mundo, que la opinión fancesa no conduzca esa conferencia al fracaso.

El hará cuanto pueda por fortalecer la posición de Herriot en Londres poniendo el prestigio de su visita en ayuda de Herriot en su patria. Es una medida sensata, a pesar de la discreción con que debe ser hecha. Prudentemente, a menos que se subleve la excitable llama que fué Hyran Johnson, la administración Coolidge evoluciona de su política de aislamiento

¿Dónde nació el gran descubridor?

Pronto se dará a la publicidad mundial una nueva prueba de que el descubridor Cristóbal Colón nació en España. Dos hombres de estudio bitánicos han hecho un detenido estudio para probar que el gran descubridor nació en el pequeño pueblo de Pontevedra, cerca de Vigo, en el norte de España, y publicarán pronto un libro.

Así declara, al regresar a los Estados Unidos, Harriet C. Adams, distinguida escritora y lectora de asuntos geográficos, que recientemente visitó a Pontevedra. Adams, esposa de Franklin Adams, consejero de la Unión Panamericana, acaba de regresar a Washington, después de una jira de ocho meses por España y Marruecos, tanto español como francés. Sus artículos aparecerán en las principales revistas de los Estados Unidos.

Habla con gran entusiasmo del progreso hecho por España bajo la administración de Primo de Rivera. Ha realizado cosas increíbles, dice. Viajé por todas partes de España y dondequiera encontré pruebas de la nueva fe en el futuro de España y la confianza en su gobierno. Los planes del gobierno para eliminar el contrabando, poner más eficiencia en los departamentos y mejorar las carreteras ha sido recibido con agrado. Dondequiera se aprecia la capacidad e integridad de Primo de Rivera.

Que la política marroquí tendrá éxito. Declara que sus propósitos han sido algunas veces falseados en las prensa española y en el extranjero por motivos políticos. Cree que los aspectos militares de la situación han sido exagerados y tiene confianza en que la pacificación de Marruecos se terminará completamente pronto. Su optimismo se basa en su reconocimiento personal en Marruecos.

Durante su jira visitó a Sevilla, donde dice que la construcción del edificio de la Exposición Ibero-Americana se encuentra ya avanzada.

Estos edificios dice son exquisitamente bellos, representativos de la arquitectura española. Nunca se construyeron para ninguna exposición edificios más elegantes. Son de carácter permanente. Después de la feria, uno de ellos será usado para una galería de arte moderno, otro para artes de todas las edades y un tercero como pabellón de convenciones y grandes asambleas públicas. Todo indica que, a diferencia de otras exposiciones, toda la obra se habrá completado para la fecha anunciada de su inauguración. Si en el extranjero se comprende el esplendor de la exposición, la concurrencia será enorme.

Declara que los viajes de turista en España se hacen en mejores condiciones que lo que se piensa en el extranjero. Los precios de los hoteles son razonables. Hay magníficos caminos y una oficina para información de turistas en las principales ciudades.

Labor diplomática

El gobierno soviet, desde el tiempo en que los comisarios comunistas descubrieron por primera vez la extrema sensibilidad de Lord Curzon a la propaganda sovietista en la frontera noroeste de la India, han sostenido una política oriental. Aquel lujo tradicional de los czares se ha convertido, con alteraciones superficiales, en uno de los más brillantes romances de los Rojos; los puertos de aguas templadas y las esferas de influencia de una más antigua diplomacia, han sido reemplazados por un programa desconcertante basado en la fraternidad con el hombre asiático, y los herederos de Karl Marx se lanzaron a ofrecer una asombrosa protección a China oprimida, concediendo ostentosamente oídos atentos a las enseñanzas de Rabindranath Tagore.

Pero es sólo últimamente que han hecho avances en esta política. El tratado chino firmado al fin de mayo fué el primer paso definitivo; y se anuncia ahora que el Japón ha formulado los términos bajo los cuales concedería el reconocimiento a los bolsevikis. El Japón ha de evacuar la parte norte de Saghalien a cambio e una simple satisfacción verbal por los asesinatos de Nikoliaevik y a cambio también de concesiones petroleras y minerales en el territorio. El Japón abandonará sus demendas de concesiones en Siberia.

Sin embargo, se trata de un juego en el que juegan dos. La política de Rusia de consolidar e leste para un ataque contra el capitalismo occidental es un poco demasiado ingenua para ser tomada en serio. Estamos dispuestos, decía un informe al congreso de la Tercera Internacional, a ayudar al Japón a luchar contra el capitalismo de los Estados Unidos, pero sólo a consecuencia de ello nos vemos en condciones de hacer grandes avances hacia el comunismo en el Japón. Pero los japoneses son realistas. Sus negociaciones con Rusia parecen indicar un nuevo deseo de consodidar la posición japonesa en oriente por medio de una inteligente diplomacia más bien que por medio de una política militarista que imperó desde 1915 en adelante. La ley de exclusion de los Estados Unidos puede tener algo que ver con ello, pero de todos modos el primer ministro Kato cree que el Japón tiene el porvenir en China, y al parecer puede dar grandes rodeos para llegar a él.

La perspectiva electoral

Apenas designado por la Convención de Madison Square Garden candidato de los demócratas para la presidencia, John W. Davis, está ya en plena fiebre de preparación para la campaña electoral.

Esta se anuncia de parte de los demócratas muy ardorosa. Dijérase que los leaders, enfriados apenas del furioso combate de tres semanas de la Convención, se aperciben de que la candiddatura de Mr. Davis, en lucha con la candidatura del presidente Coolidge, necesita los más enérgicos esfuerzos y la mejor de las suertes para triunfar en noviembre.

Tal perspectiva no es sino muy exacta. Los más optimistas demócratas saben ya que, a pesar del tono confiado, ortodoxo y lleno de amorosa armonía de partido que usan los grandes diarios demócratas, el partido dista muchísimo de estar unido como un solo hombre bajo la bandera del candidato a la presidencia.

Durante la Convención y antes de ella, se ha dicho demasiado en contra de los "intereses", de Wall Street, de la banca interacional, de los monopolios y las grandes industrias que ejercen su influencia en Washington. Ahora, anulado definitivamente McAdoo gracias, en mucho, a esos ataques, no puede esperarse que todos los demócratas, y el público en general, tengan la candorosa ingenuidad de Mr. William Jennings Bryan que olvidó su odio sagrado al capitalismo corruptor, que cerraba el paso a su candidato Mr. McAdoo . . . en cuanto se eligió a su hermano, el gobernador Bryan, candidato a la vicepresidencia.

El partido democrótico salió del "deadlock" de la Convención con una fórmula "a la antigua", que dejó contentos a los jefes de pandilla de los principales estados. Pero los soldados de fila del partido no han quedado contentos. Y el público en general, mucho menos.

La Convención fué como una espléndida representación de política sincera en que durante varias sesiones se dejó que la pasión, los intereses, las ideas y las ambiciones de los delegados jugaran plenamente. Después, cuando convino a los "bosses", se dieron las consignas precisas y se votó al candidato favorable. Ni rojo ni negro, ni reaccionario ni avandazo, ni amigo ni enemigo del Ku Klux Klan, ni partidario de la libertad religiosa absoluta — como en este caso la piden justamente los católicos—ni favorable a la intolerancia grotesca e ilegal de los protestantes de varias denominaciones.

Pero los candidatos incoloros, insípidos e inodoros, que pueden placer a las organizaciones conservadoras, usualmente partidos de estabilidad, de contemplaciones, de "conservación" de posiciones ya adquiridas, no sirven para los partidos demócratas. Un partido demócrata tiene siempre reivindicaciones que llevar a cabo, vicios administrativos que extirpar, verdaderas revoluciones pacíficas que realizar.

Y la reacción depuradora que se pide como cauterio a los males achacados a la administración de los escándalos petroleros del Tea Pot Dome y de los permisos de venta de alcohol, no es lógico esperarla, irrefrenada y sin contemplaciones ni respetos, de un candidato reconocido y declaradamente adicto a Wall Street, a los grandes bancos, a las grandes industrias. — *La Prensa*, N. Y.

Causas de una revolución

Los cables al dar las noticias de la revuelta militar en el estado de Sao Paulo, las personas familiarizadas con la historia politica del Brasil supieron inmediatamente que el gobierno federal confrontaba graves dificultades. El espiritu de revuelta se había estado incubando en el país por dos años y fué característico del amor del hispanoamericano por lo dramático que le rebelión empezara en el minuto aniversario de la sangrienta rebelión de Rio de Janeiro en 1922.

Para comprender la significancia del movimiento deben tenerse en mientes ciertos puntos. Todas las repúblicas sudamericanas han sufrido desde sus comienzos de la dominación militar de sus políticos y en sólo tres países se han hecho progreso hacia la liberación de los políticos mediante, la eliminación de las cliques de generales. En la Argentina esta separación es casi completa y así parecía ser el caso del Brasil hasta le desastrosa campaña comenzada contra los militares por el presidente Pessoa, que precedió al actual en el palacio de las Aguilas en Río de Janeiro.

Las causas de la revuelta pueden sintetizarse de este modo: Celo de los militares hacia el gobierno de civiles. Desagrado popular en el rico estado de Sao Paulo por lo que los paulistas consideran extravagancias del régiment federal. Desagrado en el estado de Sao Paulo por lo que los soldados paulista consideraron la arrogancia de la misión de instrucción militar francesa contratada por el gobernador sel estado, doctor Carlos da Campos. La conspiración de los viejos grupos separatistas, los que han estado alegando por años que los estados progresistas del sur y el centro de Brasil estan sin esperanza contrarrestados en la lucha por el progreso por los estados retrasados del norte del ecuador.

Parece ser que la combinación de estos grupos produjo la revuelta, concentrándose en la crisis inmediata causada por la investigación de las finanzas de la república por una misión británica y la discusión en el ejército de una proposición para renovar el contrato con la misión militar francesa. Los conspiradores políticos, separatistas encontraron campo propicio en el ánimo de los descontentos soldados que creyeron que el honor del ejército había sido ultrajado por la actitud dramática de Pessoa en 1922, cuando ordenó la prisión del mariscal da Fonseca, presidente del poderoso partido militar y comandante en jefe del ejército, por haber intervenido en una controversia política en el estado de Pernambuco.

Informacion 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". Esta suma incluye cuota de entrada, veinte y cinco centavos ($0.25) y pago del primer mes, treinta y cinco centavos ($0.35) como miembro.

Todo miembro debe ser provisto de una Constitución, o Libro de Leyes de la Organización (valor 25 centavos) y una insignia (valor 15 centavos).

Si hubiera en la villa, pueblo o ciudad donde Ud. viva una División Autorizada de esta Asociación, haga su aplicación en ella; en caso contrario, mande su aplicación al Cuerpo Directivo de la Asociación remitiendo la cantidad de un dolar ($1.00). Al recibo de esta cantidad le será enviado por correo los artículos antes mencionados, con un Certificado como miembro de la Asociación. La aplicación debe ser dirigida a:

Sr. Secretario, Oficina General del Cuerpo Directivo,
Universal Negro Improvement Association,
56 West 135th Street,
New York City, N. Y.

Aconsejamos a aquellos que envien sus cuotas al Cuerpo Directivo lo hagan anual, semi-anual o cada tres meses, para evitar la constante trasmisión de la Tarjeta a esta oficina todos los meses.

APORTE SU ÓBOLO PARA EL GRAN MOVIMIENTO DE TODAS LAS ÉPOCAS POR LA REDENCIÓN DE AFRICA Y EL ADELANTO DE LA RAZA EN TODAS PARTES.

OUR WOMEN and WHAT THEY THINK-Edited by Mrs. Amy Jacques Garvey

HAVE YOU WRITTEN HOME?

HAVE you written home? This is a question that is very often hesitatingly and unsatisfactorily answered. It is a duty, and ought to be a pleasure, yet so many of us neglect the duty and thereby lose the pleasure.

If we would stop to think sometimes of the loved one waiting anxiously and longingly to hear from us, we would seize the pen right away and assuage the grief and anxiety. It may be a fond mother yearning to hear from her boy or girl (for to her we are always young). It may be a young wife, separated from her husband, for some urgent reason, and, although she cuddles her little one to her breast and feels that daddy is all right, yet the loving heart will thump with joy at the sight of just another letter. It may be an impetuous lover who has become upset because you missed the mail; telegraph him just two words and save him from making those around him miserable.

It is human nature to be peeved and fretful when separated from loved ones. Why spoil friendships? Why irritate amicable relationships?

You may think of them often and make daily promises to write, but how can they look through space and read your thoughts? Get busy now and pen a greeting. Don't lay it aside and forget to post it, but put your stamp on and deposit it in the nearest letter box. It is the little thoughtful acts that make us happy and bring joy to those with whom we come in contact.

Every day life is made up of knocks and hardships, but in us is the privilege of softening the ills of this world. Grasp your opportunities now and lighten burdens as you go along. The energy expended is meager compared to the wealth of benefits derived.

Schiller, in his hymn of joy, beautifully describes the potency to joy in the following lines:

"Joy is the mainspring in the whole
Of endless Nature's calm rotation.
Joy moves the dazzling wheels that roll
In the great timepiece of creation."

IF YOU MARRY

Study Your Husband and His Occupation —After Diagnosis, Treat Him Accordingly

If you marry a man whose occupation is giving information to a hustling, bustling, impatient, ignorant, opinionated, thoughtless and helpless public, you marry a man whose nervous system when he reaches home at night is wrecked. [illegible]

He has had to smile all day; therefore, it relaxes him to frown; he has had to be patient; his impulse when reaching home is to begin his evening's rest by slamming the door. Meet him with a kiss, or a kind word, or the evening paper to read while you take up the dinner; meet him with nothing but a question. Don't ask him that. Cut out the interrogation point from your conversation; forget there is anything you want to know; tell [illegible] never, never ask.

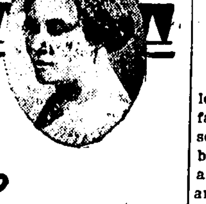
He [illegible] not make a patient husband. He has been drained of that quality all day. He may occasionally be profane, not because you have made him that, but because he has been overcharged with the desire for profanity all day.

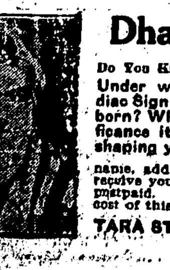
If you marry an information man the tact necessary for you to get along with him will be a most unique variety. It is the tact that asks nothing and stands wisely aside when the steam blows off.

British May Ban Script As Course in Schools

LONDON, July 28.—The question whether children shall or shall not be taught to write "script" is again agitating the scholastic world of Britain.

The Folkestone Education Committee has just registered an emphatic protest against "script." It was stated that children were unable to sign their names under this system, and that the savings banks refused to accept a signature in "script" when children wished to withdraw their money.





AMERICAN WIVES MAY BRING IN ALIEN HUSBANDS

Quota Provisions of Immigration Law No Bar Under New Ruling

By MAXINE DAVIS
(In The Evening World)

WASHINGTON, July 31.—There is more than one way of evading the immigration laws.

The easiest way, according to the new immigration law and an interpretation recently made by the Department of Labor, is marriage. If the quota of a country is filled and one of its citizens wants to enter the United States before the next year's selection is admitted to our shores, all he or she has to do is to marry an American citizen. Then, provided all the simple moral and educational requirements are filled, the welcome sign is hung out at Ellis Island.

It all goes back to the Cable Independent Citizenship Act. Mr. Cable, a progressive Congressman from Lima, O., secured a law giving American women independent citizenship. That is, an American woman is no longer forced to adopt her husband's national allegiance if she marries a foreigner. She remains an American unless she voluntarily resigns that privilege.

By the same token, foreign born women no longer secure American citizenship merely by murmuring "I do" before the altar and a voter in one of the several States of our Union. She has to go through the naturalization processes.

This caused great confusion among Americans with foreign wives. Men found that their wives, coming from countries which had had their quota of immigrants to this country, were being excluded. Even United States Consuls and members of the diplomatic corps were put into this awkward situation.

Consequently, the new immigration law included a provision permitting the admission of foreign women seeking to join American husbands in the United States.

This week the question of an American woman bringing a husband from a land whose quota was exhausted came before the Labor Department.

"What's sauce for the goose is sauce for the gander," immigration officials ruled gravely. "If an American girl wants to bring in a foreign husband she can do it."

WORD OF ADVICE TO ALL

Valuable Maxims to Be Observed in the Pursuit of Life and Happiness

It is said that "good advice is never lost." Truly so; one never knows the far-reaching influences of wise counsel, and for that reason we append below four wise saws which recently appeared in the Dominica "Chronicle," and which we hope will be beneficial to our readers:

If You Want to Be Liked

1. Take care of your thoughts—thoughts about your neighbor, your friend, your own. Let a thought into your mind, and it will come again tomorrow and the day after. It will make its own place and will bring many other thoughts like itself.

2. Have something to give. One who sees the humorous side and can help others to see it brings welcome to society. A sympathetic nature, responding readily to every appeal, brings bounty. Only the self-engrossed have nothing to give away.

3. Learn to forget. Discard the things not worth remembering, don't dwell on those that are disagreeable. If the disagreeable things persist, pick up a book or go out. Fill your mind with the cheerful things that have happened to you, and people will be glad to have your friendship.

4. Don't make a convenience of your friends. The woman who goes to visit friends and then uses their house as a sort of hotel, coming and going as she pleases without consulting their convenience, is rarely popular.

Suggestions to Housewives

The white of an egg dropped into a pot of soup will gather to it all the impurities. When it curdles remove it.

Mend clothes, especially starched ones, before sending them to the laundry, so that when they are returned, clean and nicely folded, there will be no need to disarrange and crumple them for mending purposes.

It is an excellent plan when a fire burns hollow to insert a few lumps of coal between the bars to prevent the structure from collapsing, and then to place a little small coal and coke on the top. This will be found a more economical way than the usual one of poking the fire vigorously. Poking results in most of the red-hot cinders falling out of the grate.

A THOUGHT

Base envy withers at another's joy,
And hates the excellence it cannot reach.
—Thomson.

NOTES OF INTEREST

Will the Radio Affect Church Attendance?

Every churchgoer with a radio set has a practical choice to make when Sunday comes around. "Shall I put on my best clothes and go to church or shall I keep my slippers on and attend church in my easy chair?"

Now that a considerable section of every congregation in the country has a radio set, the question of the effect on the Church commands the attention of religious leaders all over the country. That the effect of radio on religion will be profound is deemed certain, but just what the effect will ultimately be is still a matter of conjecture.

For the Catholic Church the question has no immediate importance because church discipline compels physical attendance at mass. But for the Protestant denomination, it has become an outstanding issue.—N. Y. Times.

New Gandhi Calendar

The followers of Gandhi in India have made an appeal to have the year of his incarceration in prison stand as the first of a new era, for which calendars are already being made and published. According to this system of reckoning time, the year 1 began on March 18, 1922, and ended March 17, 1923. The plea is based on the argument that the date of Gandhi's imprisonment had great religious significance, like that of the birth of Christ or that of the hegira, and, therefore, marks the beginning of a new era in the history of the world.

Divorce—An Evil Or a Relief?

Quarrel as we may about divorce, we must all agree that certain marriages should be prohibited by law, and, if entered into, should be declared null and of no effect.

One does not have to be a lawyer to realize that certain marriages cannot be regarded as marriages at all, either in the eyes of the law or of the church. This has to be so. Some people are physically unable to marry, some are mentally incompetent, some are tricked into marriage, and some have marriages thrust upon them. For all such, by every sanction of humanity and public policy, there must be a means of escape, although at the same time and by the same means, other undeserving people may seek to evade their marital obligations.

Divorce grants relief for reasons arising after marriage, for which, presumably, one or the other of the parties is to blame. Annulments are granted for causes existing before the parties are united, and which vitiate the contract. In this realm, rather than that of divorce, lies the romance, the drama, the humor, and the pathos of the law of marriage.—Arthur Train in N. Y. American.

Spain Honors Woman Novelist

It is seldom that an author while still living is so honored as Spain's woman novelist, Concha Espina, will be in August, when her natal city of Santander is to hold a celebration in her honor. A park is to be dedicated and named the Concha Espina Park, and a marble bust and fountain, the work of the Spanish sculptor, Victorio Macho, are to be unveiled. In addition a library is to be established as a tribute to Concha Espina's work. The entire city will take part in the ceremonies attending the ovation. Two of Concha Espina's novels, "The Red Beacon" and "Mariflor," were published this year by D. Appleton & Co.

French Women Appeal to Voters

Citizens: Remember that civilized States have already granted women the right to vote and that in the last few weeks the women of Spain and Turkey have obtained recognition of their political rights. It is a shame that France, which was the first country to proclaim the rights of man, should be the last to proclaim the rights of women. Citizens: In order to solve the grave problems of the present moment it is necessary that the co-operation of women be added to the efforts of men.

RECIPE

Baked Pork Specials

Season pork specials with salt and pepper. To one well beaten egg add two tablespoonfuls of milk or cream. Dip pieces of pork in this, then roll in cracker meal or flour. Have lard hot and fry the pork in this until brown, then place in pan. Pour a pint of water in the frying pan and let come to a boil, then pour over meat, cover and bake in a moderate oven about an hour.

One advantage of this delicious meat dish over friend chops or specials is that it can be prepared some time ahead of the dinner hour, instead of at the last minute. It is especially appetizing in appearance and taste if served with apples fried in round slices with a teaspoonful of jelly in the middle of each slice.

WEEKLY TEXT

Wealth maketh many friends; but the poor is separated from his neighbor.
—Prov. 19:4.

MADAME VOTER AND POLITICAL PRESTIGE

Advocate of National League for Women Voters Believes Politics Will Have to Be Reorganized to Admit Equal Political Prestige

Women Determined to Win Out Despite Opposition by Men

Elizabeth Frazier has done more to establish a prestige for women in politics than some women who have run for office or made speeches. She was a correspondent for the Saturday Evening Post during the last war, and has made a careful study of industrial and political problems. Her opinion on women in politics is very interesting, and should hold the attention of Negro women, who are allowed to vote in communities where they are domiciled, and those who have not been accorded the privilege of the ballot should also be interested and intelligently agitate for admittance into the political life of their communities.

The following are Miss Frazier's views:

"The woman in politics knows what she wants, but she doesn't yet know how to get it. She imagined at first that the politicians would admit her to a share of power and assist her in carrying out policies of special interest to women, but the men rebuffed her overtures. This was natural enough because men prefer to work with other men, whose habits and point of view are the same as their own. Any invasion by women of the political field upsets the comfortable masculine way of managing things, so, of course, they have opposed it. It is therefore up to the women to go ahead and prove their ability after which the whole set up of politics will have to be reorganized to admit them to their just share of power.

Women Determined to Win

"That women are determined to win this place in politics for themselves I saw proved in a meeting of the women at the Buffalo convention. It was an 'experience' meeting, but with a deadly serious purpose. One woman after another stood up and told of the difficulties which she had encountered in politics. If she had solved her problems she would tell her method for the benefit of the others.

No Rubber Stamp Business

"The National League for Women Voters is doing excellent work by first pointing out the right political course and then giving women courage to stand and fight for it. Before the league took up this work women had no standard to guide their political action except the opinion of the men in their families and the general policies of the party to which the men belonged. The league is non-partisan. It urges every woman to join a party, whether Republican or Democratic, but cautions her against allowing the bosses to use her as a rubber stamp. These women who are in touch with the league have definite ideas about what they themselves want. A great many of the political chiefs, for instance, would be glad to do away with primary elections and to settle the question of candidates by themselves in caucus. Women will not consent to this. Their attitude is more democratic, and they will insist on retaining the primaries.

Opposing Parties Form Government

In connection with the work of informing women voters, the league is using, in pamphlet form, a series of articles on government which I wrote for magazine publication. In the first article the theory of government is discussed, and the argument is this: Government is carried on through opposing political parties. In the United States there are only two of these parties, and they control the government. Therefore, if women do not join one or the other of these parties and work through it to attain their ends they cannot have any share in the government. In the second article the theme is "Of What Do These Two Parties Consist?" Their defects are pointed out and their virtues—of which there are plenty in both. In the third article methods are discussed, also the "machine," and how women, working through their party, not outside of it, can best help it.

ENGLISH AND ITS PITFALLS

We'll begin with box, and plural is boxes,
But the plural of ox should be oxen, not oxes.
The one fowl is a goose, but two are called geese.
But the plural of mouse shall never be meece.

You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,
And the plural of vow is vows, never vine.
If I speak of a foot and you show me your feet,
And I give you a boot would the pair be called beet?

If the singular's this and plural is these,
Should the plural of kiss be nicknamed keese?
Then one would be that and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.

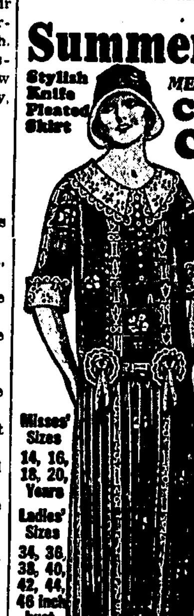
We speak of a brother and also of brethren,
But though we say mother, we never say methren,
Then the masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim!
So the English, I think, you all will agree,
Is the funniest language you ever did see.
—The Dominica Chronicle.

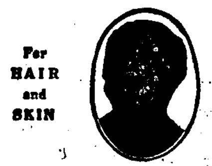
SMILE

Strictly Business

The correspondent of a large business concern had been invited out to dinner and was asked to say grace. This was an entirely new experience but he took it valiantly.

"Dear Lord," he began, "we thank You for all Your favors of recent date. Accept our heartfelt gratitude. We trust that we may continue to merit Your confidence, and that we shall receive many more blessings from You in the future. Amen."





WOMEN OF NEGRO RACE!

LET THE WORLD KNOW WHAT YOU ARE THINKING AND DOING

Send in your articles, poems and essays to Mrs. Amy Jacques-Garvey, care of Negro World, 56 West 135th St., New York City.

FRENCH SECTION

THE NEGRO WORLD
56 WEST 135TH STREET
NEW YORK, N. Y., ETATS UNIS D'AMERIQUE
Télephone Harlem 2877
Un journal hebdomadaire, paraissant chaque samedi, publié dans l'intérêt de la Race Nègre et de l'Association Universelle pour l'Avancement de la Race et la Ligue de Communautés Africaines. Marcus Garvey, Directeur-Editeur
ABONNEMENTS:

Etats Unis		Etranger	
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1 An	2.50	1 An	3.00

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SAMEDI, LE 9 AOUT, 1924

Grande Convention Internationale de la Race Negre en session ó New York—La voix de la Race se répercutera jusqu'aux confins de la terre—Le premier Aout sera un grand jour pour la Race—Délégués arrivont par chaque bateau

Concitoyens de la Race Nègre, Salut:

Dans quelques jours les yeux du monde civilisé seront fixés sur les Peuples Nègres du Monde qui s'assembleront en grand conclave à Liberty Hall, 120 West 138th Street, New York, U. S. A., dans le but de receuillir l'expression émue du sentiment du nouveau Nègre en ce qui a trait à sa condition dans un monde mutilé par la grande guerre fratricide; un monde remué jusqu'aux profondeurs de son existence dans la recherche poursuivie par les différentes races et les diverses nations qui cherchent un abri où, loin du danger qui ménace l'humanité, elles trouveront les garanties promises par la démocratie. D'après ce qui précède, la Universal Negro Improvement Association va réunir dans un conclave universel les représentants des 400,000,000 de Nègres afin qu'ils décident une fois pour toute, la positon équivoque de la Race, à savoir, si nous devons rétrograder, rester dans le *statu quo*, ou à visière levée prémunir d'une charte synallagmatique pour la réhabilitation de la Race et à enseigne déployée, marcher de l'avant.

Toutes les voies conduiront à Carnegie Hall, le vendredi 1er Août, à 8 heures 30 du soir, l'heure à laquelle se réuniront les délégués pour entendre les déclarations solennelles du grand conclave internation de la Race Nègre. Le premier août sera célébré dans le monde entier comme la Fête Internationale de la Race Nègre, et dont les membres habitent les Antilles, l'Afrique, l'Amérique du Nord, l'Amérique du Sud, l'Amérique Centrale et le Canada. Nous célébrons le 1er août avec allégresse, à cause de la bonne perspective qu'offre ce jour pour le bonheur de notre Race [illegible]

Unissons nos forces et célébrons avec une ferveur digne de cette occasion glorieuse la Quatrième Convention Internationale. Donnons à cette célébration tout l'éclat que mérite un conclave aussi grandiose, et appuyons de toute la force de notre âme, la Universal Negro Improvement Association. Mettons en pratique le programme de l'association pour le mois d'août, de sorte que, à la fin des sessions, une nouvelle page—une page brillante et glorieuse—sera déjà écrite dnas les annales de notre histoire.

Comme nous l'avons déjà dit, nous comptons faire l'année courante et celle qui suivra les meilleures années dans l'existence de notre grande organisation. Ce n'est pas sans raison qu'à l'heure actuelle nous sommes joyeux; nous sommes en allégresse à cause du succès dont nos labeurs ont été couronnées.

Nous sommes surveillés des hommes; les différentes races et les différentes nations nous guêtent; à cause de cela, acquittons-nous de notre tâche avec degnité, fermeté et sincérité. Les ennemis de nôtre Race jettent partout leurs filets. Qu-importe leur rage! Hommes et Femmes, l'Association Universelle pour l'Avancement de la Race Nègre, ne saura reculer!

A l'instar des Alliés qui pendant la grande guerre avaient pris la détermination que "l'ennemi ne passera point." De la même manière, et tout en faisant une opposition systématique à l'ennemi commun, nous déclarons, "L'ennemi ne passera point!" L'ennemi ne passera que quand le dernier homme de la Race Noire aura disparu de la terre; jusqu'alors, l'ennemi sera tenu en échèque par la Universal Negro Improvement Association jusqu'à ce que le front de bandière tricole—le Rouge, le Noir et le Vert—soit irrévocablement planté sur les piliers immuables de la liberté!

En attendant, j'ai l'honneur d'être
Votre dévoué serviteur,
MARCUS GARVEY.

Ouverture de la Quatrième Convention Internationale des Peuples Négres du Monde

De haut de la voute azurée, le soleil du premier jour du mois d'août, avait, dès le matin, envoyé ses rayons sur une terre qui, le jour précédent avait été arrosée par des averses copieuses.

Dès huit heures du matin Liberty Hall était devenue le Méca où la foule en pélerinage et à pas accélérés assemblait pour le culte divin. A dix heures précises, en procession solennelle les membres de la Croix Noire, les membres du Choeur, Sa Grandeur, Monseigneur Georges Alexandre McGuire, D. D., M. D., de l'Eglise Africaine Orthodoxe, Chevalier de l'Ordre de la Couronne d'Epines, précédé par els members du Clergé, et suivi par le Conseil des Secrétaires d'Etat—l'Hon Georges O. Mark, Député Suprême et Potentat de la Universal Negro Improvement Association; l'Hon. William Sherrill; 2er Président-Général, l'Hon. E. Carter, Secrétaire-Général; Hon. Percival L. Burrows, Sous-Secrétaire-Général; l'Hon. Clifford S. Bourne, Chancelier; Hon. Thomas W. Anderson, Ministre des Travaux Publics; Hon. Rudolphe Smith, 3e Président-Général; Hon. Northon G. Thomas, 2e Sous-Secrétaire-Général; le Capitaine Wilmer J. Roberson, ex-Capitaine de l'Armée Américaine, 24em régiment Inf., Commandant des Unités Militaires; le Rév. Van Richards, Chaplin du Sénat de la République de Libéria; Hon. F. Levi Lord, Auditeur-Général; Hon. George Weston, Vice-Président de la branche locale de la Universal Negro Improvement Association; H. V. Plummer, Adjutant-Général de la Universal Negro Improvement Association, et l'Hon. Marcus Garvey, President-Général de la Universal Negro Improvement Association, marchaient en chantant le cantique, "Eclaire nous, Lumière Eternelle."

Le culte divin, suivant le rituel de l'Eglise Orthodoxe (forme épiscopale), a été entonné par le Rév. W. Elligor; ensuite S. G. l'Evêque Georges Alexandre McGuire prononça l'absoute. L'Evangile a été lu par le Rév. Van Richards, Chaplain du Sénat de la République de Libéria. Le sermon a été prononcé par Sa Grandeur McGuire. Son texte était Exode, 4:2—"Qu'as-tu à la main? Il répondit: Une verge." Les quatre points sur lesquels l'Eveque a étayé sa méditation sont, (1) Le Bâton de notre pouvoir politique; (2) Le Bâton de notre indépendance économique; (3) Le Bâton de notre acquisition financière; (4) Le Bâton de notre pouvoir religieux. L'orateur nous a fait savoir que, comme Race déjà nous possédons ce grand pouvoir qui est une puissance de la part de notre Créateur. Suivant l'Eveque, l'Association Universelle pour l'Avancement de la Race Nègre est un mouvement spirituel, et comme tel, il est impossible de détruire cette ouvre ou d'arrêter sa marche ascendante. Après le "Gloria" la bénédiction a été prononcée par Sa Grandeur McGuire.

A deux heures de l'après midi la deuxième partie du programme du jour, savoir la grande parade officielle d'environ cinq mille personnes eût lieu.

Parmi les diverses représentations nous citons les tableaux suivants:
"Le Christ Noir."
"La Madone Noire."
"L'Ethiopie désigne le Pavillon de l'Afrique."
Démonstration des "Infirmières de la Croix Noire."
"L'Ethiopie plaindant sa cause devant la Société des Nations."

Le point culminant de ce jour mémorable était le meeting à Carnegie Hall, à neuf heures de soir. Les principaux traits du programme étaient:
Solo par Mme. Frager Robinson.
Solo par Mlle Abie Mitchel.
Duetto—Mme Robinson et Mlle Connelly.

L'Hon. William Sherrill, Premier Vice-Président, et premier orateur du soir, dans une superbe allocution a rappelé à son auditoire le caractère international de la Universal Negro Improveemnt Association. "Cette association," dit-il, "n'est pas un mouvement antillien; la Universal est un mouvement Nègre, ayant des ramifications dans le monde entier. L'existence," continue le conférencier, "de la Universal Negro Improvement Association marque le moment psychologique dans l'existence de la Race Nègre où la nouvelle race a pris naissance. . . . Le droit de gouverner sans le consentement de ceux qui sont gouvernés est, par tout dans le monde—dans l'Inde, dans la Chine, en Irlande, en Egypte, dans la Pologne, en Allemagne et en Afrique—sur la défensive; ce droit est autrecuidant et réfuté par tout et par tous."

Le deuxième orateur fut l'Hon. Marcus Garvey, Président-Général de la Universal Negro Improvement Association. M. Garvey a fait comprendre à l'assemblée en des terms non équivoques, qu'il est prêt à faire le suprême sacrifice pour ses frères de race; il est prêt, tout prêt a entrer en prison, oui, même dans l'enfer pour la cause qui lui est chère.

Après une soirée de vibrante inspiration et de détermination inébranable, les exercices de la journée mémorable du premier août furent termines par l'Hymne National, "Ethiopie, Terre de nos Ancêtres."

HAITI ET LA CIVILISATION

(*Les Continents.*)

Il est incomprehensible qu'un pays, possédant son histoire, sa tradition, en un mot sa raison d'éxister libre et indépendant, soit tenu, sous prétexte de protectorat et de colonisation, sous la férule d'une nation dite avancée.

C'est pourtant ce qui se passe un peu partout et spécialement en Haïti. Ce pays se trouve en ce moment exposé aux caprices, aux talonnades de la botte américaine. Nous ne voulons pas parler de toutes les difficultés, de tous les actes de violence dont la petite nation noire est, depuis longtemps, l'innocente victime. Qu'il nous suffise de rappeler ce que disait-en 1915 un ancien sénateur haïtien dans sa motion présenté au Sénat, au moment de l'occupation du territoire par les troupes américaines.

"Le peuple, dit-il, est traité comme les Aborigènes le furent en 1492 par les Espagnols: Si nous n'ouvrons les yeux, il sera dispersé et disparaitra comme eux."

Nous devons ajouter que, depuis cet avertissement, bien peu de chose a changé. Les déclarations de paix aux Etats-Unis ne concordent nullement avec ce qui se passe en territoire haïtien où les Américains font désarmer des indigènes en restant armés eux-mêmes, afin le cas échéant, de les fusiller sans explications. Citons encore la fin de cet appel dans lequel M. Morpeau fait allusion à une Société des Nations avant la lettre:

"Considérant que la République d'Haïti est en paix evec les Etats-Unis de l'Amérique du Nord;

"Considérant que l'invasion et l'occupation militaires et méthodiques, sans le consentement de la Nation haitienne, du Fort National, du Palais de la Présidence, des Casernes Dessalines à Port-au-Prince, et de certaines autres portions du territoire sont des faits accomplis par la force des Etats-Unis, contrairement à la Constitution, aux intérêts de la Nation et au droit des gens;

"Considérant que, malgré l'élection du chef de l'Etat et la constitution de son cabinet, l'armée américaine a désarmé le Palais présidentiel et en a emporté les armes et munitions à bord des bateaux de guerre fédéraux, ainsi que celles enlevées ailleurs.

"Le Corps législatif proteste auprès de toutes les Nations civilisées contre l'invasion et l'occupation militaires et méthodiques du territoire national par les troupes et la marine de guerre des Etats-Unis de l'Amérique du Nord et, par ce fait, sa liberté d'examen étant compromise, déclare qu'aucun projet de contrat, de convention ou de traité venant de la République des Etats-Unis de l'Amérique du Nord ne sera écouté avant qu'elle n'ait fait évacuer les points du territoire haïtien occupés par ses troupes et ses bateaux de guerre."

Que faire pour que de tels procédés qui vont à l'encontre des principes du droit des gens, cessent au au plus tôt? S'adresser à la S. D. N., maintenant que cette société existe? Nous savons, hélas trop, combien cette tribune internationale, par son favoritisme exagéré, se désintéresse de ces questions vitales pour des nations entières; à Genève l'on prefère s'occuper des différents qui divisent pour un temps les voisins directs.

Toujours est-il que cette motion sera présentée par M. Dantès-Bellegarde, très prochainement au Congrès de l'Association pour la S. D. N. qui doit se tenir à Lyon. Nous sommes certains que M. Bellegarde, ancien ministre plénipotentiaire d'Haïti à Paris, et ancien délégué de cette même république à la S. D. N. saura l'appuyer de toute son autorité compétente. Déjà les délégués américains au congrès ont cherché sans réussite à faire de telle sorte que la question haïtienne ne fut pas débattue.

Voilà une perche tendue à la S. D. N. dont nous avons signalé les préférences, et dont nous connaissons les défauts de jugement. Pour une fois, ce tribunal international, qui compte Haïti parmi ses membres fondateurs pourrait faire preuve de clairvoyance en ouvrant une campagne contre l'occupation militaire d'Haïti, occupation arbitraire, puisqu'elle ne fut précédée d'aucune déclaration de guerre. Des raisons d'Etat en sont les seuls motifs.

Il faut que, par une confusion de ses délégués à Lyon le peuple américain mette fin à cet état de choses, en demandant le rappel des troupes qui oppressent actuellement la territoire d'Haïti et rende à ce pays une indépendance conquise dignement sans le concours d'aucune assistance extérieure.

Allons, Messieurs les Américains, de nos jours la question de race n'intervient plus, et ceux qui font appel à ce piètre préjugé se dégradent eux-mêmes. Rendre à César ce qui est à César est le seul moyen de travailler pour la paix du monde.

EGYPTE

Les negociations anglo-egyptiennes

On mande de Londres:

A une question qui lui était posée à la séance de lundi, à la Chambre des communes, M. MacDonald a répondu qu'il a invité Zagloul pacha à venir en Angleterre conférer avec lui et que tout règlement à intervenir sera soumis à l'approbation du Parlement anglais.

PROGRAMME DE LA QUATRIEME CONVENTION INTERNATIONALE DES PEUPLES NEGRES DU MONDE

EN SESSION A NEW YORK, DU 1er au 31 AOUT, 1924

LES GRANDS PROBLEMES QUI AFFECTENT LA RACE SERONT DISCUTES

Tous les chemins conduiront à Liberty Hall, New York, le 1er août, a. c. où le quatrième Congrès Mondial del Peuples Nègres aura lieu. Le programme ci-dessous sera discuté:

RELIGION

1. Discussion sur la Déification de Jésus, comme l'Homme de Douleurs Noir.
2. Canonisation de la Vièrge Marie, comme Négresse.
3. L'Idéalisme de Dieu comme un Esprit Saint, sans forme physique, mais un Créateur d'une semblance imaginaire de la Race Noire, étant d'une même image et ressemblance.

LA POLITIQUE

1. Discussion de la formation de l'Union Politique Nègre.
2. L'Education du Nègre dans les communes où ils constituent la majeure partie de la population de s'élever à la responsabilité de self-government.
3. Conférences avec les Nations Blanches et avec la Société des Nations, pour un arrangement à l'amiable du problème de la Race, et pour une réforme du régime réglementaire par lequel le Nègre est gouverné.
4. La présentation à la date du 6 août, a. c., du désidératum de 4,000,000 Nègres américains, sous forme de Petition, adressé à Son Excellence le Président des Etats Unis, pour construire paisiblement leur propre nation en Afrique, leur Mère-Patrie.
5. La présentation au Sénat et à la Chambre, dans leurs prochaines sessions d'une même Pétition.
6. Présentation d'une réquête de la part de 2,000,000 Nègres, habitants des Antilles Occidentales Britanniques, à Sa Majesté, le Roi George V., et la même réquête adressée à la Maison de Lords de la Grande Bretagne.

INDUSTRIE

1. Discussion à l'égard de la République de Libéria et de son développement; les mêmes discussions s'appliquent à l'Abyssinie et à la République d'Haïti, comme Nations Nègres et indépendantes; ces discussions touchent également le bein-être des autres pays où les Nègres comme populations indigènes sont dans la majorité; savoir: la Jamaique, la Barbade, la Trinité, la Guyane Anglaise, le Honduras Anglais et d'autres iles dans les Antilles et en Afrique.
2. Voies et moyens pour le rajustement du Problème Racial dans les Etats du Sud des Etats Unis d'Amérique, à la satisfaction de tous.
3. Méthode d'instruction, pour instruire d'une façon précise, l'opinion publique blanche, tant sur les grandes nécessités de la Race que sur son désidératum.

PROBLEMES SOCIAUX

1. Discussion sur l'éducation de la Race Nègre à propos de la signification réelle de ce qui constitue la société; les principes qui doivent servir de boussole à ceux qui désirent avoir la distinction sociétaire.

LE COMMERCE

1. Discussion d'une fédération des communes Nègres et leurs rélations commerciales.
2. Les Traités commerciaux entre les communes Nègres.
3. Voyages de Réciprocité entre les hommes et les femmes professionnels, et autres de notre Race.

EDUCATION

1. Discussion sur la compilation d'un code d'éducation spécialment préparé pour le Nègre.
3. L'éducation de la Race dans las classification de la littérature.
4. Discussion sur le modèle d'une littérature et d'une culture indépendantes et essentiellement Nègres.

LA PROPAGANDE

1. La prohibition de toute propagande qui a la tendance à détruire l'idéal du Nègre et à enchainer son esprit.
2. La dissémination de l'éducation parmi la race pour la conservation de son propre idéal.

LA CONSTITUTION

1. Amendement de la Constitution de la Universal Negro Improvement Association.
2. La discussion annuelle des affaires générales de l'Association Universelle pour l'Avancement de la Race Nègre.

L'HUMANITE

1. Discussion en faveur la promotion des liens d'amités entre la race Noire et la race Blanche dans le monde entier.
2. Discussion sans prejudice du but et de l'objectif préconisés par le Ku Klux Klan.
3. Discussion des problèmes inter-racials de la race blanche, suivant que ces dits problèmes affectent le Nègre.
4. Discussion du programme d'un Canada blanc, d'une Amérique blanche, d'une Europe blanche, d'une Australie blanche, comme anoncée par les conducteurs blancs.
5. Discussion de la politique de la France en ce qui concerne le Nègre.
6. Discussion de la sincerité de la Ligue des Nations comme une maison pour deméler les circonstances malencontreuses et fortuites de l'humanité.
7. Discussion de la politique de l'Anleterre en ce qui concerne le Nègre.
9. Discussion de la part qui revient aux Nègres dans les prises de guerre de 1914-1918.
10. Discussion de la nouvelle demande de l'Allemagne pour la remise de certaines de ses anciennes colonies en Afrique,—colonies qui ont été extorquées des indigènes par l'Allemagne elle-même, e comme infortune de guerre, enlevées à l'Allemagne par les Alliés comme prises de guerre.
11. Discussion de la sincerité de la diplomatic dans ses relations avec les pays, les libertés, et les droits des nations faibles.
12. Discussion d'une réquête à envoyer à Sa Sainteté le Pape de Rome; a Sa Grandeur Monseigneur L'Archévêque de Canterbury et aux chefs de toutes les eglises américaines, comme conducteurs du Christianisme pour un rajustement humain et honnête de tous les problèmes de l'humanité, particulièrrement les divers problèmes qui affectant les Nègres en général.
3. Discussion d'une réquête adressée a Leurs Majestés, les Rois d'Angleterre, d'Italia, d'Espagne et da la Belgique, avec leurs Parlements respectifs, pour une justice équitable et prononcée en faveur des Nègres en Afrique et dans les colonies.
14. Discussion d'un appel à Leurs Excellences les Présidents des Etats-Unis, da la France et de la République de Portugal, pour la justice et l'équité des Nègres de l'Afrique, de l'Amérique et des colonies.
15. Discussion sur l'attitude du Nègre dans la prochaine grande guerre.
16. Discussion de la Pétition des Peuples Négres du Monde entire adresseé à la S. D. N. pour la remise à la dite Race Nègre de certains territoires africains, actuellement sous le mandement de certaines Puissances de la Ligue qui gouvernement les indigènes.

Le programme ci-dessus sera discuté in-extenso dans le grand Conclave qui aura lieu à N. Y. au mois d'août prochain. Nous attendons des délégués venant de l'Afrique, d'Europe, d'Asie, des Antilles, Occidentales, d'Amérique Centrale, de l'Amérique du Sud, le Canada et des quarante-huits Etats de l'Union Américaine.

Plus de Prevoyance, Plus de Justice et Plus de Prosperite—Les Mots d'ordre de la France en Algerie

(*Le Temps.*)

La session du conseil supérieur a été inaugurée mercredi dans la soirée par le gouverneur général. Dans le discours qu'il a prononcé à cette occasion, M. Steeg a tout d'abord envoyé le salut de l'assemblée au nouveau président de la Républiqne. Il a déclaré notamment:

Notre sympathie va à M. Doumergue, d'autant plus ardente et sincère, que l'Algérie n'est pas une inconnue pour lui; qu'il me soit permis de formuler en votre nom le voeu que le président de la République vienne se rendre compte personnellement des heureuses transformations économiques, politiques et sociales qui se sont produites depuis l'époque déjà lointaine où il exerçait ici les fonctions de magistrat.

Après avoir rappelé le voyage de M. Millerand en Algérie, le gouverneur général a abordé l'exposé du budget tel qu'il vient d'être adopté par les délégations financières, et qui, pour la première fois, depuis quelques années, se solde par un excédent réel; si bien qu'on peut avancer que la longue période d'incertitude est maintenant close. Le gouverneur général a énuméré les ressources indispensables qui ont été votées par les délégations sur les propositions de l'administration et a fait part de la revision spéciale des avaluations foncières qui sera menée à bonne fin dés l'année prochaine. M. Steeg a fait également un exposé du vaste programme d'intérêt général que les délégations financières ont voté, et pour lequel une somme de 427 millions a été prévue, s'échelonnant sur cinq années.

En 1930, a-t-il ajouté, l'Algérie sera prête et aura l'orgueil de montrer au monde les résultats d'un siàcle d'efforts français. Plus de prévoyance, plus de justice et plus de prospérité, tels sont les buts poursuivis par la civilisation de la France en ce pays.

Le gouverneur général a fait ensuite allusion aux travaux hydrauliques et agricoles qui vont être encore plus développés, et à la création des écoles d'agriculture.

Tout cela, a-t-il ajouté, facilitera la venue en Algérie des paysans de France et formera une jeunesse attentive à des travaux rémunérateurs et à des résultats féconds.

Puis le gouverneur a énuméré les bienfaits des caisses régionales agricoles et des sociétés de prévoyance qui ont pris un développement considérable, qui rendent aux indigènes de grands services; de la caisse de colonisation qui vient d'être créée et qui, étant dotée par la colonie, sera appelée à rendre encore d'éminents services aux indigènes qui vient de recevoir une nouvelle intensification.

M. Steeg a indiqué que les années de disette ne doivent plus revenir partout où la France s'est établie. Avec le bien-être s'accroît la sécurité indispensable à l'Algérie pour son labeur fécond.

En terminant, le gouverneur a assuré que l'Algérie, profondément attachée à la mère patrie, entend participer dans la plus large mesure possible au relèvement national de la patrie et qu'elle est digne de recevoir l'octroi de plus grandes libertés.

"On peut faire, confiance, a-t-il dit, à une Algérie majeure qui, dans la paix comme dans la guerre, assuma les plus hauts devoirs et n'a d'autre ambition que de mettre au service de la mère patrie une activité plus souple, moins formaliste, plus originale et plus féconde."

MINISTERS' CONFERENCE AT HAMPTON INSTITUTE

Negro Ministers, Farmers and Teachers Working Together to Improve Rural Conditions of Living

HAMPTON, Va., Aug. 8.—Negro ministers, farmers and teachers are co-operating to improve their own conditions and to build up the communities which they serve. By steady stages the Ministers' Conference of Hampton Institute has quietly grown in numbers and influence. From 40 ministers of Tidewater, Va., in 1914, representing four denominations, this Conference has grown to an enrollment of 257 this year, including representatives from 13 States and 13 denominations. The president of the Conference is Rev. Dr. M. E. Davis, Portsmouth, Va. The executive secretary is Rev. Laurence Fenninger, chaplain of Hampton Institute. Both officers were re-elected.

Preceded by the annual sermon, given by Rev. W. R. A. Palmer, D.D., of Buffalo, N. Y., the four days of the recent eleventh conference were devoted to courses of study by various experts on subjects of vital interest. Prof. Kemper Fullerton, who holds the chair of Old Testament History in the Oberlin Graduate School of Theology, gave four lectures on Isaiah. Rev. Lacy K. Williams, D.D., president of the National Baptist Convention and pastor of the institutional Olivet Baptist Church, Chicago, gave in several talks some account of the organizations of his church and of the need that all churches should serve their communities. Rev. Arthur L. Swift, Jr., director of field work in Union Theological Seminary, spoke on the work of Sunday schools and other organizations for the young people of the churches. Rev. P. O'Connell, D.D, professor of history in Morgan College, gave four talks on the character of Jesus.

It has not been by accident that the annual Ministers' and Farmers' Conferences have been held at Hampton Institute during the session of the Summer School, when some 700 teachers are present from many different States. To further the spirit of co-operation among these groups, several union meetings, when ministers, farmers and teachers were present, were held during the conferences. These were addressed by Dr. James Hardy Dillard, of the Jeanes and Slater Funds; by the Rt. Rev. Lynnwood W. Kyles, D.D., bishop of the A. M. E. Zion Church, Winston-Salem, N. C., and by Dr. Warren H. Wilson, head of the Department of Rural Education at Teachers College, Columbia University, and director of the Town and Country Department of the Board of National Missions of the Presbyterian Church. Dr. Wilson's subject at the union meeting was "Out of the Soil We Make Men." He spoke also several times at the Ministers' Conference on subjects of special interest to that body.

The speakers from a distance who addressed the Farmers' Conference were John R. Hutcheson, State director of Extension Work, who spoke on "Co-operative Marketing," and C. W. Warburton, director of the U. S. Extension Service; also Mrs. M. M. Davis, State agent for Co-operative Extension Work in Home Economics. Mrs. Davis made a plea for the extension of modern machinery to the farm home, in order to save the farm women many unnecessary miles of walking to and fro in their kitchens. A large number of demonstrations were made before the 164 visiting farmers by members of the staff of the Hampton Institute School of Agriculture, the director of which is Warren K. Blodgett.

Ministers and farmers agreed in conference that the church community center should be the unit in building up rural progress; that all types of rural workers should be taught to co-operate with one another, and that the results of such co-operation should be sent out broadcast to other rural communities. They also recommended that Hampton Institute should conduct a short course for rural ministers similar to that now carried on for farmers.

DR. THOMAS W. TURNER JOINS HAMPTON INSTITUTE STAFF

HAMPTON, Va., Aug. 8.—Dr. Thomas W. Turner has resigned the position as professor of botany at Howard University, Washington, D. C., to accept the headship of the Department of Biology at Hampton Institute. Dr. Turner took the degree of doctor of philosophy at Cornell University. He has been teaching botany and zoology in the Hampton Institute Summer session for Teachers.

THE SURPASSING NATURAL RICHES OF THE REPUBLIC OF LIBERIA

Dr. East, of the Baptist Foreign Mission Board, Tells Us What the People Need for Education and Development

Rev. J. E. East, the corresponding secretary of the Foreign Mission Board of the National Baptist Convention, after a visit to the Republic of Liberia, West Coast of Africa, has the following to say about the conditions of life and living as he found them, together with the surpassing undeveloped riches of the country in a report to the board, published in the Misison Herald for July:

It was our pleasure to be in the capital of the Negro Republic, where we could have a chance to study the government with its president and officials, all members of the black race. Any fair-minded man who looks carefully into the situation must admit that they are doing well. Truly they are accused of graft of oppressing the weak, of corruption in politics, but what nation is exempt from these evils? They have their governmental work well systematized. The acts of the Liberian Government are not nearly as dark as people would think.

Their constitution and their laws are fashioned after ours. Like us they have laws for the welfare and protection of their citizens. Violators are punished by the most minor penalty to the capital. Two were hanged in the town of Monrovia, while we were there. One of these was a West Indian, who had brutally murdered a friend whom he had carried out hunting. The murder was a clear case against him. After many appeals he was finally condemned, and the day fixed for his execution. Early one morning he was led out of the jail and was walked about half a mile over to the cemetery, the coffin being carried just before him. There right in the sight of the grave where a gallows had been erected he was put on the scaffold and given an opportunity to have his last word. He confessed to being responsible for three other murders on this side. Then his funeral was preached, and he was committed to the earth—all the while he was standing there so he could see and hear. The whistle was blown, the trap was sprung, his neck was broken, and into his grave he was laid. Apparently there is not nearly so much miscarriage of justice there as we see here.

The greatest danger to the Republic is the heavy national debt, the lack of funds for agriculture, the lack of roads and other improvements, and the bitterness with which their political campaigns are conducted. Nearly every presidential election seems to bring them to the verge of a civil war, if reports are true.

Traveling through the Republic, we found it to be one of the richest parts of God's earth that it had been our pleasure to visit. The forests wave with natural wealth; the oil palms, which can be seen from every direction for fifty miles from the coast, bear each year hundreds and thousands of dollars worth of palm oil, if it could only be gathered and put on the market. Rubber grows wild in seven varieties, some of which are of the finest grade. Then the mineral wealth of the country, almost untouched, is very great. It is known assuredly that they have diamonds, gold and ore there—the world has yet to know what else. We brought back a sample of mica. Coffee also grows wild, and Liberian coffee has a very fine flavor. The great rainfalls are another asset to the country. Crops could easily be grown all the year round. Corn, cotton, coffee, oranges, grapefruit, lemons, bananas, cocoa, all kinds of green vegetables and fruits, including watermelons and cantaloupes, grow abundantly in Liberia.

At present very little is known of the interior. The Americo-Liberians are very sparsely settled at various points along the coast. Perhaps very few, if any, are settled further than fifty miles in from the ocean. Beyond this limit, within the next one or two hundred miles, we have a vast population of native people dwelling in the midst of a fine agricultural and very healthy country. In places in the interior are fine grass lands where cattle and horses are plentiful, but not so along the coast, where the Liberians live. If they would have these stocks flourish, they must dig up the trees and get out the roots so that the grass may grow. The possibilities in Liberia along agricultural lines are very, very great. Perhaps there is no more fertile tract of land on the whole continent of Africa than this rich republic.

Roads that can be used by wagons and automobiles are limited. There is one from Monrovia stretching for about twenty-five miles toward White Plains, hitting the St. Paul River. This is a newly made road, and is still being extended. Eventually this road will run by our Suehn Mission. After leaving Monrovia for about twenty miles, there is another twenty-five mile branch from it going on towards Careysburg. This one is also being extended. Both these roads go right through the 2,000-acre farm we have purchased, and are already within two miles of it. One of these will pass our 1,525 acres of land in our Suehn Mission, but they have some thirty-five miles yet to lay before they will reach there. All of this will not be road-making, however, for twenty-five miles of it is already a good, broad road, wide enough for a wagon to travel over, but small hills must be graded and bridges be made before it can be conveniently used.

The People, Americo-Liberians

There are about twenty different settlements of Americo-Liberians in Liberia. Some of these settlements are named for places from which the people went; for instance, New Georgia, Virginia, Philadelphia, New York, and many others. Most of them are very large, and in a number of them are Baptist churches. Some have more than one church. Evidently the fathers who went out from this country were Baptists. They have services, but their ministers are very poorly paid—sometimes only a promise, and no pay at all. With the exception of the church in Liberia, the minister seldom gets over $5 or $10 per month, and some less than that for serving the various Baptist churches, but they are trying to hold on. The Baptists have a convention. Their president, Dr. Liberty, is a most intelligent man. The convention sends greetings to our board. We found the Liberian Baptists anxious to co-operate with us. They are struggling for existence. Other denominations have given the country better educational institutions than our own. The Episcopalians and the Methodist-Episcopalians have carried on good institutions there for a number of years, and thus many of our Baptist children have been educated in these institutions; and now all the leading officials, whose ancestors were Baptists, are members of these churches. How long shall we sleep and stand for this?

Not three of the above number of settlements have good elementary schools for the training of their children. The government carries on about forty-two schools throughout the republic. Many of these, however, are among native people. It is painful to go through these various villages and see the parents who were born in America, or perhaps children of the second generation of parents who emigrated, retrograding into heathen practices, all for the want of schools and training. The Liberian Baptists are pleading for help. With $2,000 we could put an elementary school in every Liberian village, where they do not have one today, and pay a local teacher $15 or $20 a month. The children would be well trained, and then these same children could go on to our school for higher training and education, provided we make places for them. Thus we would regain much territory that we have lost in past years. These institutions, however, must not be a mockery. They must be schools in reality, not just something on paper. We must do more than we seem to do.

Mission Work

We find that the mission work in Liberia has been carried on in quite a different plane from what it has been carried on in South Africa. We do not have the central station idea, with a number of out stations around it. In South Africa, where we were stationed, we had a central or main station, and ten out stations where we held services, and Sunday school and day school as far as possible.

"Gossip and Scandal" Barred In Paper a Woman Founds

A weekly newspaper, managed by a woman and which announces that it taboos "gossip and scandal," has been launched in Yorktown, Westchester County. Miss Cornelia Pugsley, of Yorktown Heights, is the promoter and business manager.

"The Yorktown Herald," as it is to be known, will be independent in politics and has but two announced policies, which are carried prominently in the first issue. One reads: "The Herald will be a clean, home-town paper and will not open its columns to scandal or gossip, but work for the upbuilding of the town of Yorktown. No long-felt want conceived the Herald. Its birth is purely a business enterprise and its age will depend upon the patronage it receives from the residents of Yorktown Heights and vicinity."

But Appeal to the Courts And Interstate Commission

From The Nashville Clarion

Our people have just cause to complain because of the unequal accommodations provided for them by the railroad companies in this section of the country. The law provides that there shall be equal accommodations on public carriers; but this law is disregarded in the most studious and systematic manner. Let us suppose a passenger starts from Nashville, Tennessee, to Cleveland, Ohio. He is forced into a dusty, dingy apartment right next to the baggage car. This baggage car is sometimes occupied by a pet dog or a mad goat. The former barks and growls continually, while the latter fills all the colored coach with a long (but unsavory) perfume. In addition to the punishment inflicted by this close proximity to these ill-mannered animals, there is a painful lack of room for the number of passengers who ride on the train. Only about one-third of a coach is set apart for us and we must be content with that, no matter how crowded and uncomfortable it may become. Colored women are sometimes compelled to ride long distances standing with babies in their arms, unless they are rescued by colored men who out of respect for the women of their race give up their seats to them. These women are riding on tickets which are labeled first-class and call for first-class accommodations. Submitting tamely as our people do to segregation in Jim Crow cars, it does seem that they should have reasonable moving space; that they should at least be made comfortable in transit.

The people who operate the cars, the people to whom we must complain, the people who make the laws, the people who execute them, the commission that regulates traffic, the people who make public opinion regarding all this inequality are members of another race. Our fortunes are in their hands, many of them high officials in Christian churches throughout the Southland, who listen twice a week to the gospel of right, equity, and brotherly love; who are admonished almost daily that the strong should bear the infirmities of the weak. It does seem to us that appeals made to people of this character should not fall on deaf ears.

Let us hope that a new social consciousness will come over our friends in this beautiful section of our great country; that they may come to realize that he who oppresses the smallest and most insignificant human being offends the great Creator, who made "of one blood all nations to dwell upon the face of the earth." The strong and rich can afford to be just, even though they may not be prompted to exhibit any unusual generosity.

NEGRO WORLD NOTICE

Any division of the U. N. I. A. not now receiving the Negro World regularly every week is asked to communicate immediately with

The Circulation Dept.
Negro World, 56 West 135th St.
New York City

PARENTS, MEMBERS of the UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

Give Your Children

A GOOD BUSINESS START

While at School

HAVE THEM SELL

THE NEGRO WORLD

in Their Town and Earn a Good Commission to Use as Their Own Pocket Money

All the enemy Negro Newspapers are fighting the Universal Negro Improvement Association. Your best answer to them is a larger circulation of the NEGRO WORLD in your community.

If you are a loyal member and want to help, see to it that the Negro World goes into every home.

If you have any children of school age send in ($2.00) two dollars for a child's Agent batch of Negro Worlds to start the child for the first week. After the first week's sale send in money every week for as many papers as the child can handle.

Let the child go to all the colored people in the neighborhood and make customers for the NEGRO WORLD, your own paper. Write Business Manager, Negro World, 56 West 135th Street, New York City.

Send $2.00 for first week's supply.

OFFICIAL ANNOUNCEMENT

ANNUAL COURT RECEPTION

OF

HIS HIGHNESS THE POTENTATE

OF

THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

AT

LIBERTY HALL

120 West 138th Street, New York

ON AUGUST 20, 1924.

At home to the Delegates and Deputies attending the Fourth Annual Interational Convention of the Negro Peoples of the World and distinguished members of the race.

The Potentate will bestow upon several prominent and distinguished persons such honors as are merited for service to the race.

The honor list will include personages of several continents.

HON. WILLIAM L. SHERRILL SAYS THE NEGRO HAS FOUND HIMSELF AND IS NOW ON HIS WAY

(Continued from page 3)

about lots of things; the world may be in doubt as to the habitability of Mars; the world may be in doubt as to Einstein's theory of Relativity; the world may be in doubt about the Darwinian theory of evolution; but there is one thing about which the world is not in doubt, and that is that Marcus Garvey lives and that he is on the job. (Applause.) If Garvey goes no further he has already made his place in history and has already written his name indelibly upon the human mind. We of the Negro race today live in a dynamic and triumphant era. We live at a time when the right to rule other peoples without their consent is on the defensive everywhere. It is on the defensive in Asia; it is on the defensive in North and South America; it is on the defensive in Africa and in the isles of the sea. The right to rule without the consent of those being ruled is on the defensive to such an extent and public sentiment has been aroused against it to such an extent that mandates and protectorates and everything else have been invented in order that great and powerful nations may cover up their actions. The U. N. I. A. has come up at a time which is most opportune; a time when the whole world is stirred in the interests of freedom and independence; a time when the whole world wants a chance to express itself racially; a time when weaker peoples are crying everywhere. The Irish people are crying for self-rule; the Indians are crying for home rule; the Jews are crying out, "Give us nationhood"; Haiti is crying out, "Take the load off my shoulders"; races and nations are crying everywhere for an opportunity to express themselves, and there is in the world today a united opinion regarding the rights of the greater and powerful nations to rule and exploit the weaker nations. It is at this opportune time that the U. N. I. A. makes its advent, crying for liberty and freedom and independence as the black man's portion, or he may be tempted to do something which may not fit so well. (I will let you finish the thought.)

Good for You; Good for Me

The Negro also has made up his mind that if freedom, if liberty, if independence is good for those who are willing to work and sacrifice and die for it, the time has come for him to place his all upon the altar and pay the price for that freedom. And who dare say then that the Negro shall not be free? Who dare say that the Negro cannot do it? Who are say that the powerful governments who now trample and exploit him shall continue indefinitely?

Greece was once a powerful nation, but she no longer wields that might and power; Rome once brought before her throne kings and queens in chains, but Rome no more holds such a coveted position. Only a little while ago the name of Germany was feared throughout Europe. Today Germany is a slave and a vassal. Who can tell whether tomorrow history will not make a change in the position of the Negro? The time has come for the Negro; Marcus Garvey, our leader, has announced that the time has come for the 400,000,000 Negroes of the world; that this is the psychological moment. Can the Negro do it? (cries of "yes, yes!"). Switzerland, with her handful of men, defeated the crack armies around her and made herself free. If America, with her 13 colonies and ragged officers and soldiers, could defeat the crack armies of Great Britain, surely the Negro, the inheritor of the civilization and achievements of ages, in this day and time, when science is the obedient slave of every man, surely the 400,000,000 Negroes of the World can take care of their freedom and their independence.

Would Not Change

I am glad to live at this time, when the black man has so much to live for; I am glad tonight that I am a black man; I am glad that I have the opportunity to be a part of this program; I am so glad that if I could by hook or crook, if I could by using any kind of chemical, become yellow or brown or white, I would not change my color. I am proud that I am a member of the Negro race. Yes, Bishop McGuire was right, I know no American, no West Indian, no African negro, I only know that I am a Negro, and whether I be West Indian, African or American, does not matter. I am here by the same means that you are here, I am damned by the same men you are damned by, and capable of having the same rope put around my neck, so it does not matter where I came from.

The time has come when the Negro should stop dissipating his energy and his strength in factional fights, denominational fights. The time has come when the Negro should have only one political organization, one religion, one church and one country until the program of the U. N. I. A. is put over (applause). Then, after we put over that program, when we get into the United States of Africa, we can organize all the different kinds of churches and institutions.

The Negro Has Decided

Freedom is that for which the Negro has started. The Negro today knows exactly what he wants. Heretofore he has done nothing because he has been unsettled as to what he wanted. He has been talking in a vague way about political opportunities, social equality, etc., he has been divided as to what he wanted as a race, he could not make up his mind. But Marcus Garvey came and he has made up his mind. What is it? What is it that the black man wants today? He knows. He is not quibbling. He knows. He wants an opportunity to express himself in a government of his own. He wants nationhood, nationhood, nationhood, and all that goes with it. He started in the U. N. I. A. He started out to make Africa that home, he has started to develop in Africa that nation; he started out for that which all men have been willing to pay any price. The Negro has awakened to the necessity of having what all men strive for, freedom of opportunity to live and work and develop as his own racial consciousness dictates. Freedom, oh, what a sacred word, that thing for which men have been willing to suffer. For freedom, France was willing to bathe herself in blood; for freedom, Ireland was willing to wade through hell; for freedom, the fathers of the great country starved in Yorktown, froze upon the streets of Jersey, fought at Valley Forge, the blood from their feet left trails on the icy fields; for freedom, they were willing to lay their all on the altar, bare their bosoms to the missiles of the battle fields and bring back freedom and liberty and independence. That was the price they were willing to pay for the freedom and power they now enjoy.

Price Must Be Paid

If you want to have freedom, go back to your histories and see what price others have paid for the same thing for which you are struggling and fighting now. Read how for freedom they starved; read how for freedom they sacrificed and suffered, but history fails to give you a correct account of the graves that were made; to measure the tears, the waves of blood they were willing to exchange for freedom and power. The members of the association, being close students of history, have made up their minds that if Englishmen could pay such a price; if Frenchmen could pay such a price; if Germans could pay such a price; if yellow and brown men could pay such a price, the Negro, too, will pay such a price in order that coming generations may enjoy the freedom for which they are now willing to pay. (Applause.)

We cannot turn back. This, the first day of the Fourth International Convention of the Negro peoples of the world, is one of serious import. It brings with it responsibilities. There rests in our hands as delegates the destiny of a race; coming generations are to appraise what you do during these thirty-one days while you are in New York. Coming generations are to put their stamp of approval or damnation upon your conduct here. The time has come for soberness and for seriousmindedness. The time has come for those of us who essay to lead and who essay to decide the problems vital to our race to be cool of head and deep in thought in order that we might not do anything for which our children will be ashamed in the days to come.

Thrives on Opposition

The U. N. I. A. has struggled for this for five or six years against every opposition, and the association has been able to turn the opposition to good effect. The U. N. I. A. has not suffered much on account of that opposition. In fact, the opposition which the association has had has been just that which was necessary to send it to the heights which it has now attained. The U. N. I. A., like all other great movements, thrives on opposition. All movements that are not strong enough to generate opposition cannot live very long. Do you know why the kite leaves the ground and goes up into the air? It is on account of the opposition of the wind. If the wind did not oppose it, the kite would not leave the ground. Do you know why there is a propeller on an aeroplane? That propeller uses the wind's opposition and enables the aeroplane to go forward. Do you know what sends a boat from one port to another? When the propeller turns in the water, the water resists being moved. If the water would move easily to the propeller the boat would not go forward. It has been the opposition on the part of the already established Negro institutions, fighting the U. N. I. A., that has given it strength to go on, until now we are in sight of a free and redeemed Africa.

The Negro Did It

We are proud of the achievement and accomplishment of the U. N. I. A. for one special reason. It is this: All that we have been able to do, all that we have been able to accomplish, has been because the Negroes that make up its membership are willing to make every sacrifice. The U. N. I. A., unlike other Negro movements, did not start out with its hat in its hand to the other fellow asking for its program to be financed. All that we have built up, all that we have done, in a constructive way, has been done out of the pocketbooks of Negroes, has been financed from the earnings of Negroes.

The U. N. I. A. did not care to do it in the other way because we realize that if we want to inaugurate a program which Negroes would dictate, Negroes should be compelled to donate. We are still depending on you, and you, and you, to make sacrifices to carry forward this great program. We are standing now at a point where to make a misstep would mean detriment, not only to the association but to the race as a whole. We are appealing to you because we cannot carry on, we cannot build upon what you did last week, last month or last year; we are appealing to you tonight to further assist us in carrying on this great program. Some of you hardly realize what it costs to carry on this great program and propaganda alone, without considering the constructive part. Why, when Germany was at war with the world she spent millions of dollars for the purpose of spreading her propaganda alone. America, together with the allies, spent millions of dollars in spreading propaganda alone, simply to tell the world that her cause was a just one.

The U. N. I. A. for six years has been telling four hundred million Negroes that Africa should be redeemed for the Africans, and that it will cost money. Those of you who keep up with the progress of the association know the great expense we have taken upon our shoulders in the last seven or eight months. You know the great program we are trying to put over. I know that many of you here tonight contributed last year or the year before to this great program, and you may ask whether you should still be called upon. I say yes. It calls for your maximum energy, your maximum effort, the maximum financial strength that the race can put forward. You should realize the great responsibility that rests upon the association and we are asking you to make your contribution tonight in order to help to put over our great work. (Applause.)

CAN THE NEGRO RACE SUPPORT ITS OWN SCHOOLS OF EDUCATION?

It Does With the African Methodist Episcopal Church Leading With More Than a Dozen Colleges Doing Good Work

By R. R. WRIGHT, JR., Ph.D.
Editor of the Christian Reporter

Booker T. Washington laid great stress upon self-help in his educational propaganda. No race can raise another. To reach the goal of excellence every one must help itself upward. As with an individual, so with a race. The Negro race is no exception. Its biggest strides have been those made by its own help. Philanthropy has done much; our white friends have stood by loyally. But they would be disappointed if, after all their help, the Negro was not learning to carry his own load.

When we look into the subject of how the Negro has helped and is helping himself in education, in business, in church, in industry, etc., we find a great deal of ground for optimism as to the future. Indeed, we find much surprise. As far back as 1798 a school was opened in Philadelphia in Bethel A. M. E. Church to help improve the intellectual status of the few colored people then inhabiting that city. As far back as 1841 a group of Negro ministers of the African Methodist Church of Ohio laid plans to start "a manual labor school" for poor colored boys.

In most of the large centres of the North long before the Civil War private schools were held by colored people for their own. Sarah Douglass taught for many years in Philadelphia and had a famous private school; in fact, in places where prejudice kept colored children out of the public schools the colored teachers took much of the burden of education of their race in their own private schools. Even in the South this was done in spots.

One of the most famous of the Negro private school teachers was Daniel A. Payne, afterward Bishop in the African Methodist Episcopal Church. He operated a school in Charleston for many years and is said to have had some white pupils. He was expelled from the State because of the law passed in the early thirties prohibiting Negroes from teaching school. This same Daniel A. Payne, however, was one of the founders of Wilberforce University in 1856, and when the white people had abandoned the work he, as he said without a dollar but only on faith, contracted to purchase the Wilberforce property "in the name of the Negro race and the A. M. E. Church." This today is the oldest institution of the New World owned and operated by Negroes. It has a plant worth more than a million dollars; has about a thousand students, and stands second among all the colleges of the country in number of students and the value of its equipment.

The Negro church took the lead in educational self-help as in religious improvement. All over the country Baptists, Methodists and others have vied with their white brethren in doing something for the education of their race. The first in the field was the African Methodist Church. In 1863 it took over Wilberforce University in Ohio. This was before the Civil War was over and before Negroes were really liberated. That same year it started church organization in Georgia and South Carolina, and private schools soon sprang up. Wherever a church was started soon after a school was opened. Hundreds of these schools were scattered over the South, and many bright young men and women who had been educated in the North were imported to teach these schools.

In 1880 an attempt was made to establish the first college at Columbia, S. C. It was named Allen University in honor of Richard Allen, the first Bishop of the African Methodist Church. It came as a protest of the colored people of South Carolina to the closing of South Carolina University against colored people. In 1884 Morris Brown University was started in Atlanta, Ga., named also for one of the Bishops of the African Methodist Church. In 1883 Edward Waters College was started in Jacksonville, Fla. In 1886 Kittrell College started in North Carolina. In 1877 Western University at Quindaro, Kans., was started first as a Presbyterian school, and later purchased and taken over by the African Methodist Church. In 1886 Shorter College at Little Rock, Ark., was started. In 1889 Payne University in Selma, Ala., was started. In 1881 Paul Quinn College was organized at Waco, Texas. In 1887 Campbell College at Jackson, Miss., was started. In 1890 Lampton College was organized at Delhi, La., under the name of Delhi School, and later moved to Alexandria, La., and the name changed to Lampton College. In 1885 Turner College was organized at Shelbyville, Tenn., and in 1917 Flipper Key Davis College was started at Tullahassee, Okla. These are the leading schools operated by the African Methodist denomination in the United States, though besides these are several smaller institutions, such as Payne Institute, Central Park Industrial School, Flagler High School, etc. This denomination also maintains foreign mission schools in Haiti, Barbados, British Guiana, Dutch Guiana, Sierra Leone, Liberia and South Africa. In fact, the largest school on the West coast of Africa is operated by the African Methodist Church.

The latest statistics show that these schools have been feeders to some of the largest universities in the North, from which they have drawn many of the members of their faculties. Allen University for a number of years has had some of its best students in Boston University, Harvard, Columbia and other institutions. During three consecutive years some one from this school has taken a degree from one of the above named institutions.

It is sometimes said that the schools run by colored people would be left to deteriorate. As an indication of the quality of the faculties of these schools, it might be stated that Wilberforce University has the only Negro Doctor of Philosophy from a German university as its pesident, Dr. Gilbert H. Jones, while on its faculty are graduates from Brown, Harvard, Columbia, Oberlin, Chicago, Ohio State University and other universities, and persons who have studied in Europe. Allen University has for its president Dr. D. H. Sims, a graduate from Yale, Oberlin Divinity School, University of Chicago and also from the Georgia State College, and other members of the faculty from other corresponding schools. Morris Brown University has for its president Dr. John H. Lewis, a graduate of Yale and Chicago Universities.

To support these schools takes an enormous budget. The bishops are now planning for a million dollar campaign for education, a large part of which will go to endowment. The raising of this endowment will be one of the great tests of how the Negroes invest in education. Up to the present no Negro institution supported by Negroes has gotten any large endowment. If the bishops of the church succeed in arousing Negroes of the country, it will be a great example and inspiration for the race everywhere.

In my next article I will tell something of self help in education as illustrated by the Baptists and other Methodist institutions.

CONSTITUTIONAL RIGHTS OF NEGRO AS CONSTRUED BY SUPREME COURT

Fugitive Slave Law, Civil Rights Act and Ku Klux Klan Legislation Declared Unconstitutional

Mr. Rowland Thomas has kindly given us an interesting and informing article in the New York World of Sunday, July 27, headed, "The Supreme Court Voided Only Forty-eight Acts of Congress in Last 115 Years," from which we take those paragraphs bearing on the civil and political rights of the Negro people as construed by the Supreme Court of the United States, which has religiously denied to the Negro people the civil and political rights guaranteed them by the Constitution of the United States and denied them by the constitutions of many of the Southern States, especially States of the southern group. The information should be interesting and instructive to the readers of The Negro World. The article follows:

There was a lapse of fifty-four years before the second case. But when it came, in 1857, it was full of dynamite. It was the famous Dred Scott decision of 1857, invalidating the "Missouri Compromise" Act, March 6, 1820, by which Congress had hoped to solve the potential problem of a nation "half slave, half free."

By the terms of this compromise, slavery was to be forever prohibited in all that portion of the Louisiana Purchase lying north of latitude 36 degrees 30 minutes and not included in Missouri.

The case came up on appeal from the United States Circuit Court for the Missouri District, where Dred Scott, a Negro, had sued to obtain the freedom of himself, his wife and their two children. Scott had been a slave belonging to one Dr. Emerson, an army surgeon, who, in 1834, had taken him from Missouri to the military post at Rock Island, Ill., and later to Fort Snelling, in what is now Minnesota. In 1838, coming back to Jefferson Barracks, Mo., Emerson sold Scott and his family to one John F. A. Sanford, but when the new owner attempted to take possession the human chattel sued him for trespass vi et armis.

Dred Scott Decision

Scott's basic claim was that under the terms of the Missouri Compromise both Illinois and Minnesota were "free soil" and that his residence there had automatically emancipated him. The Supreme Court denied his contention and invalidated the Missouri Compromise by declaring it unconstitutional on the ground that an act prohibiting a citizen from owning certain property in territory north of a certain line and granting the right to others was not warranted by the Constitution.

The thirteenth decision, in United States vs. Reese, 1876, was the first of several defining and limiting the effect of the emancipation amendments. Act May 12, 1870, provided for the punishment of any who refused to receive and count the votes of qualified citizens because of their race, color or previous condition of servitude. A white election inspector of Kentucky was indicted under this act, and the case came up for decision on his demurrer. The Supreme Court held that the act, as a penal statute, was faulty through ambiguity of language, and took occasion to announce as a general principle that the Fifteenth Amendment did not confer the right of suffrage on any one, but simply prevented the States, or the United States, from giving preference to one citizen over another.

The 17th decision in United States vs. Stanley, declared unconstitutional parts of the Civil Rights Act of March 1, 1875, punishing those who might deny to Negroes equal accommodations at hotels, theatres, trains, etc. The court held that the 13th and 14th amendments only prohibit the passing of discriminatory laws against members of the Negro race and hold no warrant for penal enactments directed against the discriminatory acts of private persons or corporations.

The next decision, in United States vs. Harris, 1883, stirred great feeling at the time because it nullified the act April 20, 1871, an attempt by Congress to punish the activities of the original Ku Kluxers. The act provided that:

"If two or more persons in any State or Territory conspire, or go in disguise upon the highway, or upon the premises of another, for the purpose of . . . depriving any person, or class of persons, or of equal privileges and immunities under the laws, or for the purpose of preventing or hindering the constituted authorities from giving or securing to all persons the equal protection of the law—each of said persons shall be punished by a fine of not less than $500, or more than $5,000, or by imprisonment for not less than six months, or more than six years, or by both."

The court held that the Constitution holds no warrant for the enactment of this Federal penal statute, and that its acceptance "would invest Congress with power over the whole catalog of crimes" which properly fall under the jurisdiction of the local police power.

The Civil Rights Act and the question of race equality came up again in 1913, in Butts vs. Merchants' and Miners' Transportation Company. The court denied, as not within the intent of Congress, the validity of these equal treatment provisions solely in places like the sea and the District of Columbia, which are within the jurisdiction of the United States, but of no State.

British Hold on the Sudan to Be Maintained

(From the "London Chronicle")

Labor contributions to the debate on the Sudan in the House of Commons this evening were in marked contrast with the speeches that members of the Government party used to make.

Mr. Ramsay MacDonald was last year insisting on inquiry into 'sinister' exploitation of the natives. He wants no inquiry now; and there seems to be nothing sinister. Indeed, he warmly eulogized the British administrators in the Sudan and said in effect that things are going well there and that we need only keep moving in the same direction.

And—though "in no spirit of aggression or acquisition"—he is all for maintaining the British occupation.

"It must be clearly understood," he said, "that Great Britain cannot throw off its responsibilities contracted to the Sudan and the Sudanese by withdrawing and handing the government of that country over to any other government."

Zaghul Coming

Happy in having disposed of the report on his trip to Paris, he was in benign mood. Not only is the Sudan all right, but things will be well with Egypt also if only Zaghul Pasha (who is coming to London) is reasonable and will be ready to come to the new understanding made necessary by recognition of Egyptian independence. No Egyptian interest will suffer, he said; and, in particular, the water supply will be completely safeguarded.

But there was a note of warning—the period of negotiations must not be used for upsetting the status quo in the Sudan.

And he insisted on direct negotiations with Egypt, refusing any reference to the League of Nations.

Ladies of Royal Court of Ethiopia Return Thanks

To the Editor of The Negro World:

Kindly allow us, the ladies of the Royal Court of Ethiopia, publicly to thank the Minister of Legions, Capt. Wilmer Roberson, and the Royal Engineers, so aptly commanded by Col. Samuel Lord, for co-operating with Mrs. Sharpe-Young in constructing the floats for the parade. These gentlemen worked faithfully, night and day for one week and certainly exhibited their skill as master carpenters. Capt. Roberson made the excellent plans for the floats, assisted by Mrs. Young's creative and artistic ability. In fact, so many helped to decorate and make the floats beautiful, that individual praise would be invidious. Also, we have to thank the Black Cross Nurses for helping with and approving the design of their float.

Yours for the cause Afric.

MARION WALLACE,
Secretary Ladies of the Royal Court of Ethiopia.

New York City, Aug. 3, 1924.

WHITE MAN'S CHRIST ISN'T REAL CHRIST

Christianity Is Not a Failure, but White Christians Have Fallen Short of the High Calling

(From the Indianapolis Freeman)

The most serious charges that can be made against Christian communities are these: That they have not given Christianity a fair trial; and that there is a preponderance of evidence that this faith of our fathers will not be sufficiently backed up with works for a long, long time. During the nineteen hundred years of studying and preaching Christ's laws for ideal living, both individual and community, it can be truthfully said that the majority of so-called Christian people have in spirit bowed down to Baal and worshipped him. They have preached peace while they deliberately planned and made war, yea, and made war increasingly diabolical with no justification that was loftier than Alexander the Great's, Caesar's or many other of the heathen warmakers.

In business, in social life, in politics, and even in the church, the crave of the conqueror just for selfish glory and power has been the great urge. Where is the community of any considerable size in which a bare majority of its citizens have for any reasonable length of time made a serious, sustained effort to use their talents for good only or for good most of the time? Where is the community of considerable size in which a large minority of its citizens sincerely prayed day after day for victory if they were right and for failure in interest of a better life if they were wrong? For nineteen hundred years man has muttered and mumbled, "Thy will be done," but has meant not God's will but his own will, and therein was the source of all the trouble.

How much better is the situation today? If selfishness is not regnant it never was. Even in the pettiest of affairs, there are too many who love you only when they can use you and speak well of you only when it serves to advance their cause to do so. In the most Christian of Christian communities, the United States of America, the land of the free and the home of the brave, men who are at heart against many things and conditions they know to be wrong and destructive to this nation they profess to love, fear to either speak or act against them lest they lose their prestige, money, friends or election to public office.

Fear, fear, that fear which is the ignominious child of selfishness, has gripped the souls of those whom nature has marked out to be lion-hearted (and there are many of this type), while hatred and prejudice, boldly here and stealthily there, show men why they should not be fair with their fellows, yea, why they should oppress them and make them forget their divine attributes, if possible.

Look how the political parties are trying to dodge vital issues that cannot be evaded (try as much as they may) and must be solved. It seems that the parties fear to put the question of right and wrong to the people for solution by calling a spade a spade, by naming the evil or supposed evil to be eradicated. No racial group is free from the fault herein complained of. Even a large number of our great bodies that exist solely for the promotion of a practical idealism are hampered by it. The poor are as responsible as the rich. Of course there are exceptions, but they are not sufficiently powerful to do more than preach and protest. To whom is it not evident that the ruling passions of today are not love and brotherhood, those two things for which men will not falter even in the face of severest tests? Is it not strange that mankind, after having tried to build a happy state on every other foundation and failed, still clings to idol gods, still rejects the last and only test, still fears the consequences of a practice that will make all men strive together for the greatest good for the greatest number, regardless of race, color or creed?

CAN INTERRACIAL PROBLEMS BE HAPPILY SOLVED?

Sir Valentie Chirol Thinks They Can, but Does Not Tell How—Clash Between Occident and Orient Impends

According to a news report of the concluding lecture of Sir Valentie Chirol, formerly director of the foreign department of the London Times, before the Harris Foundation of International Politics at Chicago as appearing in a recent issue of the Christian Science Monitor, the "clash of color," setting races in antagonism one to another is a problem not without solution. Of its overcoming he vouchsafed:

The more firmly we ourselves believe in the superiority of a civilization which, so far, it has been the privilege of the white man to build up in his Occidental homelands, the more we are bound by its principles and the principles of the common Christianity which are its foundations to do all in our power to temper the bitterness of a racial discord which, if it spreads and deepens, may threaten the future of the whole human race.

Often as our own practice may have fallen short of our ideals, the common civilization of the Occident to which America belongs, quite as much as Europe, must surely set before us definite ideals for which we should all strive as nations and as individuals.

Sir Valetie declared that more than ever before the peaceful readjustment of the relations between the Occident and the Orient depends upon the solution of the race problem in Asia. He observed:

All the manifold discontents of the Orient are bound up together in the clash of color. This is nothing new. But it has acquired a new significance with the white man's assumption of superior and indefeasible rights based on the superiority of the race.

The Oriental, who for a time admitted and acquiesced with almost fatalistic resignation in the white man's superiority, denies it today—denies it sometimes passionately—for all his atavistic instincts, reacting against the aggressive impact of the Occidental civilization, rebel as never before against it, sometimes contemptuously, because increasing intercourse has made him too familiar with the seamy side of our civilization, sometimes because he has assimilated enough of its finer ideals to claim the rights of equal partnership in all that is best of it.

So long as personal intercourse between the Occident and the Orient was confined within very narrow limits the white man laid much less stress than he does today on mere racial superority. To India, for instance, England has sent out on the whole her best.

Increased Difficulties

Social intercourse between people of different beliefs and different customs and different domestic institutions was always difficult, but it has become far more difficult with increased facilities of communication and the introduction of modern natural scientific appliances and industrial trading methods, necessitating the employment in subordinate capacities of a type of European with whom the Orient was hitherto unfamiliar, with plenty of good qualities, but rather breeding and education to boast of their racial superiority and to impress their sense of it somewhat roughly upon the Indians with whom they rub shoulders.

It cannot be denied that racial hatred has often had its origin in the rancor caused by personal insults to which the natives of Oriental countries even of good position have occasionally been subjected by white men who fancied themselves, but were not their betters. Industrial competition, at the same time, has intensified so rapidly all the world over that the Occident has been seized with a great fear lest it should be swamped by the cheaper labor and lower standards of life of the countless millions of the Orient which it has itself equipped to become its competitors.

I have touched only on that part of the Orient which has been for many centuries interlocked in history with the Occident, but the same line of racial cleavage is deepening even in those countries of the further Orient, China and Japan, which have lived their own lives, almost within the memory of living man, in almost complete isolation from the Occident.

In America, you have the color problem in your very midst, you have it again at your doors in the shape of Asiatic immigration. We in Europe are confronted with it along the great borderland of the Occident, and Orient, extending through northern Africa and across western and central Asia, from the northwestern Atlantic to the shore of the Indian Ocean and even beyond. Its solution bristles with difficulties, but for my own part I refuse to dismiss it as unsolvable.

Get Phillips' L'Ouverture Of Any Big Bookseller

To the Editor of the Negro World:

Having read in your last issue an address delivered by Dr. Holly, who was presented by Bishop McGuire, I beg to state that I am greatly enthused on his outlining of Haiti.

I read with satisfaction his quotation from Wendell Phillips, on Toussaint L'Overture, Haitian martyr, statesman and opener of freedom for the Negroes of the Western World. My only regret is that he did not give us the entire oration. I beg, therefore, that it may be given in your next issue, or some enlightenment as to where it can be purchased.

We who are born in this Western World have but little idea of the history of the great and noble men of our race. Through the teaching of the U. N. I. A. by its broadminded officers we are expecting to be equipped with the knowledge denied us.

ARTHUR E. WILLIAMS.

New York City.

WHEN SLAVE TRADE FLOURISHED IN GREAT BRITAIN

Blacks as Well as Whites Sold in London—Came to an End Only in 1834 in London

A correspondent, a reader of The Negro World, living in London, has sent us the following interesting article from a London newspaper he does not name, the facts in which will be interesting as well as informative to our readers:

"Londoners who may have read with some surprise that slave trading is calling for the action of our navy in the Red Sea should not forget that, up to the end of the eighteenth century, slave-trading was a flourishing industry in London itself.

"A black girl, who was 'eleven years of age, extremely handy,' and who spoke English and did needlework, was put up for sale at the Angel Inn, behind St. Clement's Church, in the Strand, in 1769; and about this time thousands of slaves were bought and sold yearly by London merchant companies. Some were kept for work in England, but most were sent to the plantations in America.

"In 1728 a Negro boy was advertised for sale in the 'Daily Journal'; intending purchasers were advised to inquire at the Virginia Coffee House, Threadneedle street.

"A mixed 'lot,' consisting of 'tapestry, a good chariot, and a black girl of fifteen,' was sold at Crosby Hall; and at Dennis' Coffee House, in Finch lane, near the Royal Exchange, a black boy, 'fit to wait on a gentleman,' was auctioned.

"The South Sea Company, an enterprise founded by an English peer in 1711, catalogued slaves amongst the spices, silks, tobacco and other foreign produce which were then England's newly discovered imports.

"Less than 600 years ago, on the Thames-side quays, and in the workshops and bondhouses of Greenhithe and Rotherhithe, Londoners themselves labored in chains and fetters, slaves or "villeins," of the ruling classes.

"The Scots, too, were sold into slavery from London. After the battle of Worcester a great number of Scottish prisoners were brought to the city. Many of them died and were buried in Tothill Fields, 'at the cost of 30 shillings,' but the rest were sold to merchants as slaves for the Barbados plantations.

"It was not until 1834, when slavery was abolished, that slave dealing as a business really came to an end in London, and then the British taxpayer spent over 20,000,000 pounds in giving freedom to more than 200,000 slaves.

W. H."

BRITISH EXPLOITATION RUINING GOLD COAST

Salaries and Wages Provided for Englishmen at Expense of Natives—More Self-Government Needed

(From the Gold Coast Times)

It is unerring instinct that has led our people all along to set their faces to the task of freeing themselves from political disabilities before anything else, since that is the first step towards national advancement. No country nor any race has ever advanced and prospered without having exercised effective control over the management of its own domestic affairs. It is a remarkable circumstance that people living under democratic rule have made more rapid progress and become more prosperous and powerful than those under the thralldom of despotism.

There is the United States of America, for instance, the most democratic country in the world, which is one of the most prosperous and powerful. And there is Great Britain, which has been growing as prosperous and powerful with the growth of democratic control. While on the other hand we have Russia, a larger territory than either of the two states alluded to, with its teeming millions lagging miserably behind because its people have been under the heel of autocracy. All this supports the point that however energetic a race may be, its progress must be hindered and its career rendered a checkered one so long as it struggles under a despotic government.

The history of this country during the last six years shows painfully the effects of despotic rule on the fortunes of a race. The people of this country have never toiled harder than in the last six years, but the fruits of their labors are enjoyed by members of another race, and it is quite true to say that today they are poorer than they were before the war.

We know what we are talking about because we are one of the people and know their actual condition and can, therefore, speak on the subject with more authority than those who, fare sumptuously in castles and indulge in inditing roseate dispatches to mislead people in Britain.

The cause of the growing impoverishment of the masses can be traced to the system of government here, which vests a monocrat with powers to impose his will upon a whole race and to apply the national resources upon enterprises which have not popular sanction. Of course, if the public revenues are applied to ruinous enterprises, taxation must consequently be kept at a high level in order to finance the ambitious schemes, and in a country like the Gold Coast, where the earnings of the average native are small, crippling taxation, such as we are subject to, actually operates to the impoverishment of the people.

No alien power which has assumed the trusteeship for a backward race can be said to be discharging its obligations satisfactorily when it takes more out of the country under its protection than it puts into it. And the question which British statesmanship—which the Secretary of State for the Colonies, who administers the dependencies on behalf of Great Britain, should ask himself—is: "Are we putting more into the countries under our protection than we are taking out of them?" The irony of the situation is that between 1858 and 1869 or thereabouts, when the imperial government was contributing a Parliamentary grant of between £3,000 and £4,000 a year toward the administration of the country, there was less taxation and less oppression; while today, when the country is more productive and far more profitable to Great Britain than it was before, not only has his majesty's government withheld the financial assistance, but it has imposed on the people of this country the maintenance of an army of white officials and, worse still, it often sanctions ambitious schemes like Takoradi, partly to provide employment for a number of Britishers who would otherwise remain unemployed in Britain and elsewhere. That we are spending £100,000 in salaries to white workmen at Takoradi during the current financial year shows the implication of "development" in these days. There is no doubt as to more being taken out of the country than is being put into it, and this continual subtraction must lead to the utter impoverishment of the race. As we have said, all this is due to the governmental system, and it is but the essential thing that the people have set themselves to do by working steadily to that position in which they will become the masters of their own household under the ægis of Great Britain.

NOT EVEN STANDING ROOM IN AMERICA 10,000 YEARS HENCE, SAYS PROFESSOR

WILLIAMSTOWN, Mass., Aug. 2.—There will be not even standing room in the United States 10,000 years from now if the present rate of increase in the population continues, said Prof. Henry P. Fairchild of New York University in opening a round table conference on populations and related problems at the Institute of Politics today.

By the end of the century, he explained, at the rate [illegible] in the years immediately preceding the World War, this country would have one-third again more people than China has now with one-fourth less land. By the middle of the next century the population of the United States would equal that of the whole world today.