

The Indispensable Weekly
The Voice of the Awakened Negro

THE Negro World

A Newspaper Devoted Solely to the Interests of the Negro Race

Reaching the Mass of Negroes
The Best Advertising Medium

VOL. XII. No. 20

NEW YORK, SATURDAY, JULY 1, 1922

PRICE: FIVE CENTS IN GREATER NEW YORK
SEVEN CENTS ELSEWHERE IN THE U. S. A.
TEN CENTS IN FOREIGN COUNTRIES

LETTER WARNING NEGROES THAT AMERICA IS WHITE MAN'S COUNTRY

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

A couple of weeks ago a group of white men from Omaha, Neb., affiliated with the Knights of the Ku Klux Klan sent a letter to a Negro newspaper which was subsequently reproduced in the Negro press of America. Since the publication of the letter I have been searching for the comments of the so-called Negro leaders, but I have not yet come across any, although the subject matter of the letter was of such vital importance to the 15,000,000 Negroes of the United States of America.

The following is a reprint of the letter:

Omaha, Nebraska.

Mr. Negro Editor:

Your ideas are all wrong here. What you advocate here must not and shall not be as long as there are any white men in this country. White supremacy is our slogan and we are going to rule this country without the aid or consent of any Negro or bunch of Negroes, no matter how smart they may be. You may as well put away the fool notions expressed. This is a white man's country and we are checking up on you while you are dreaming and having a good time.

You've lost out politically and you can't recover. We've put the thin edge of the wedge under Oregon and Omaha comes next. New York will follow, for we white are determined to eliminate the Negro from State and National politics.

Your Dyers et al. are just stringing you Negroes for your votes. There is no way to enforce that bill. The white man couldn't live who attempted it. We are one family, North and South, and, like you Negroes, we sympathize with each other; our lives and liberties are menaced by an alien race. Your tall talk will not get the Negro any further than he has gotten. There can be no Imperio in Imperium here. We haven't the space.

Old as the Hills

The above statements and declaration by the white gentlemen of Omaha are not strange to the Universal Negro Improvement Association, because in our study of American life we decided five years ago that the above statements and declaration were the policy of white America toward the Negro. We did not wait for the gentlemen of the Ku Klux Klan to make the statement in June, 1922, but we immediately in 1917 organized the Universal Negro Improvement Association and African Communities League with the hope of providing a final home for the Negro after he will have been driven from the American continent by the great white race that now inhabits the continent and intends to do so forever.

Negro leadership in the western world is bankrupt. Our Du Boises, Johnsons et al. are living in the air; they are as far from understanding the Negro problem of America and the western world as a monkey in understanding how far Mars is from Jupiter.

Black and White

When men who claim to be sociologists and race leaders cannot see (mixing with American life for the last fifty years) the result of the conflict between white and black in the United States of America, it shows plainly that they are either blind, willfully negligent or positively selfish. I write of these men not because I have anything against them, because I do not care much about men. I deal with measures, but they, at the present time, are engaged in an insidious propaganda to make the American Negro believe that there is going to be a "sweet bye and bye" in a closer confraternity between black and white. For that reason, therefore, all Negroes should ignore all other organizations and join the one that they are leaders of, leading under the direction of white officers.

I desire to bring this to the attention of the Negro in America. Three hundred years ago the black man was at peace with himself and the world in his native home in Africa. He did not disturb or interfere with any one. White men left their homes in Europe uninvited, went to Africa, seized hundreds of thousands and millions of

RACE DYMERS ARE SILENT IN PUBLICATION OF STATEMENT

"WHITE SUPREMACY IS OUR SLOGAN,"
DECLARES WRITER

PROPAGANDA OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION BEARING FRUIT

NATIONAL ASSOCIATION FOR ADVANCEMENT OF COLORED PEOPLE HAS WHITE OFFICERS WHO DICTATE POLICY

blacks, shackled them, placed them aboard ships, carried them thousands of miles away into the western world and disposed of them as slaves. They held them as slaves in America for two hundred and fifty years, and in the West Indies for two hundred and thirty years. "The Negro, during that period of time, cried to high heaven for help and to white men for mercy. There was no mercy; but, providentially, for the turning of the tide of war in the United States of America, Lincoln emancipated the Negro fifty-seven years ago, not because of his desire to help black humanity, but because of securing the success he desired during the time of war. Eighty-four years ago Victoria of England, through the failure of the West Indian sugar crops and by the introduction into Great Britain of German beet sugar, which ultimately inflicted a loss upon the West Indian Negro planters and slave owners, signed an emancipation proclamation that freed the hundreds of thousands of slaves in the West Indies.

The Lesson of the Lion

Emancipation was not a voluntary act on the part of the white man in America or the West Indies. In America it was a war measure; in the West Indies it was an economic necessity. After fifty-seven years of freedom in America, and eighty-four years of freedom in the West Indies, we still find Negro leaders, direct descendants of the slaves, advocating that Negroes should place themselves under the leadership of the same man who made him a slave three hundred years ago. Now can you tell me in the name of God where the logic comes in? Can any sociologist, can any great scholar, whether he be from Harvard or Berlin, justify such an act? Now let us place a common sense proposition before you. Suppose a lion was stationed at an alleyway and you attempted to pass that alleyway and the lion seized you and dislocated an arm; providentially you got away without any further injury than the loss of an arm. If you desired subsequently, after losing the first arm, to travel in a similar direction again, and there was another alleyway where there was no lion, while at the first alleyway is the same lion who attempted to devour you; which of the alleyways would you attempt to pass by on the second venture: the one where the lion is or the one where the lion is not? Even the child would elect to pass by the alleyway where there was no lion, because, bitten once, the child naturally becomes twice shy. Yet we have so-called intelligent and intellectual Negroes who know that three hundred years ago a certain individual made slaves of them and kept them as such for two hundred and fifty years, whipped them and brutalized them without any mercy, and by some stroke of luck or the guidance of Providence they got away and

became free, and yet these same Negroes have no better sense than of their own volition to elect today as their leader the same man who made them slaves for the last three hundred years. If that is all the intelligence our sociologists and scholars from Harvard and Berlin can demonstrate, then God Almighty save us from the consequence.

A White Man's Country

The above letter of the Klansmen is sufficiently emphatic to convince every intelligent Negro of the attitude of White America, if the preaching of the Universal Negro Improvement Association for the last five years has not already done so. There is no disputing the fact that America is a white man's country. It has become so by conquest, in that the white man conquered the Indian, exterminated him and took possession of his property. That which he has worked for, suffered for, and died for he is not going to give up to Negroes under any circumstances, caring not how Du Bois and Johnson and that class of men preach, caring not how many Dyer anti-lynching bills are passed. In spirit and in truth America shall be a white man's country. The best thing for Negroes to do is to establish a country of their own. Africa awaits us. So many of us say that we have lost nothing in Africa, yet Africa is the land from which we were robbed three hundred years ago. When we were taken from that grand, old country the statement was given out that it was for the purpose of civilizing and Christianizing us with the hope that we ourselves would develop a civilization that would ultimately bestow a benefit upon our own homeland. After Du Bois and Johnson have been in America for three hundred years and have imbibed the white man's civilization, the very man who made us slaves for all that period of time, they now tell us that our only hope and future rest with living alongside of him, when Nature calls us back to our own home, yes, to our own dear motherland, to go back to her and give to her that which we have acquired and imbibed during our three hundred years of sojourn in a foreign land. Can Du Bois and Johnson resist the temptation of occupying an office on Fifth Avenue, New York, and in living in fine apartment houses or private mansions on St. Nicholas Avenue, New York, for the duty of going back to Africa as pioneers and helping, with the higher intelligence they possess, in building up a country of our own? Gentlemen, will you resist the temptation? Will you forget just for a while the beautiful lights of Broadway, the comforts afforded by a 1920 or 1921 model Sedan, and the temptation of a well-furnished parlor with Persian rugs, and go to Africa, even now, and help to fell trees, help to clear the land and build up the city, build up the nation and extend the bounds of the empire? When you sociologists can apply your intellectuality to the higher development of your own race, then, and then only, will you be appreciated by those of us who can in a way foretell the dangers of the future if the Negro does not get together now.

An Internal Struggle

The fight with the American and Western Negro is not with the Ku Klux Klan of America, or with the other white people of America; the fight with the Negro is with himself to bring about a united sentiment, a united race, with a common object in view. My travels throughout America reveals to me that the bitterest enemy of the Negro is not the white man, is not the Ku Klux Klan, but the Negro himself. The many places where I have spoken, and where I have been confronted with embarrassments, where the police captains of this or the other city would try to interfere with the holding of my meetings, were all brought about, not by the white people of those communities, but by jealous, petty, small-minded Negroes trying to create the wrong impression in that community against the Universal Negro Improvement Association simply because they could not tolerate the idea of seeing any Negro movement other than those that they are head of proper in any way.

Not an N. A. A. C. P. Attack

This, my message of this week, must not be interpreted as an attack against the National Association for the Advancement of Colored People, because I say I deal with measures, not men. I personally believe that the National Association for the Advancement of Colored People can accomplish a great deal in America, but it must be properly guided. I cannot see the reasonableness of fifteen million intelligent black people allowing a few white men and white women to dictate to them through their own Negro organization the policy that they should pursue for their own betterment. It reminds me of the proposition of getting a lion to preside over a corporation of cows, or a bear, or a wolf to preside over an organization of sheep, or a tiger to preside over an organization of dogs. Negroes, can you see better sense? If you are oppressed by somebody and want to be free, how can you make that same person the head of your organization? (Continued on page 2)

All Roads from the Four Corners of the Globe Lead to LIBERTY HALL, NEW YORK, United States of America, from the 1st of August, 1922. If You Haven't Seen Me for Years, Meet Me at LIBERTY HALL. Be at the Convention and Be Among the Be in Line for the Parade at 1.30 P. M., August 1st. Meet Me at the 71st REGIMENT ARMORY, PARK AVE. and 146th ST., at 1 P. M. When 50,000 Persons Will Be Present to Hear the Greatest Orator of the Race Speak for Liberty.

[illegible]

CONVENTION FUND OF UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION FOR 1922

Every Negro Asked to Contribute to Help Make Convention a Success

SEND IN YOUR DONATION NOW

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

The program of the Convention this year will be far in advance of that of the two preceding conventions. Important Commission will be sent abroad from the Convention, a great deal of constructive work will be done and representatives sent to different parts of the world to carry out the commands of the Convention. Therefore, it is incumbent upon every Negro to contribute his or her bit to meet the tremendous expenses that will be inflicted upon the Universal Negro Improvement Association.

The demonstration this year will surpass anything of its kind ever staged by any race. It is expected that several thousand delegates and members will attend the opening of the Convention on the first of August. Delegates will be coming from all parts of the world to take part in the deliberations of the Convention, and the British, French, United States, Italian, Belgian, Spanish and Portuguese Governments have been requested to send representatives to the Convention for the purpose of stating their social policies in regard to their government of Negro and Negroid peoples under their dominion.

Please send in your dollars, two, five, ten, twenty, fifty or one hundred, to help in the work.

Address your contribution to Registrar, Universal Negro Improvement Association, 56 West 138th Street, New York, United States of America. All donations sent in will be acknowledged week by week in the columns of this paper.

Mary Ella, Burlington, Ohio.....	1.00	St. Matthew Episcopal Church, Delray, Fla.....	2.10
W. H. Bowling, Hartford, Conn.....	5.00	John D. H. Dyer, Del. City, Del.....	1.00
A. Sparks, Honolulu, H. T.....	5.00	First A. B. Church, Brunswick, Ga.....	1.00
Joanna Merrill, Honolulu, H. T.....	1.00	Jim Green, Honolulu, H. T.....	1.00
Edwards, Honolulu, H. T.....	1.00	P. Flynn, Colton, Cal.....	1.00
J. E. Wood, Honolulu, H. T.....	1.00	Water Eaters, Stock, Ala.....	1.00
Wall Jackson, Honolulu, H. T.....	1.00	Len Bales, Columbus, Ohio.....	1.00
Will Guard, Honolulu, H. T.....	1.00	L. J. Jones, New York City.....	1.00
Carlo Webb, Honolulu, H. T.....	1.00	Melford D. McDonald, Wilkes-Barre, Pa.....	1.00
Altha Thomas, Honolulu, H. T.....	1.00	Maple Leaf Lodge, U. O. of F., Montreal, Can.....	1.00
Don Walker, Honolulu, H. T.....	1.00	Frank O'Rourke, Kansas City, Mo.....	1.00
Marie Walker, Honolulu, H. T.....	1.00	Thomas Franklin, New Orleans, La.....	1.00
R. M. Reeves, St. Petersburg, Va.....	1.00	Taylor Smith, Madison, Ark.....	1.00
St. John's Lodge No. 7, Rochester, N. Y.....	1.00	James Marshall, Painesville, N. C.....	1.00
Joseph Briggs, Haverhill, Mass.....	1.00	Samuel H. Long, Painesville, N. C.....	1.00
C. R. Swan, New York City.....	1.00	John Black, Painesville, N. C.....	1.00
Charles Price, Hartford, Conn.....	1.00	Lottie Powell, Painesville, N. C.....	1.00
Mathie Price, Hartford, Conn.....	1.00	W. G. Paine, Painesville, N. C.....	1.00
Joseph Price, Hartford, Conn.....	1.00	Mr. and Mrs. E. N. Williams, New York City.....	2.00
Marie Price, Hartford, Conn.....	1.00	W. B. Miller, New York City.....	1.00
Alma McEwen, Hartford, Conn.....	1.00	J. E. Miller, New York City.....	1.00
Wm. H. Wood, Hartford, Conn.....	1.00	J. E. Miller, New York City.....	1.00
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THE PROMISE

Oh, thou sable goddess, Ethiopia, mother dear,
Shine of thy radiance and glory,
From clime of darkness thou hast
Appeared,
Why gleams that visionary sword o'er
Thy head,
Alas! the sword of freedom is near,
Affrighted its gleam upon thy murdered
Dead,
Why 'ere answered for thy guilt,
Centuries of oppression have broken thy
Grip,
Ethiopia, once queen of the morning,
O'er the awed ignorance dark en-
gulfing tide,
Slaves' crown thy brow didst
Adorn,
But lo! the day star of hope appears,
Which calls of Gods promise divine,
Thy glorious day of freedom is near,
Oh! daughter of an ancient line,
A mountain join in the sublime
Song:
Ye hills your voices lend;
Ye valleys and plain fertile and strong,
Let your choir symphony ascend,
Bear the tidings of joy, ye waters
flowing,
Winds that from four quarters blow,
Tear the veil from the mother of a trampled
Slave,
Oh! triumph o'er her relentless foes.
Ye,
O! mother Ethiopia, the promise shall
Fulfill,
God has heard thy agonizing cries;
Thy soul shall oppose the tyrant's will,
Renew Africa clear blue seas;
JOSEPH S. THOMPSON,
Union de Reyes, Matanzas, Cuba.

MATTHEWS and GORDINE

Contractors - Builders
ESTIMATES GIVEN
CALL OR WRITE
Box 182 Vauxhall, N. J.

NOTICE

MRS. M. M. SHARPERSON-YOUNG
has been appointed as Chairman of the Women's Exhibition Committee in connection with the Second International Exhibition for the women of the Universal Negro Improvement Association, to be held at Liberty Hall.
All communications with reference to the Exhibition should be addressed to her at the High Commission General Office, 56 West 138th Street, New York City.

BATAVIA

SEE PAGE SIX

WE WANT

The New York Members to Patronize Universal Groceries and Restaurants BECAUSE
1. They belong to the New York Division.
2. The quality of their goods cannot be bettered by other grocers or restaurants in the district.
3. Their prices are the same as those of any other restaurant in the neighborhood.
4. Every penny spent with them strengthens the local division, the entire organization and the Negro race at large.

IT IS YOUR DUTY TO DO THIS
START NOW AND WATCH US SUCCEED!
Grocery No. 1—47 West 138th Street, New York City
Grocery No. 2—648 Lenox Avenue, New York City
Grocery No. 3—252 Lenox Avenue, Phone Harlem 2853
Restaurant No. 1—Liberty Hall, New York City
Restaurant No. 2—73 West 138th Street, New York City

For information to start, write Secretary-General,
UNIVERSAL NEGRO IMPROVEMENT ASSN.,
56 West 138th Street, New York, U. S. A.
By order President-General.

By order President-General.

By order President-General.

By order President-General.

By order President-General.

By order President-General.

By order President-General.

"AFRICAN REDEMPTION FUND"

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

The Universal Negro Improvement Association, charged with the responsibility of freeing the four hundred million oppressed Negroes of the world and with the redemption of Africa, is now raising a universal fund to capitalize its work and free the liberation of Africa.

The Second Annual International Convention of the Negro peoples of the world legislated that a capitalization fund for the propagation of the work be raised from among all Negroes under the caption of "The African Redemption Fund," the each member of the Negro race be asked to donate five dollars (\$5.00) or more to the fund for the cause of world-wide race adjustment, and the freedom of Africa. Each and every Negro contributing to this fund will receive a certificate of race loyalty given by the Universal Negro Improvement Association with the autograph signatures of the Provisional President of Africa, the Secretary General and High Chancellor of the Universal Negro Improvement Association.

If you are a race patriot, if you are desirous of seeing your race liberated, if you are desirous of seeing Africa free from oppression, if you are desirous of building up a great Negro race, you will send in your five dollars or more immediately to the "African Redemption Fund." Send postal money order, money mail order, check or American currency registered check, made out to the Universal Negro Improvement Association. All remittances must be made out to the association and not to individuals. Address your communication to: Secretary General, Universal Negro Improvement Association, 56 West 138th Street, New York City, N. Y., U. S. A.

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

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

THE FUND

Following report was left out of June 24 issue of Negro World through error of printer:	
Brought forward.....	\$17,467.00
Hughes Jackson, Phila., Pa.....	5.00
Charles Johnson, Phila., Pa.....	5.00
Thompson, Banner, Colo.....	5.00
Rice, C. A., May 30, 1922.....	5.00
Charles Lindo, Costa Rica.....	5.00
Richard Howell, Costa Rica.....	5.00
John Foster, New York City.....	5.00
Dennis A. McFarland, Costa.....	5.00
Rice, C. A., May 30, 1922.....	5.00
John Brown, Cleveland, Ohio.....	5.00
Mary E. Scott, Gary, Ind.....	5.00
Total.....	\$17,732.00

All Divisions of Legion and Motor Corps must send their monthly reports to headquarters. Report blanks can be obtained from us as Legation supplies. By order, GEN. E. L. GAINES, Minister of Legion

COL. L. E. HARRISON, Aide-de-Camp

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Victorville, Cal., June 17, 1922.
Dear Sir—Herewith you will find \$10.00 for myself to the African Redemption Fund. Only wish that I could send more to such a worthy cause.
Yours fraternally, A. R. R.

Arlington, Va., June 18, 1922.
Dear Sir—I am sending you enclosed herein contribution of \$10.00 for myself and wife to the African Redemption Fund. With much success in your future endeavors, we remain,
Yours respectfully,
MR. AND MRS. P. M.

British Guiana, June 6, 1922.
Dear Sir—Enclosed please find a money order for \$5.00 as my contribution to the Redemption Fund. I am sorry that I cannot at this moment send more. With very best wishes,
Yours truly, C. A. D.

Costa Rica, C. A., May 30, 1922.
Gentlemen—I herewith send my contribution of \$5.00 to the African Redemption Fund. May God help us to be loyal to the cause.
Yours truly, L. F.

Oakland, Cal., June 18, 1922.
Gentlemen—Please find enclosed herewith \$5.00, as my contribution to the African Redemption Fund. Wish you success, permit me to remain your truly,
S. M.

Correction—The name of Ida C. Flynn of Cuba, which appeared in the June issue of this paper as contributor to the African Redemption Fund, should have been S. L. C. Flynn.

Oakland, Cal., June 18, 1922.
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THE ODOUS COMPARISON

Part IV

By JOHN E. BRUCE

"Now I am going to enjoy my earnings, as I should have been doing all these years that I have toiled and slaved for this boy whose tastes run to superficial women, cigarettes and joy-riding. He will now have to earn his bread by the sweat of his brow. I had already earned it for him, but I am going to eat it myself. He will appreciate and enjoy it better when by the sweat of his own brow he has earned his own bread," said Phillip, somewhat sentimentally.

"Wait, I reckon," said George, "you're pretty high kerrert, Phil. Yure philosophy is pretty joun'. We all appreciate what we've to work for with our own hands better than we does what is given to us, an' we allus takes greater care of what we works for ourselves than we do of what somebody else has worked for. I'd ever notice that?"

"I certainly have, George. I've got the first dollar I ever earned with my own hands in the harvest field, some sixty odd years ago, an' I wouldn't part with it for a one hundred dollar bill. It represents service, sacrifice and satisfaction. I well remember that hot August day, George, an' how hard I worked for that dollar from 6 a. m. to 6 p. m., one hour for dinner, and how proud I felt when I received my day's pay. The boys of today would go on strike rather than work as hard as the boys of those days did in the broiling sun an' from 6 to 6, for one dollar."

"Wait, I sh'd say they would, Phil," said Phillip, "ouah white boys. The darkies, I am told, had to work from day-break to starlight—some of them. I was talkin' to young Jefferson the other day, Phil, and were askin' him some questions about himself and his family and he told me that they was all born in slavery and that he was only a few months old when the Civil War broke out, that as he grew up and learned and understood the story of his people, their sufferings and hardships, he was overcome with a great desire to be educated and that he resolved in his own mind that he would some day be a great man an' a useful one. A white boy, a former playmate of his, had once taunted him, telling him that Negroes' skulls were too thick to absorb knowledge an' that he could never be anything except a servant for white people, that Negroes were made to be servants, hewers of wood and drawers of water. Young Jefferson told his white playmate that he didn't believe these things an' that the first chance he got he was going to prove that the brain of a Negro was just as capable of development as the brain of a white man. These statements had touched his pride an' served as a challenge to him to disprove them, an' he meant to do it if hard study could accomplish it."

"That's the kind of grit that wins," said Phillip Ardeley. "It's the kind that I would have liked my boy to have displayed. George, but having a rich daddy he doesn't seem to have cared a damn whether he graduated or flunked on the job. He knew he would some day fall heir to my money and property and it didn't bother him whether he had education enough to hold it or not. Now this black boy, with no incentive but his pride of race and a strong determination to show that his race can attain to as great heights intellectually as any other race, has put our superior race to shame by winning the chief honors in the examinations of his various classes. The comparison ought to be odious to the average white boy, mine included. When the son of a Negro slave, without a dollar in excess of his yearly tuition and with no prospects before him other than he shall make

GOLD IN JUNGLES OF CONGO SOUGHT BY NEW YORK PARTY

In search of a gold-carpeted spring, somewhere in the jungles of Belgian Congo, said to be about 600 miles from civilization, a party of eight men, organized at Katonah, N. Y., and made up largely of Katonah residents, sailed on the Majestic Saturday. The party will spend six months searching for a gold deposit which, its sponsors believe, will lead to a goldfield as rich as the Klondike.

The facts behind the expedition were guarded for many months and became known only after the Majestic sailed. A relative of one of the party told the following story today:

Julius J. Dolgos, a chemist, of Goldens Bridge, near Katonah, was a member of mounted forces operating in or near the Belgian Congo during the World War. In 1917, while with a column of cavalry, he became lost. After wandering around in the dense jungles for some time, his horse stepped over the side of a steep ravine, horse and rider rolling to the bottom. Neither was seriously injured. After repacking his saddle and looking around, Dolgos decided to follow the ravine. He came upon a spring of water, which seemed to rise near a small basin and disappear a little further down, leaving a small basin of clear, cold water which was constantly being refreshed.

Dolgos drank of the water. He noticed that the bottom of the basin seemed carpeted with bright yellow pebbles. He scooped some of these up and found them heavy and metallic.

Putting a handful in his pocket, he continued his wandering and finally struck the trail of the lost column, which he ultimately rejoined, though nearly starved from subsistence for several days on scant rations.

Considering the possibility that the pebbles might be valuable, Dolgos said nothing to his companions. He marked the place as best he could in his mind and, after his discharge, took his pebbles to a jeweler. The latter, after assaying them, paid him \$1,500 for the gold.

On his return to this country Dolgos told his story to Edward P. Barrett of Katonah, supervisor for the Town of Bedford. Barrett investigated the story, believed it, and organized the expedition. He will accompany the expedition as far as Brussels, where he will seek concessions necessary for the development of any property which members of the expedition may believe valuable.

Other members of the party are A. C. Brower, Raymond Brower, Charles F. Gagny, and Robert Eisenman of Katonah; Dolgos and Albert Penberth of New York; William H. Odell, Jr., of South Norwalk, and Capt. Carlos de Montana of Brooklyn.

them by the same indomitable courage he has manifested in breaking through the barriers of ignorance to the proud distinction of a Master of Arts and a learned Bachelor of Law can attain to this eminence and to these honors in the domain of intellect without the backing of a wealthy father and all the bright and alluring prospects that such backing gives, what ought our sons to become when they are ready to graduate?

(To be continued in next issue)

NEGROES AND ORGANIZATION

By JOHN HUNTER

Perhaps if many of us understood the value or purpose of organization, there would hardly be a dissenting voice in becoming identified with organizations that are honest and worth while. Organization to many persons is simply a membership of a group of persons meeting at intervals to talk and collect dues that are assessed to each member for the purpose of defraying sickness or death expenses. Such a conception of organization is very limited in its scope and far from being adequate of its true significance. Organization is the bringing together of individuals into a working unit to accomplish some definite purpose, as well as defining the duties, responsibilities and authority of these individuals, whether the purpose is one of social or business matter.

If Negroes would organize and organize seriously, there would be no question of the success of the race, because the mind would be engaged in matters that concern the general welfare of the race. As one observes, the general trend of the race, as is seen on this continent, is one of pleasure or good time. Yet what a childlike conception of "good time" without acquiring the economic means to enjoy this festive propensity in a true and benevolent way. Right in our midst, Harlem, the Negro population is estimated to be over 150,000 persons. Yet the volume of business done by Negroes is less than 2 per cent. Such should not be the case. If Negroes understood the meaning of organization, no other race would be able to survive in business among them.

Imagine a Negro doing business in a populated Italian, Greek or Jewish district! It would be unthinkable! If he was able to last long enough to earn a month's rent on his store, he would be in luck. Yet these very people who wouldn't allow any Negro to prosper among them are crowding Negro business to the wall through the race ignorance of the importance of organization. A people's strength and power depend upon intelligent organization. Nothing worth while can be accomplished without it. Individuals may try, but their efforts are like pygmies among giants.

Those of us who are students of current events cannot help observe the tendency of all enterprises today (big ones) is to organize themselves into still bigger units, so as to be able to cope with world affairs and make themselves potent in the field of economics. We as a race must arise to the necessity and purpose of organization. Not petty organization, each a rival of the other, but big organizations with big programs, and we must see to it that these constructive programs are put over. Failure to understand the magnitude of such propensities must spell retrogression, stagnation and ultimate annihilation.

The majority of us think we must "creep" before we walk. We have been creeping so long that it is time for us to find out in a serious way why we have not walked as others have and are doing. When our sons and daughters become educated in the arts and sciences we surely do not expect them to begin life in a station that is unbecoming to their education. We cannot and should not expect the white race to give them these positions. They have their hands full in endeavoring to satisfy their own sons and daughters with positions of dignity and merit.

By their organizations and management they provide for such exigencies, and even go in our districts to acquire the means to put their program over while we rest content with our lot. Surely we owe our children the hopes they cherish in acquiring the higher ideals of life. These cannot be successfully accomplished without organization whereby our resources are placed and managed in such a manner as to provide means for the uplift of the race.

A race that has economic power is a factor in all world affairs. The social side is insignificant, for material never admits his fellow as his equal once he surpasses him in brains, finance and education. We must awake to the necessity of organization and support those organizations that aim to uplift the masses. Then see that those chosen to manage these organizations are persons fit by training and character for the posts assigned to them, and not ornaments that would decorate scrap barrels.

GARVEY INTERVIEWS THE KU KLUX KLAN

(Continued from page 7)

not carry you all the way to Chicago in his automobile for nothing. And so the race that can help itself, the race that has brain power, initiative, the energy and the confidence to get together and build up enterprises and institutions, that is the race that can command and compel and challenge the respect and admiration of the world. I have seen colored men by virtue of their personality leap over the color line. One black man in Connecticut wanted to get \$500 worth of lumber from a white firm to put up a house. He had no money in the bank, no real estate. The white firm said to him: "Where is your security?" and he said: "These black hands of mine are my security. I drive nails for a living." That man had confidence in himself and got the \$500. I saw in one town a black man from North Carolina doing a business of nearly \$75,000 annually weighing and repairing automobiles. Why? It was the efficiency and the genius that compelled and challenged recognition, and so I believe that the Universal Negro Improvement Association in teaching the Negro that he was not descended from the ape but was created in the divine image, and teaching him to look up to the stars and feel his kinship with the divine, is giving increased thought and momen-

COMMISSIONER O'MEALLY VISITS PORT ANTONIO, CUBA, DIVISION

On Friday, May 24, the Port Antonio Division received a visit from the High Commissioner, who, immediately he arrived, went to the Town Hall to attend a concert given by the division in his honor.

The attendance was fair; and among those in the audience were Dr. and Mrs. Burke, and Mr. Allan.

The musical program was interesting, and was also well rendered. Special mention must be made of Mr. Gore, the local comedian, who, we believe, would become a second Bert Williams if he had the chance.

Towards the close of the proceedings the commissioner made a short address on the U. N. I. A. and invited the audience to a special meeting on Sunday, the 25th, to be held at the Town Hall, when he would deliver an address on the objects and aims of the association.

The chairman, Mr. Thomas, a prominent and popular young Negro druggist of the town then made a few encouraging remarks on the U. N. I. A., after which the concert was brought to close.

On Sunday, the 25th, Commissioner O'Meally had a confidential talk at 11 a. m. with the members of the division and the officers just how the division should be managed and meetings conducted.

At 4 p. m., the same day, the high commissioner then gave his address on the "Objects and Aims" of the association. The Town Hall was comfortably packed with an enthusiastic crowd, who listened with rapt attention, and interest to the pithy and eloquent address of Commissioner O'Meally. Records made exclusively by colored artists were played, and were well received by the audience.

The meeting adjourned at 6:30 p. m. and was continued at the hall of the association at 7:30 p. m., where the high commissioner held a large crowd of members and friends spell-bound for nearly three hours, as he appealed to the people to lay a sure foundation, so that those who follow us may have something to build upon. The people said that now they understood what the U. N. I. A. stood for, they would give it their whole-hearted support.

Now that the commissioner has kindled the fire, and the flames of racial pride and love are burning high, we hope that the officers will not allow the flames to go out, but will cherish them as something sacred.

BRUCE A. FORBES.

turn to him by which he can institute his own experiments successfully.

There is something in the Universal Negro Improvement Association that is greater than any business corporation, just as the United States Government is bigger than the Shipping Board. It is because the soul life of the Negro has been awakened that men with training, men with experience, will one by one come to the folds of the Universal Negro Improvement Association and guide this great mass that we have organized. Do you know that the Universal Negro Improvement Association has behind it an army that can put over almost any feasible proposition? An organization like this, with nearly a thousand branches and hundreds of thousands of members, has untold possibilities; all the Negro has to do is to have faith in God, faith in himself, faith in his race and in his possibilities to climb higher and higher up the hill of modern achievement, and by his achievements and what he represents in the commercial, political and industrial world, by the spirit within him, he will compel and challenge admiration.

I congratulate you and those who have guided your destiny for holding together and having such spirited meetings which have rung throughout the world. (Applause.)

BATOUALA

SEE PAGE SIX

SAVE TIME

SAVE LABOR

SAVE ENERGY

HOW?

Let us do your washing.

Clothes carefully handled.

No destructive acids used.

We do Wet Wash, Rough Dry and Finished Work

AT THE

UNIVERSAL STEAM LAUNDRY

Owned by the Negro Factories Corp.

62 West 142nd Street

NEW YORK CITY

PHONE: HARLEM 2277

FROM FAIR MONROVIA'S STRONGHOLD

From fair Monrovia's stronghold
To Abyssinia's land;
From Africa's northern seashore
To Cape Horn's southern strand;
From palmey plains to mountains
Linked by the sunny Nile,
Our motherland is lighted
By heaven's sweetest smile.

Send up the joyful anthem
From scattered isles afar
That over Africa's hilltop
Is rising freedom's star.
No more shall tyrants dictate,
No more injustice reign,
And Liberty's white garments
Be cleansed from every stain.

Let nation join with nation
In love pure and divine,
And India's countless millions
With Garvey's host combine,
Till evil shall be conquered,
And o'er the Southern Queen
In peace shall wave forever
The Red, the Black, the Green.

ETHEL TREW DUNLAP,
1507 Allison Avenue, Los Angeles, Cal.

NOTICE

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

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

Uniforms

The uniforms of the Universal African Black Cross Nurse shall consist of:

Dress—One-piece white linen dress not more than eight inches from the ground; width of skirt at bottom, two yards for parade and demonstration only.

Dress—One-piece green chambray dress not more than eight inches from the ground; width of skirt at bottom, two yards for visiting service, dispensary and clinic work only.

Belt—Separate, two inches wide.

Aprons—White wash goods to be worn only for work in dispensary, clinic and home of the sick.

Collars and Cuffs—White linen to be worn with green dress.

Hat—Black straw sailor with the official emblem of the Black Cross woven on hat band (summer). Black felt sailor with the official emblem of the Black Cross woven on hat band (winter).

Coat—Black, red lining.

Cap—One-piece white muslin, with official emblem of the Black Cross woven on band, for dispensary and clinic work only. Graduate nurses shall wear the regulation graduate nurse's cap on all occasions, with official emblem of Black Cross woven on cap band.

Vell—One-piece white muslin square, with official emblem of the Black Cross woven on band for parade and demonstrations of whatever kind.

Tie—Black satin Windsor tie.

Pin—Black Cross Nurses' pin to be worn on left breast.

Shoes—White, to be worn with white uniform. Black to be worn with green uniform.

Stockings—White to be worn with white uniform; black to be worn with green uniform.

By order Central Committee,
ISABELLA LAWRENCE,
Acting P. C. Sec.

FOREIGN AFFAIRS

(Continued from page 4)

which, but for an intensive Egyptian agitation, would have remained unfulfilled to this day. Even now, despite the trumpeting about Egyptian independence, England still maintains her strangle hold on the Sudan and the new King is but a British puppet, whilst the capitulations still remain to proclaim to an inquiring world that Egypt is not mistress in her own house, but is still to be exploited by any European who lists. The pledges, therefore, which the people of Palestine received from Great Britain when she was in dire need of their assistance to stem the advancing Turkish forces, are as worthless as a German one-mark note. And although Lord Islington, in his able defense of the rights of the Palestine majority, was successful in bringing about the defeat of the government, the money behind Zionism is too powerful and the gang at Downing street too supine for any change of policy to be expected at their hands.

Over in Germany confusion becomes worse confounded. Hindenburg is going through the country on a regal tour which can only have for its aim the restoration of the monarchy. Following the assassination of Erzberger, we now have that of Dr. Ruthenau. Socialists' and Nationalists are making stable government almost impossible, although the workers are ready to rally to the defense of the republic. At the bottom of it all is the difficult economic position in which Germany finds herself. It is obvious that unless she has immediate financial assistance from without Chancellor Wirth will find it increasingly difficult to handle the situation. The Chancellor's appeal for unity has met with a hearty response, especially from Dr. Carl Heuze of the German People's party, who declared that "We must unite our forces on behalf of Germany and abandon inflammatory party agitation." Chancellor Wirth's idea of dissolving the Reichstag, with a new election to follow, is the best policy in the circumstance; but whether he will be in a position to dissolve the reactionary organizations, as he states in his program, is quite another matter. It will be interesting to observe what action he will take in this connection with regard to the Socialists and Monarchists who have proved hitherto the most disturbing political organizations in republican Germany.

CONVENTION BANNERS AND FLAGS

FOR 1922

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

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

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

WOMEN'S INDUSTRIAL EXHIBITION

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

In each Division we are making an appeal to the ladies of the Association to send in a parcel for exhibition for the coming Convention.

Please communicate with the HIGH COMMISSIONER-GENERAL, Universal Negro Improvement Association, 56 West 135th St., N. Y. City.

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

PRINTING AND PUBLISHING DEPARTMENT

PRINTING OF EVERY DESCRIPTION

For the Public and for Divisions of

THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

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

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION'S PRINTING AND PUBLISHING HOUSE

56 West 135th Street, New York City

All Divisions Should Have Their Work Done by Our Own Plant

Supervision Department Labor and Industry

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

NOTICE TO MEMBERS

OF

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

No member of the Universal Negro Improvement Association will be considered financial who has not paid the Annual Assessment Tax.

Death grants will only be paid on account of members who have paid the Assessment Tax.

BY ORDER

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

MARCUS GARVEY, President-General

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

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

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

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

After this convention no Negro leader will be able to say that he doesn't know anything about the Universal Negro Improvement Association movement.

Ignorance is no excuse of world changes.

Write

REGISTRAR UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

54-56 West 135th St., New York City, New York