

**START**

NEGRO WORLD.

NEW YORK

FEB. 24, 1923 -  
OCT. 17, 1933  
(VOL. 14 #2 - VOL. 32 #11)

INCOMPLETE

**REEL NO. 1**



VOL. 14 # 2 -

VOL 17 # 20

FEB 24, 1923 -

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BIBLIOGRAPHIC NOTES

# BIBLIOGRAPHIC NOTES

Vol. 17 #7 (Sept. 27, 1924) pagination irregular.

Probably not published between July 30, 1932 and Apr. 15, 1933.

# Lacking Issues, Missing and Mutilated Pages.

At this time of initial microfilming the file is incomplete or imperfect as indicated. If any of the material is added at a later date it will be found in its proper place, or at the end of the reel concerned, or on a supplementary reel, in that order of preference.

Vol. 16 #1-6 (Feb. 16 - Mar. 22, 1924)

Vol. 16 #9 (Apr. 12, 1924)

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Vol. 16 #20 (June 28, 1924)

Vol. 19 #3 (Aug. 29, 1925)

Vol. 19 #5 (Nov. 21, 1925)

Vol. 20 #1 (Feb. 13, 1926)

Vol. 23 #20-21 (Dec. 24 & 31, 1927)

Vol. 25 #15 (May 18, 1929)

Vol. 32 #7

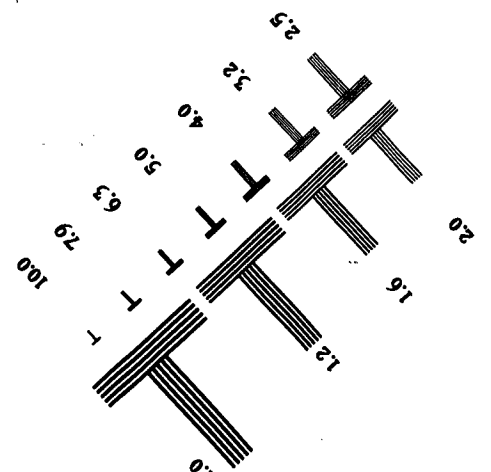
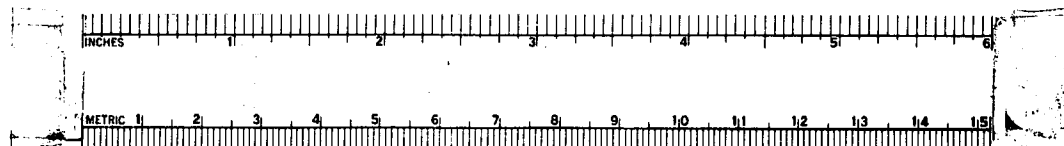
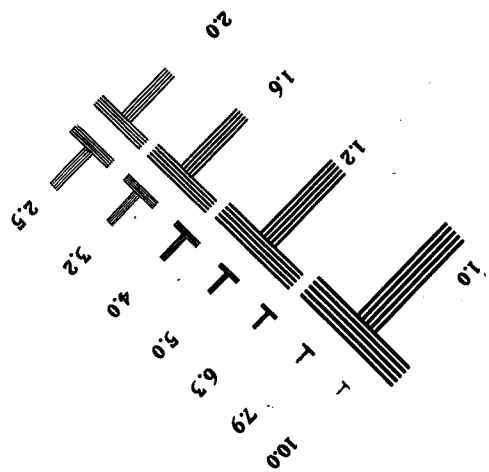
**FILM MADE BY  
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1923

(VOL. 14 # 2 -  
VOL. 15 # 20)

INCOMPLETE

## TEST CHART

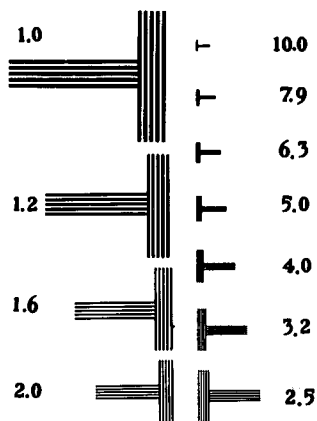


**INSTRUCTIONS** Resolution is expressed in terms of the lines per millimeter recorded by a particular film under specified conditions. Numerals in chart indicate the number of lines per millimeter in adjacent "T-shaped" groupings.

In microfilming, it is necessary to determine the reduction ratio and multiply the number of lines in the chart by this value to find the number of lines recorded by the film. As an aid in determining the reduction ratio, the line above is 100 millimeters in length. Measuring this line in the film image and dividing the length into 100 gives the reduction ratio. Example: the line is 20 mm. long in the film image, and  $100/20 = 5$ .

Examine "T-shaped" line groupings in the film with microscope, and note the number adjacent to finest lines recorded sharply and distinctly. Multiply this number by the reduction factor to obtain resolving power in lines per millimeter. Example: 7.9 group of lines is clearly recorded while lines in the 10.0 group are not distinctly separated. Reduction ratio is 5, and  $7.9 \times 5 = 39.5$  lines per millimeter recorded satisfactorily.  $10.0 \times 5 = 50$  lines per millimeter which are not recorded satisfactorily. Under the particular conditions, maximum resolution is between 39.5 and 50 lines per millimeter.

Resolution, as measured on the film, is a test of the entire photographic system, including lens, exposure, processing, and other factors. These rarely utilize maximum resolution of the film. Vibrations during exposure, lack of critical focus, and exposures yielding very dense negatives are to be avoided.

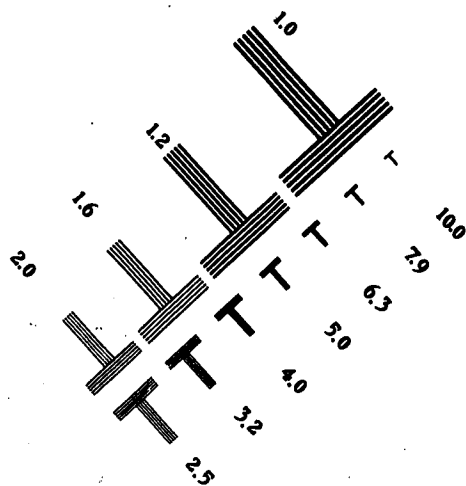


*This frame is intended as a guide in determining film quality. The resolution charts in the corners and center serve as an absolute measure of camera performance in terms of lines per millimeter.*

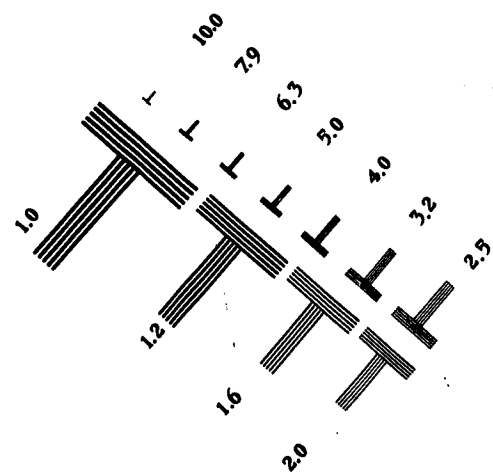
*The lines of type below will serve as a guide to the legibility of type of various sizes reproduced at the reduction ratio used on this film.*

### SAMPLE READING CHART—VARIOUS TYPE SIZES

6 point Instructions: Resolution is expressed in terms of the lines per millimeter recorded by a particular film under specified conditions.  
7 point Numerals in chart indicate the number of lines per millimeter in adjacent "T-shaped" groupings. In microfilming, it is  
8 point necessary to determine the reduction ratio and multiply the number of lines in the chart by this value to find  
9 point the number of lines recorded by the film. As an aid in determining the reduction ratio, the line above  
10 point is 100 millimeters in length. Measuring this line in the film image and dividing the length into  
12 point 100 gives the reduction ratio. Example: the line is 20 mm. long in the film im-  
14 point age, and  $100/20 = 5$ . Examine "T-shaped" line groupings in the film



100 MILLIMETERS



The Indispensable Weekly

The Voice of the Awakened Negro

# The Negro World

Reaching

The Best

A Newspaper Devoted Solely to the Interests of the Negro Race

VOL. XIV. No. 2

NEW YORK, SATURDAY, FEBRUARY 24, 1923

PRICE: FIVE CENTS IN CITY  
SEVEN CENTS ELSEWHERE  
TEN CENTS IN FOREIGN COUNTRIES

## THE DIGNITY OF RACE---PUTTING DOWN THE BEGGARS AND MISLEADING

FELLOW MEN OF THE NEGRO RACE, Greeting:

The Universal Negro Improvement Association, in its existence of five years, has done more to present the Negro to the world in his true light than all and any of the other movements of the last three hundred years. The world seems to have today a better understanding of the aims and aspirations of the black man than heretofore. Once the impression was created that the Negro was a sycophant, a parasite, a beggar. This impression was created because of the humiliating attitude adopted by our so-called leaders of the past, who, under the guise of race uplifters, would approach our white friends and neighbors and make them believe that the race was composed of the most dejected, uncouth and unapproachable of mankind; that our condition was such as to create us generally a menace to good breeding, culture and civilization.

**The Doling Out of Gifts to Negro Beggars**

In the portraying of this pitiable condition the sympathetic white philanthropists would dole out small gifts and sums of money for the so-called promotion of uplift movements. They did this from a misguided sense of pity.

themselves. This is the kind of leadership the Universal Negro Improvement Association steps out, backed by this organization says to the world, "The Negro is not a sycophant, or parasite; he is a man and demanding the rights of men." This program does not coincide with the old-time leaders, why these leaders fight us, openly and under cover.

**Manhood Rights of the Race**

The Universal Negro Improvement Association for the manhood rights of the race; it asks for a free independent Negro government, to be controlled and dominated by Negroes. This is quite in contrast to what the leaders said the Negro wanted, "only his food and a place to sleep, only to be a good servant to his master." They thrived on this misrepresentation for years, but the Universal Negro Improvement Association is determined to make it hard and difficult for them to further misrepresent us to the great white race.

**Want a Square Deal**

The four hundred million Negroes of the world want a square deal. We do not desire what belongs to someone else; we do not desire to interrupt or interfere with the white man's progress and civilization. All that we desire and demand for ourselves is a place in the world where we can move with freedom unfettered and unmolested, wherein we can give to the world a civilization of our own, wherein we can expand ourselves to become a great people, even as others have done and still are doing for themselves.

**The Eternal Existence of All Races**

The Universal Negro Improvement Association believes in the eternal existence of all races, whether they be

MAIHOD RIGHTS OF RACE DEMANDED

FIGHTING FOR A PLACE AMONG MEN

THE DIFFERENCE BETWEEN THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION AND OTHER MOVEMENTS

SEEKING A FUTURE FULL OF ACHIEVEMENTS

We do not back. We yield to the white man the right to develop in his own sphere and in his own way, and in like manner we call upon the four hundred million Negroes of the world to support a program of their own by which they will be able to develop by themselves and contribute their part to civilization through themselves.

**A Secondary Position**

So long as the Negro forms but an appendix of the civilization of others he is bound to occupy a secondary position. He is forced into this position, not by the white man, but by his own failure to develop.

the solution can only be found in the development of his own national existence. He will find where he will be rendered independent. He will find the opportunity that the Universal Negro Improvement Association seeks for the four hundred millions.

**Supporters Who Would Help**

All thoughtful men of all races sympathize with such a program as outlined by the Universal Negro Improvement Association. We have as many white supporters who will help us develop such a cause, even as we have and women of our own race; but we have never led to them for that support, because we felt it incumbent upon us as a people to at least make the effort first to do ourselves.

**No One Loves a Beggar**

No one loves a beggar who will not at least make an effort for himself, and that is the position our leaders occupy in that of beggars. They still desire to give the impression that the Negro at his best is a hopeless child to be nurtured and taken care of by the Universal Negro Improvement Association from the National Association for the Advancement of Colored People. That organization believes the Negro can only develop by the intellectual and leadership of the benevolent white race. It is for this reason that their executives are all members of the race.

**Negro Developing by Himself**

Noting that the race could develop even under the leadership of the National Association for the Advancement of Colored People, there would still be a question of the Negro could develop by himself. The success of the National Association for the Advancement of Colored People will never prove the ability of the Negro to develop by himself; but the success of the Universal Negro Improvement Association, whose leadership is of its own race, is bound to prove to the world that the Negro has reached the point and place where he can depend upon to do for himself. If Japan developed under the leadership of a foreign race, the great empire would not be recognized today to the extent it is by the other great powers of the world. It is because Japan has developed by her own distinctiveness that other races and nations pay great regard and respect to the rising empire of the East. The Negro must prove of what mettle he is made. He must demonstrate his originality and his initiative by building a standard civilization comparable with that of other races. That cannot be successfully accomplished under the leadership of an alien people. That cannot be accomplished within the area of control of others. It must be done by an independent existence or by himself and under his own leadership.

people stimulated with the same feeling and other races of mankind. It is for you, therefore, to get behind the Universal Negro Improvement Association and give it your moral and financial support.

**Solidly Support Program**

Let us as members of the organization and of the race, let us as active Divisions and Chapters, make up our minds to get solidly behind the program for 1923 and put it over.

No member of the Universal Negro Improvement Association is regarded as being loyal at this time who does not in a financial and moral way get behind the parent body and help it to carry on its campaign against the enemy who is let loose to do all the harm possible.

**Enemy Within Our Ranks**

The enemy of our movement is within our own ranks; therefore, it is our duty to first adjust ourselves within the race before we can carry out any other kind of an adjustment.

Feeling sure that everyone will rally to the standard and give the support that is necessary, with very best wishes. I have the honor to be,

Your obedient servant,

MARCUS GARVEY,

President-General,

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION,  
NEW YORK CITY, February 21, 1923.

P. S.—All members and Divisions are urgently requested to send in immediately their Annual Assessment Tax to the headquarters of the Parent Body so as to enable the Executive Council to carry out its program for 1923. All members and Divisions who fail to make the regular report, including the Assessment Tax, will be regarded as being rebellious against the constitution of the Universal Negro Improvement Association.

All members should see to it that their officers make their report by questioning same at the membership meetings so that each Division can be secured in its relationship to the great world movement.

M. G.

Meet Me at CARNEGIE HALL, 154 West 57th Street, NEW YORK CITY  
**FRIDAY NIGHT, February 23rd, 1923**  
AT EIGHT O'CLOCK SHARP

Hear **MARCUS GARVEY** in His Greatest



















## PROPAGANDA AMONG THE NATIVES

How It Is Spreading—New Phase of Native Life—  
Garveyism Sweeping West Africa

By PATHFINDER

The publication of the Graham-Lange report on the recent disturbances on the Witwatersrand, with its exposure of the machinations of the Communists, has opened the eyes of Europeans and responsible natives to the extent of the spread of revolutionary propaganda of the "Bolshevik" type among the black people of South Africa.]

We know how peculiarly receptive and imitative the natives are, but their attitude toward the European, their lack of education and their ignorance of our political machinery make it difficult for them to discriminate between the true and the false, the good and the bad, in what they see and accept.

On the one hand they have accepted from us Christianity and our European civilization; on the other they excel us in their love of denominational sects and exaggerate our unhygienic fashions. While they have not yet formed their permanent unions for collective bargaining on industrial matters, they have learned new methods of violence, as was shown recently in a Rand compound, when they hurled at the police—luckily without effect—bombs extemporized from tin cans, dynamite and fuses.

Along with this tendency to imitation goes a susceptibility to propaganda which has brought upon them so much trouble in the past. How often have they not sacrificed lives and lands at the instigation of some false prophet. That blind belief in inspired persons and fantastic ideals which led to the cattle killing of the Amazons led also to the fanatical attachment to Enoch Mgijima and the tragedy of Bulhoek, and even today there is a new prophet in the Transvaal preaching the end of the world, emphasizing the need of a black church, and generally hovering on the brink of sedition.

**Griqua Independent Church**  
Away in the northwest of the Cape Province, in the country known as Little Namaqualand, are settlements of Hottentot, originally the scattered descendants of Dutch pioneers and Hottentot women, but now settled communities with an established form of government and a strong pride of lineage and race.

Abraham Morris, the ill-starred leader of the Bondelwars in their rebellion, was of these people. The Hottentots occupy land on the mission reserves, granted to them and the early fugitives by the Cape Government, and here they have lived a quiet, uneventful life under the guidance of the European missionaries and the supervision of the government.

Of late, however, bad seasons, the increased cost of living, an unfruitful system of education and inadequate missionary leadership have caused them to be dissatisfied and unsettled. They have become ripe for the agitator, and he has not been long in coming. He has come "to unite the people of Little Namaqualand," as they say, and "to make them free."

The way to freedom involves the leaving of their ample and fertile lands in the reserves and trekking to the 400 morgen purchased on the installment plan by the Griqua Independent Church of South Africa and the Griqua Land Bank, Factories and Townships, Ltd., in the district of Van Rhynsdorp. Hitherto have come nearly 400 bondstads, with 1,000 of their stock, to take up small holdings.

There is not nearly enough land for this number of people; there is little or no work in this district; the stock will soon be sold or consumed for food, and the people will be hungry. At the best they will be thrown on the pauper roll of the province; at the worst they may indulge in stock theft. In any event there will be distress, followed by a deep resentment, not against those who led them into disaster, but against the white man and his government, whose fault the failure will be made out to be.

**Attempted Revivification of Stassen**  
It is not, however, the peculiarly interested who are prepared to exploit the natives for their own ends. The history of our country shows that while South Africa has sternly and rightly set its face against the use of natives in wars between European races, she is not unwilling to introduce natives into her political and industrial disputes.

The danger is greatest in the Cape Province, where, although the native may not sit as a member of Parliament, his vote can, it is said, determine the result of the election in a dozen constituencies.

The rights of the Cape native voter are entrenched in the act of Union, and any attempted interference with this right would be most strongly resisted; but many thoughtful people, including not a few genuine friends of the natives, after witnessing the unnatural and purely temporary hobnobbing of European politicians with native voters at election times, and after listening to the unwise, impossible, but apparently convincing promises made by candidates, wish that it were possible to allow the Cape natives to vote for members of their own instead of sharing members with the European electors.

It is not only in the Cape, however, that natives can be persuaded to act in opposition to their interests or the wishes of their compatriots. In the attempt to secure the revivification of Stassen, the disturbances, certain prominent Johannesburg natives, well known for their anti-government attitude, have been persuaded to accompany a delegation which went to Pretoria to demand a revivification of the old franchise of the natives being to concede the authorities that the native

people did not wish the sentence of the court to be carried out.

How far this was from the real sentiment of the people can be seen from the views expressed in the native press (including the paper with which the native delegates are connected) and the resolution passed at a meeting of natives at Ndabeni (Cape Town) expressing confidence in the government. As a matter of fact, the execution of a white man for the murder of natives, and the decision to repay to the natives money collected illegally from natives under the Transvaal Poll Tax Ordinance, has done much to restore the white man's reputation among the natives.

### Garveyism in Africa

A new phase in native life in this country which springs from an increasing mistrust of Europeans is seen in the remarkable belief which the natives are beginning to have in propaganda spread by members of their own race.

On its good side, this is seen when we remember the extraordinary influence obtained over natives by Professor Aggrey, who visited this country a couple of years ago in connection with the educational survey undertaken by the Phelps Stokes Fund. Although this West African native could not speak a word of Kaffir, the fact that he was one of themselves, coupled no doubt with his remarkable oratorical gifts, made him at once a power in the land.

On its bad side, we see the power of black propaganda in the increasing influence of Garveyism in Africa. In spite of the police action which was taken against Marcus Garvey in America, and in spite of the ridicule which has been cast upon his movement, the creed of the "Universal Negro Improvement Association and African Communities League," to give the movement its full title, is capturing the imagination of the black people of Africa.

I will return to this subject for fuller treatment later; here it is sufficient to summarize its doctrines in the words of Garvey's own paper, "The Negro World": "As the social relations between black and white are impossible, and as the whites are too prejudiced against the blacks to treat him as an equal either socially, politically, or industrially, therefore the black man's only hope of redemption is the creation of a distinct type of civilization in his mother land." All this, says the paper, is to be accomplished under the slogan, "Africa for the Africans at home and abroad." U. N. I. A. and A. C. L. U. are the two main branches of the movement.

At almost every West African port the inquisitive voyager has only to get into the "black quarter" and to scratch a little below the surface to find signs of the organization. There are at least two branches south of the Zambezi, and it is well known that some South African natives have sent Garvey money for investment in his Black Star Line of steamships.

Garveyism as preached today advocates the use of force to accomplish its ends, and is therefore incompatible with European control over Africa. No doubt the government will watch very carefully the spread of this and other anti-white propaganda in the Union, but it will easily be realized that mere suppression of these movements as they arise will not be sufficient. The native people are growing up, and some healthy counteracting methods to enable them to express their growing ideals will be necessary. —The Cape Argus, Friday, January 5, 1923.

## WEST 135TH ST. BRANCH MEETS WITH SUCCESS IN FINANCIAL CAMPAIGN

The annual financial campaign of the West 135th Street Branch Young Men's Christian Association, in its first week, has been very successful. The teams are working untiringly, and have been encouraged greatly by the results thus far. The reports, as handed in by the various teams, total over \$2,500. These teams are composed of the following:

Team No. 1, Captain W. C. Anderson, Jr.; J. A. Anderson, Travis Freeman, Charles H. Nicholas, Charles Allison, F. C. Caffey, Sr., workers.

Team No. 2, Captain Joseph Johnson, T. E. Jefferson, D. L. Bryant, L. A. Simms, J. Anderson, Mrs. Nollette, workers.

Team No. 3, Captain W. B. Mapp, Eddie Taylor, W. A. Newsam, C. Grevious, Wm. Day, workers.

Team No. 4, Captain Henry C. Parker, Jr.; Hy A. Rhodes, Cecil Cooke, Miss Ethel Bennett, Egbert Clark, workers.

Team No. 5, Captain Morris J. Pope, Charles M. Mullen, Hy L. Walker, L. C. Chapman, C. J. Smith, L. K. Banks, workers.

Team No. 6, Captain William Rhodes, Loula Coker, C. Major, George Fender, Charles Brooks, workers.

Team No. 7, Captain Marshall L. Sheppard, H. Balford, C. D. Cooper, C. D. King, Francis Johnson, Clyde McCoy, workers.

Team No. 8, Captain W. D. Simmons, Gareth Anderson, G. E. James, Norman Cobb, Ernest Calwill, L. A. Allison, workers.

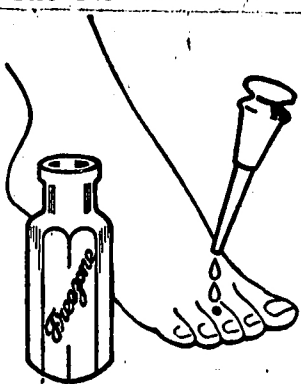
Team No. 9, Captain R. J. Thomas, William R. Jackson, G. B. Parris, Charles Beese, Wilber Woodruff, W. A. Simmons, Robert Clark, workers.

Team No. 10, Captain E. D. Townsend, A. Marshall, J. B. Dent, F. Brown, E. Milton, A. De Costa, workers.

The annual dinner of all the association branches in the city, which will be held at the Hotel Commodore this year, will have as representatives from the West 135th Street Branch the following: J. E. Nail, J. A. Steele, A. H. Howell, E. A. Johnson, G. A. Fleming, F. C. Caffey, R. M. Bolden, William T. White, H. P. Bearden, H. C. Parker, William H. Willis, A. L. MacGehee, S. H. Pottinger, William Wortham, H. Clarke, C. G. Cooke, V. Thomas, Pope B. Billups, J. B. Nail, A. T. Anderson, John W. Walker, H. De Passio, George W. Foster, Leo Fitzneuron, A. B. Pillington, J. Mardo Brown, C. D. Cooper, M. L. Sheppard, C. D. King.

## CORNS

Lift Off with Fingers



Doesn't hurt, a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly! Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn or corn between the toes, and the calluses, without soreness or irritation.

COMING!

COMING!!

## BIG BUILDING FUND BENEFIT

GIVEN BY

The Ladies of the Royal Provisional Court—Ethiopia

OF THE

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

IN AID OF

The NEW LIBERTY HALL

Wednesday Eve., February 21, 1923  
(WASHINGTON'S BIRTHDAY EVE)

At LIBERTY HALL

20 WEST 138TH STREET

Come and See the Crowning of the Queen of Ethiopia.  
Military Escort of Universal African Royal Guards

## PROGRAM

STUPENDOUS! ORIGINAL! SPECTACULAR!

HERALDED WITH MUSIC FROM THE ORIENT

GENERAL ADMISSION, 50 CENTS

Tickets at Office U. N. I. A., 56 West 135th Street.

## DEATH OF WM. WILSON

William Josiah Wilson, son of Mrs. Mary Costello, born September 29, 1912. On Tuesday, December 12, he took sick, and on December 13 was confined to his bed. December 14, as his mother stood at his bedside he asked her where she would hold the funeral; at the hall? December 15 he said to his mother for the last time on earth: "Mother, don't worry your head; it will be well by and bye," and he breathed his last Sunday morning, December 17, at 5:30 o'clock. Age 12 years 2 months 18 days.

He is survived by his mother, three sisters and hosts of friends to mourn his loss. Brother William Josiah Wilson was the first juvenile member to buy one share in the Black Star Line. He was the first to enroll under the banner of the Black, Red and Green. The body was brought to Liberty Hall from the undertaking parlor of Monny Watson & Co. The funeral service was conducted by Rev. Dr. Thomas H. Simon, D. I. R. C., at the hall and at Lake View Cemetery. He received the full benefit of the U. N. I. A. and A. C. L. U.

MRS. MARY COSTELLO.  
Seattle, Wash.

## T. ARNOLD HILL, CANDIDATE FOR ALDERMAN OF THE SECOND WARD OF CHICAGO

Mr. Hill runs on a past record. As executive secretary of the Urban League he has worked effectively for Chicago. Much of the attention of his organization was devoted to the help of the newcomers, who were then coming from the South. The most conspicuous result was the finding of over 10,000 jobs. His organization also served as a pay station and food station for people who were financially embarrassed as a result of the riots. Again, in the period of unemployment two winters ago he originated and executed a plan by which over 11,000 meals were served, and over 16,000 tickets for a night's lodging were issued. Mr. Hill may, therefore, be considered as a man who is capable and whose unselfish record suggests that he will work for the interests of the citizens of his ward.

JAY PETERS.  
Division 23, Chicago, Ill.

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William Josiah Wilson, son of Mrs. Mary Costello, born September 29, 1912. On Tuesday, December 12, he took sick, and on December 13 was confined to his bed. December 14, as his mother stood at his bedside he asked her where she would hold the funeral; at the hall? December 15 he said to his mother for the last time on earth: "Mother, don't worry your head; it will be well by and bye," and he breathed his last Sunday morning, December 17, at 5:30 o'clock. Age 12 years 2 months 18 days.

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MRS. MARY COSTELLO.  
Seattle, Wash.

THE CINCINNATI, OHIO, DIVISION

Cincinnati Division No. 146 held a meeting Sunday night, February 11, being opened with song and prayer by the chaplain, Brother McQueen. Then a duet was sang by the chaplain and his wife. President Ware then addressed the meeting, after which a song was sung by the Motor Corps.

Edward Gray, first vice-president, was the first speaker of the evening, and he was followed by Former Secretary Garland Winston. Hon. Rudolph E. Smith was then introduced. He spoke briefly. The house was filled to capacity, and much enthusiasm was manifested.

ALMA EVANS,  
Corps of the Legion.

Smith was then introduced. He spoke briefly. The house was filled to capacity, and much enthusiasm was manifested.

ALMA EVANS,  
Corps of the Legion.



SAY "BAYER" when you buy. Insist!

Unless you see the "Bayer Cross" on tablets, you are not getting the genuine Bayer product prescribed by physicians over 23 years and proved safe by millions for

Colds Headache

Toothache Rheumatism

Neuritis Lumbago

Neuralgia Pain, Pain

Accept only "Bayer" package which contains proper directions.

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monocetate of Salicylic Acid.

# A GREAT ASSEMBLAGE OF WHITE AND COLORED PEOPLE AT CARNEGIE HALL

154 West 57th Street, Corner 7th Avenue and 57th Street  
NEW YORK CITY

## Friday Night, Feb. 23.

AT 8 O'CLOCK SHARP

TO HEAR

# Hon. MARCUS GARVEY

PRESIDENT-GENERAL OF THE UNIVERSAL NEGRO IMPROVEMENT ASSN.

## A WONDERFUL CONCERT PROGRAM

Will Intersperse the Brilliant Speeches to Be Delivered in Defense of the Greatest Negro Movement in the World

MR. GARVEY

Who Is the Greatest Orator of the Race Will Deliver Probably His Greatest Speech in His Career. His Subject Will Be:

"THE FUTURE OF THE BLACK AND WHITE RACES—THE BUILDING UP OF AFRICA"

Leading White Men and Women Who Have Been Misinformed About MARCUS GARVEY and the Universal Negro Improvement Association Will Be Present

## Come and Hear This Champion of Liberty Defend the Rights of the Negro Race

Come and Hear Him Expose the Opposition Against Him. MR. GARVEY is Best Heard to Advantage When He Is Attacking the Enemies of the UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION and Defending His PRINCIPLES. People Will Be Coming From All Parts of New Jersey, Pennsylvania and New York to Attend This GREAT ASSEMBLY

## Several Bands of Music and Celebrated Singers Will Entertain

SIR WILLIAM FERRIS, M. A., K. C. O. N.

Will Be in the Chair

Sir William Sherrill, Titular Leader of American Negroes, Will Speak. Hear This Brilliant Orator Who Has Just Returned From the League of Nations Assembly at Geneva, Switzerland.

## BIG PLATFORM DEMONSTRATION OF AFRICAN MILITARY AUXILIARIES

Something Lively and Bright for Everybody

YOU DARE NOT MISS THIS IF YOU ARE ALIVE

First Tier Boxes	\$2.20 Each Seat
Parquet and Second Tier	1.65 Each Seat
Dress Circle	1.10 Each Seat
Balcony	.55 Each Seat

Tickets on Sale at Office of Universal Negro Improvement Association, 56 West 135th Street, From Wednesday, February 14th. Procure Your Seats Early, Otherwise You Will Be Sold Out. Tickets On Sale at Box Office, Carnegie Hall.

REMEMBER THE DATE AND THE PLACE