

The Indispensable Weekly
The Voice of the Awakened Negro

THE Negro World

Reaching the Mass of Negroes
The Best Advertising Medium

VOL. XIV. No. 8

A Newspaper Devoted Solely to the Interests of the Negro Race

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FIGHTING OPPOSITION TO THE GREATEST NEGRO MOVEMENT IN THE WORLD

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

The Universal Negro Improvement Association has been the one outstanding Negro movement that has presented the real claims of the race to the other races and nations of the world in unmistakable terms. This association has outlined a program of demands that forces the world to recognize that it must reflect a new and different attitude in dealing with the Negro of the present generation. The world also realizes that the demands of the Negro through the Universal Negro Improvement Association are just. For instance, the claim that we make for the redemption of Africa and for the universal emancipation of Negroes cannot be disputed. Realizing this, different sinister agents have been at work endeavoring to undermine and destroy the usefulness of this great association.

TRYING TO HARM GREAT ORGANIZATION

They have tried in many ways to destroy the Universal Negro Improvement Association, but have up to the present failed miserably. It is

not for me to enumerate the methods which have been used to disable this only movement of the Negro race that seeks the race's liberty, the race's freedom; but every one who takes but a cursory glance at things racial will see that the undermining influences operating against the Universal Negro Improvement Association are so many as to make us feel that indeed this great movement must be a thorn in the flesh of the evil doers.

HISTORY OF MOVEMENT TO BE WRITTEN

In the days to come, when the history of this movement will have been written, many of the intrigues levied against it will be exposed, but for the present, suffice it to say, by way of information for the four hundred million Negroes of the world, that the time has come for us to make a united stand in protection of this organization against the designs of the evil ones.

REFUSE TO YIELD UP AFRICA

The powers that we refused to yield up Africa to will use every effort, or any method, to destroy the influence of this organization. The capitalists who would enrich themselves out of Africa are also working their game of destruction. All those who are opposed to Negro liberty in every shape and form have their own way of embarrassing the Universal Negro Improvement Association, and now we see, more than ever, the combination of these evil forces working in

ALL NEGROES ASKED TO COME TOGETHER FOR UNITED ACTION

THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION A TOWER OF STRENGTH

direct opposition, but what do we care when four hundred million Negroes are united with one common object for one common purpose?

NEGROES SHOULD COME TOGETHER

The appeal goes out to the world of Negroes to come together now more than ever before; to show a united front to the common enemy who seeks to destroy the race through undermining the influence and power of the Universal Negro Improvement Association.

NEGROES PULLING TOGETHER

Can Negroes pull together? And the Universal Negro Improvement Association answers "Yes, we shall pull together, because if we do not, then surely we shall fall separately."

THE FUTURE OF THE RACE

The future of the race depends upon the acts of the present generation, and those of us who are conscious of ourselves and hold visions of the future cannot but work on, irrespective of the forces operating against us to bring about the desired object of a redeemed country and an emancipated race.

THE PLAN OF DESTRUCTION

The fight for the existence of the race is indeed a death struggle. To be victorious depends upon the amount of energy and enthusiasm that we put behind our efforts in this generation. There is absolutely no doubt about it that as far as our competitive existence is concerned, that there is but one avenue open to us through the plans of the other fellow, and that is destruction. He realizes that the Negro will in time, if not checked, constitute himself an equal rival in the material accomplishment of the races. This must not be from the enemy's viewpoint, for it has been already decided that the Negro must always occupy an inferior place in the affairs of men, until he is completely exterminated or done away with.

TO FIGHT OUR BATTLES

Whilst those who plan the destruction of our race argue that way, why should we supply them with the possible means of carrying out

their ends? It is for us, being conscious of ourselves, to fight the battles for our own preservation, and it is for that that the Universal Negro Improvement Association uncompromisingly goes forth to the world, asking that four hundred millions of our blood come together in one solid body, united with one common purpose, of striking a united blow for our complete physical, mental, industrial and political emancipation. The cowards within our ranks falter and fall back in the great conflict, but those of us who can see the future with bold hearts fight on without ceasing, even though the opposition seems so difficult to break down.

UNITING HAND TO HAND

If we could get Negroes to see eye to eye, and unite hand to hand, there will absolutely be no doubt about the accomplishment of the program of the Universal Negro Improvement Association.

FORGETTING PERSONALITIES

Men and women, forget your personalities and throw yourselves into the common melting pot of race destiny? Can we not all fight together with that united pull and that concentrated effort that generally mark the way of human success?

APPEAL IS MADE

Today the appeal is again made to each and everyone, that we can come together, unite our forces, and march abreast to meet the common foe of race degradation.

Give the Universal Negro Improvement Association all the support you can financially and morally. Now is the time we want the financial assistance of each and every member of the race, because the enemy presses on. Your \$1, \$2, \$3 or \$5 will help this movement carry on its fight for the checkmating of the enemy in his onslaught against racial progress. Whatsoever help you can give, send it immediately to the Secretary-General of the Universal Negro Improvement Association, 56 West 135th Street, New York City, to help the great cause.

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

Your obedient servant,

MARCUS GARVEY,

President-General,

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION.
New York, April 3, 1923.

P. S.—Let all Branches, Divisions and members again be informed that the Parent Body requests that each and every one send in the 1923 Assessment Tax and all constitutional and financial reports, so as to enable the Executive Council to carry on the work of the organization at this time. Every loyal member will see to it that the Parent Body is supported at this time to carry on the great work. M. G.

HON. MARCUS GARVEY

Will Preach at LIBERTY HALL, 120 West 138th Street, SUNDAY MORNING
APRIL 8, at 10:30. Subject: "The Ascended Christ"

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WONDERS OF HOLY LAND AND WHY EVERY MINISTER SHOULD SEE THEM

By MRS. LELIA WALKER WILSON

The Mrs. C. J. Walker Mfg. Co. matter in which manner approach Palestine is made, one somehow that he has begun a sojourn in the most Holy of Holies, and not the absence of company, for there are many fellow pilgrims on this and trains that touch points in Holy Land. There are merchants, traders, too, from the four points of the compass, and still hundreds of others moving about with apparently thought of the sacred land in which they move. Their lack of appreciation of the unequalled wonders of their native land is common, just as America's wonders are often passed unnoticed by us.

Upon arriving one is impressed with the politeness of the customs officials, whose virtues, by the way, do not include immunity from grafting and petty thievery. A coin placed into the examining officer's hands is known to be the trick that facilitates an easy and hasty entrance to the land where Christ lived. Once in, you are known to all who chance to see you as a person of untold wealth. Foreigners, in spite of the thousands who visit there annually, are novelties and the natives seek to obtain a souvenir from every one they see.

Jerusalem, the first point of interest visited in Palestine and the largest and most important city, is situated on four hills, 2,500 feet above the Mediterranean Sea and surrounded on three sides by ravines, the fourth side joining one of the hills with the main range of mountains of the country. It is truly the Golden City, as may be seen by the countless golden domes, spires and minarets of a thousand and more churches, mosques and synagogues glittering and dazzling in the sunlight and the houses of white stone and rough marble silhouetted against the blue sky, representing the residences of business shops of 70,000 Moslems, Jews and Christians. Scores of hills paved, crooked, narrow streets mark the paths through the city and lend their bit to the enchantment of the Holy Land.

Antedating the birth of Christ, Palestine has been a hotbed of religious wars, massacres and destruction, and such that allures and draws one there in said to have resulted from these wars. In more peaceful times progress would have crept in and doubtless out the history that remains. Strange enough to say, Mohammedanism is the principal religion of Palestine and even stranger to say, their church, the Mosque Omar, No. 691, is the most beautiful of its kind in the world.

of the Holy Sepulchre, it is said covers the spot where Christ's body was anointed by Nicodemus and which contains the Rock Calvary, a stone with two footprints said to be those of Christ, and the stone that was rolled away from the mouth of the sepulchre by an angel. Then there are the Russian Excavation Church, which encloses the original gates of Jerusalem; the Garden of Gethsemane, the tomb of Mary and the Chapel of the Ascension on the Mount of Olives, containing a rock marked by tradition as the exact spot where Christ ascended into Heaven; there is the tomb of David on Mount Zion and the Chamber of the Lord's Last Supper; the Jews' Walling Place, which is against the Wall of Solomon and is where the Jews go daily to cry and pray for the revelation of the burial place of the Ten Commandments.

The city of Bethlehem, the home of David and the birthplace of Christ, is interesting for its Church of the Nativity, erected over the birthplace of Christ and containing the resting place of the manger. Here also is located the Chapel of Innocence. Bethlehem represents the beginning of the history of Christ and offers splendid opportunity for first hand comparison of much relating to His early life.

There is Jericho, the Promised Land, with Elijah's Fountain beside the school of the Sons of Prophets and Bethany, which is now an entirely Moslem City, with the spot where

IF RUPTURED TRY THIS FREE

Apply It to Any Rupture, Old or Recent, Large or Small, and You Are on the Road to a Convinced Thousands

Sent Free to Prove This

Any ruptured man, woman or child, should write at once to W. S. Rice, 20242 Main St., Adams, N. Y., for a free trial of his wonderful stimulating application. Just put it on the rupture and the muscles begin to tighten; they begin to bind together so that the opening closes naturally and the need of a support or truss or appliance is then done away with. Don't neglect to send for this free trial. Even if your rupture doesn't bother you, what is the use of wearing supports all your life? Why suffer this nuisance? Why run the risk of gangrene and such dangers from a small and innocent little rupture, the kind that has thrown thousands on the operating table? A host of men and women are daily running such risk just because their ruptures do not hurt or prevent them from getting around. Write at once for this free trial, as it is really a wonderful thing and has helped in the cure of ruptures that were as big as a man's two fists. Try it at once, using the coupon

Free for Rupture

Inc. 20242 Main St., Adams, N. Y. I may send me entirely free a sample of your stimulating application for my rupture.

stood the house of Simon the leper, and where Lazarus was resurrected by Christ; and then, the Dead Sea and the River of Jordan, with muddy turbulent waters and which rises in Mount Hermon. There are by no means all the wonders of the Holy Land. There are as many more of lesser importance, but interesting and related very directly to the more famous biblically historical places.

Palestine is wonderful, and though the least of all the lands, it is with influence that penetrates into the furthestmost corner of the earth. It is not a beautiful land, but picturesque and possessing all the requisites that go to make beauty—hills and valleys, sloping plateaus and rugged shore lines, barren deserts and verdant meadows. To go there and see the wonders of the past is to receive an unequalled education, to be a master of biblical history and to gain a more clear and comprehensive knowledge of the Christ that was and of the Christianity that is. A trip to the Holy Land and full realization of much the Bible speaks of should be aspired to by every one and most certainly by the large number of church men whose chosen field is service and the perpetuation of the teachings of Christ. And such a trip is not impossible. It is within your reach. A trip to Palestine, the wonderful Holy Land, free of all cost, is yours if you determine to earn it.

SECOND SERIES OF THE SERMON

Recorded in Roman 12: 1, 2. Subject: "How to Begin the Spiritual Life."

Had not such transformation of character already taken place in those whom he addressed he could not have termed them as brethren.

Change of nature results to those who, during the Gospel age, present their justified humanity a living sacrifice. As Jesus presented his justified humanity a sacrifice, laying down all rights and claims to future human existence, as well as ignoring present human gratification and privileges, rights, etc.

"For ye are then begotten of the Spirit and ye as human being are dead, and your life is hidden with Christ in God."—Cor. 3:3.

Those that changed are reckoned as new creatures and begotten of God, and partakers to that extent of the divine.

Mark well the difference between these "new creatures" and those believers and brethren who are only justified.

earth, and aside from such desires their hopes, ambitions and aims are such as will be fully gratified in the promised restoration of all things as mentioned in Acts 3:21.

But those of the former class are not of this world, even as Christ is not of this world, and their hopes centers in things unseen where Christ sitteth at the right hand of God. This new divine mind is our inheritance of the complete divine nature, mind and body.

Some may be a little startled by this expression, a divine body. But we are told that Jesus is the express image of His Father's person, and that the overcomers will be like him and see him as he is, John 3:2. There is a natural body and there is a spiritual body, Cor. 15:44.

We could not imagine either our Divine Father or our Lord Jesus as merely great minds without bodies.

They are glorious spiritual bodies, though it doth not yet appear how great is the glory, and shall not, until we also share the divine nature. While this changing of the mind from human to spiritual is a gradual work, the change from a human to a spiritual body will not be gradual, but instantaneous. In our moment, in the twinkling of an eye, at the last trumpet.—Cor. 15:52.

The Divine is the highest order of the spiritual nature, and immeasurable is the distance between God and his creatures.

We are able to catch only glimpses of the glory of the divine wisdom, power and goodness, as in panoramic view he causes some of his mighty works to pass before us.

But we may measure and comprehend the glory of perfect humanity.

With these thoughts clearly in mind we are able to appreciate how the change from human to spiritual nature is effected by carrying the same mental powers over to higher conditions. When robed in the heavenly body we shall have the heavenly powers which belong to that glorious body, and we shall have the range of thought and scope of power which belong to it.

The change of mind from earth to heaven, which the consecrated experience here, is the beginning of the nature.

It is not a change of brain, nor a miracle in its operation, but it is the will and bent of mind that are changed.

Our will and sentiment represent our individuality; hence, we are transformed and reckoned as actually belonging to the heavenly nature, when our wills and sentiments are thus changed.

Referring again to Paul's words, we notice that he does not say: "Do not conform yourselves to this world, but transform yourselves into divine likeness. But he says: "Be not conformed, but be ye transformed."

This is well expressed, for we do not either conform or transform ourselves, but we do either submit ourselves to be conformed to the world by the worldly influences, the spirit of the world around us, or submit ourselves to the will of God to be transformed by heavenly influences exercised by the word of God.

A. W. CARRINGTON, 32 W. 129th street, N. Y. C.

THE NORTH CAROLINA MUTUAL LIFE INSURANCE CO. CLOSES ITS 24TH SUCCESSFUL YEAR OF OPERATION

(By the Associated Negro Press)

DURHAM, N. C., March 15.—The North Carolina Mutual Life Insurance Company of Durham, N. C., has just closed its twenty-fourth successful year of operation, with over \$38,000,000 dollars worth of insurance in force and assets of over \$1,500,000. Five of the youngest States in which the company does business—Florida, Mississippi, Arkansas, Alabama and Oklahoma, are largely responsible for the splendid record which the company made in 1922. The first three named of these States were entered by the North Carolina Mutual only two years ago. Yet under the direction of able State managers and the close guidance of Agency Director George W. Cox, they paid for \$2,650,000 worth of ordinary business in the year 1922.

The North Carolina Mutual prize for ordinary renewal collections in 1922 was won by a State agent of one of these States, B. G. Olive of Little Rock, Ark., who collected 78 per cent. of his ordinary renewals. In addition, he and his men paid for \$450,000 worth of ordinary business and \$500,000 worth of industrial business in 1922.

State Agent A. J. Tappes of Birmingham, Ala., also made an enviable record. Since June, 1922, he and his men have produced over \$450,000 worth of paid for ordinary business and \$300,000 worth of paid for industrial business. Like productions were made in Florida and Mississippi. In the former State, State Agent Charles H. Fearing and his agents paid for \$210,000 worth of ordinary business and \$220,000 worth of industrial business, while State Agent R. J. Garrett of Mississippi, with the help of his men, paid for \$476,000 worth of ordinary and \$500,000 worth of industrial business. Although Oklahoma did not pay for as large an amount of business as the above mentioned States, it did produce over 90 per cent. of the quota allotted it, and paid for \$205,000 worth of ordinary business.

In consideration of the splendid record made by these States, Vice-President Avery, director of all North Carolina Mutual agents, is now making a tour through the States of Mississippi, Alabama, Arkansas and Oklahoma. On March 2 he spoke before a public meeting at St. Paul A. M. E. Church, Birmingham, Ala. The keynote of his speech was a plea for economic freedom. He showed how well the race had developed the school and the church, but how these institutions were crippled by a lack of funds and opportunities for the expression of the skill with which they had trained thousands of Negro men and women.

After leaving Alabama, Vice-President Avery went to Jackson, Miss., where he spoke before the Forum, a business club, and a mass meeting at Central A. M. Church. At numerous conferences with the North Carolina Mutual agents in Alabama and Mississippi, Vice-President Avery will visit Little Rock, Ark., Oklahoma City and Muskogee, Okla. The men have been much inspired by his talks, as have the people of the communities in which he has stopped. It is expected that as a result of the plans which Vice-President Avery has outlined to the men in the Southwest a larger volume of paid for business will be recorded in 1923 than ever experienced by the North Carolina Mutual.

Vice-President Avery will be accompanied on the entire trip by Agency Director George W. Cox.

THE NEGRO IN THE REVOLUTION

To the Editor of the Dispatch:

Dear Sir—Please permit me space in your valuable paper, of which I am a devoted reader of Ohio's greatest daily, which to my mind ranks second to none among the leading dailies of the country, and for this reason I beg permission to answer and challenge and defy the unfair statements that were made by a certain so-called Southern gentleman, but better pronounced as a usual and arch Southern liar.

Now, this Southern gentleman well knows that he has misrepresented the attitude of the average Southern white man toward the black man and woman in the Southern States as they really exist. Now, I do not know who this gentleman is who has taken upon himself the authority to make such infamous statements, however, nevertheless, like most Southern gentlemen of this ilk, was too cowardly to sign his name in full. We have three letters indicating the writer and author of this letter, namely, E. P. S., appearing in the issue of your editorial columns of Jan. 20, 1923.

Every intelligent man and woman in the United States knows just why E. P. S. Dyer anti-lynching bill was fought and killed in the Congress of the United States. This famous bill was killed by the Southern Democrats and the so-called lily white Republicans, who have always declared and will continue to proclaim that the black man has no rights or privileges that his excellent Southern white gentleman is bound to respect. The Congress of the United States is so diluted with false representatives from Dixie until we do not know whether the North has moved down south or the South up north. But I would like to inform the gentleman, Mr. "E. P. S." from Dixie, who has made this venomous attack on the defenseless Afro-American citizens, that we are aware of his aim and actions and also the motive of the appearing of his infamous letter which appeared recently.

So, I beseech you to come out from your hiding place with your usual colored Dixie lies that your friends Tillman, Vardaman, Hoke Smith and Bleace, Watson wrote for years until they passed out of existence and wrote their names in full on the pages of American history in disgrace. As this is a Southern tradition please sign your name in full that you may become a candidate for the hall of fame because of your cowardly attack upon the 100 per cent. Afro-Americans.

THE PLACE WE CALL HOME

By W. H. A. MOORE

(For the Associated Negro Press) "Health and the Home"

National Negro Health Week begins on the 1st of next April. This health week is a Tuskegee idea. It is better than a good idea. The door of every Negro home in America, should be opened wide to give it a hearty welcome and a clean bed in the guest chamber. Health study is as vital to the race as money study. In making practical application of its accepted principles to the needs of the home, we are going a long way in the direction of sound American citizenship. Most of us know well how to drive an automobile; many of us are adepts at "leading movements"; and it is said, rather authoritatively, I fancy, that we have the most thoroughly educated feet in the country. This is as it should be. No one should be permitted to enjoy the privilege to question our right to "front up" in whatever of social distinctions we may choose to select. There are odd moments, though, when it might be well to think earnestly concerning the social needs of the fellows in the ranks behind the generals and the advance guard of the group. The good health of the rank and file thus becomes a question of grave importance. "On to Moscow" was followed by the disasters of disease and death that were strewn along the way of "Back from Moscow." The devil's back is no safer abiding place than the shadow under his satanic majesty's belly. Tuberculosis has too strong a hold on the vitality and well-being of the race; the stressful situations of big city life are making too wide a sweep of the finer social impulses of our kind; finally, the social responsibilities of our forward elements continue to mount higher and higher as the group's economic position grows in social importance. All of which means that the matter of a "health week" assumes huge economic proportions and has come to us at a real "psychological moment." But the health of the nation is also involved in the faithful observances of the rule and conduct of "health week" programs. There is no "color line" in good health. Health amalgamates, assimilates and fights segregation to the very death of it. Caste is a baby and wealth a pigmy in their contentions with him. Arouse health to anger and his malevolent breath sweeps the length and breadth of a continent overnight. Give him of your life's better hope and you will have come to you the glories and the beatitudes of song and contentment everywhere throughout the land. Prejudice is the boon companion of ill health. Our fight, in health, is not for rights, but for good health. No man in good health can hate his fellow men. Only sick minds and diseased bodies give resting places to race prejudices and caste ineptitudes. Whatever there is of race and color prejudices in the United States of America is first hand evidence that the nation is sick unto death. It does not matter that "democracy" is our rallying cry nor that every citizen is constitutionally free and equal, if the nation was not morally and physically sick democracy would be a spiritual fact and freedom a physical truth with us all. The insistent cry for the maintenance of the "color line" by certain elements of Southern life is nothing more than a vicious endeavor to justify the creation and existence of the caste system in its midst. It is a vain effort to hide the shame of its crime against the love and beauty of human life. As an expression of amazingly brutal impudence it has no parallel in history. At this time we can well afford to set aside considerations of its unhappily presence and give our thoughtful labor to the work of making the Tuskegee Health program a big success for the race and the nation. This we are bound to do in the sacred names of life and humanity.

Not only did your kin fight in the Revolution to make this a nation, but your kin are still fighting to make a nation and they have succeeded, from the looks of conditions in Dixie, by the two million and a half mulattoes they have obtained by compulsory ravishing and concubine slave system.

There is a great deal more that I could inform my friend, Mr. E. P. S., but space and time will not allow me, but I would like to say in conclusion that I am ready and prepared and would be glad to meet him at any time and debate this race question which he is trying to make an issue of. I challenge Mr. E. P. S. and am willing to debate this question on its merits so that the North, the East, and the West may learn and know of the Southern man's deceit and hypocrisy. Ye shall know the truth and the truth shall make you free—that the only parties that are exercising freedom and liberty in Dixie today is the white man and his Afro-American concubine slaves.

Sincerely,
J. P. SAUNDERS.

THE INTER-RACIAL MOVEMENT IN THE SOUTH

DR. JAMES BOND
Secretary Kentucky Inter-racial Commission

Like most movements of its kind the Inter-racial Movement had its birth in a great crisis. During the war the white and colored people of the South had, in a very remarkable way, forgotten their differences and united in a supreme effort to win the war. Promises of better things were made to all of our boys, black and white. The Negro soldier accepted these promises at face value. He played well his part in the war. When, upon his return to his homeland these promises were not realized, his heart was filled with bitterness. The lines were more tightly drawn and barriers to his progress seemed more stubborn and relentless than ever.

As race riots broke out and fear of a general race conflict gripped the country, a group of white men, confident that the good will and co-operation secured between the races during the war could be perpetuated, called into conference a number of representative colored men in the spirit of prayer and supplication, and adopted a platform upon which all could stand. The planks of this platform included justice before the law, the prevention of lynchings and the correction of other injustices to the Negro. Some of the most widely-known people of the South accepted places on the commission, among whom were ministers, college presidents, bishops and capitalists. As a later development many of the South's leading women have become associated with the movement.

The commission does not pretend to have discovered a short cut to the millennium or to have brought into existence a perfect organization, nor does it believe that it has found a solution to the race problem that can be worked out in a day. It recognizes, in the language of George Madden Martin, that prejudices are stubborn, and that to overcome them is not a task for limited sympathies and petty natures; that it is not a task that can be done by machinery or mere organization; that it is a spiritual task, a task to be carried out in the spirit and according to the ethics of the Man of Galilee. These principles emphasize first the truth that contact is necessary in the solution of any human problem. Differences are at first minimized, then they disappear.

In order that the movement should be motivated by Christian principles the leaders perfected a duly organized commission with membership representing thirteen States and headquarters in Atlanta. In addition to this commission each of the thirteen States has a commission directing the work in that State. Some eight hundred of the twelve hundred counties in the Southern States have organized local committees of representative white and colored people.

In thirty-seven years, from 1885 to 1921, there were 427 lynchings in Georgia and only one indictment. In 1922 alone, with eight lynchings, twenty-two persons were indicted, of whom four have been convicted and sent to the penitentiary and fifteen are still to be tried. The evidence in these cases was collected largely by the inter-racial secretary and committees in Georgia. This is one illustration among many of the effectiveness of the movement.

What the commission needs more than anything else is the confidence of the community, white and colored. It seeks the sympathy and co-operation of the members of the churches and social organizations, to the end that this greatest problem confronting the American people today may be settled by the principles of justice and fair play, and according to the teachings of Jesus.

THE PLACE WE CALL HOME

By W. H. A. MOORE

(For the Associated Negro Press) "Health and the Home"

National Negro Health Week begins on the 1st of next April. This health week is a Tuskegee idea. It is better than a good idea. The door of every Negro home in America, should be opened wide to give it a hearty welcome and a clean bed in the guest chamber. Health study is as vital to the race as money study. In making practical application of its accepted principles to the needs of the home, we are going a long way in the direction of sound American citizenship. Most of us know well how to drive an automobile; many of us are adepts at "leading movements"; and it is said, rather authoritatively, I fancy, that we have the most thoroughly educated feet in the country. This is as it should be. No one should be permitted to enjoy the privilege to question our right to "front up" in whatever of social distinctions we may choose to select. There are odd moments, though, when it might be well to think earnestly concerning the social needs of the fellows in the ranks behind the generals and the advance guard of the group. The good health of the rank and file thus becomes a question of grave importance. "On to Moscow" was followed by the disasters of disease and death that were strewn along the way of "Back from Moscow." The devil's back is no safer abiding place than the shadow under his satanic majesty's belly. Tuberculosis has too strong a hold on the vitality and well-being of the race; the stressful situations of big city life are making too wide a sweep of the finer social impulses of our kind; finally, the social responsibilities of our forward elements continue to mount higher and higher as the group's economic position grows in social importance. All of which means that the matter of a "health week" assumes huge economic proportions and has come to us at a real "psychological moment." But the health of the nation is also involved in the faithful observances of the rule and conduct of "health week" programs. There is no "color line" in good health. Health amalgamates, assimilates and fights segregation to the very death of it. Caste is a baby and wealth a pigmy in their contentions with him. Arouse health to anger and his malevolent breath sweeps the length and breadth of a continent overnight. Give him of your life's better hope and you will have come to you the glories and the beatitudes of song and contentment everywhere throughout the land. Prejudice is the boon companion of ill health. Our fight, in health, is not for rights, but for good health. No man in good health can hate his fellow men. Only sick minds and diseased bodies give resting places to race prejudices and caste ineptitudes. Whatever there is of race and color prejudices in the United States of America is first hand evidence that the nation is sick unto death. It does not matter that "democracy" is our rallying cry nor that every citizen is constitutionally free and equal, if the nation was not morally and physically sick democracy would be a spiritual fact and freedom a physical truth with us all. The insistent cry for the maintenance of the "color line" by certain elements of Southern life is nothing more than a vicious endeavor to justify the creation and existence of the caste system in its midst. It is a vain effort to hide the shame of its crime against the love and beauty of human life. As an expression of amazingly brutal impudence it has no parallel in history. At this time we can well afford to set aside considerations of its unhappily presence and give our thoughtful labor to the work of making the Tuskegee Health program a big success for the race and the nation. This we are bound to do in the sacred names of life and humanity.

Not only did your kin fight in the Revolution to make this a nation, but your kin are still fighting to make a nation and they have succeeded, from the looks of conditions in Dixie, by the two million and a half mulattoes they have obtained by compulsory ravishing and concubine slave system.

Sincerely,
J. P. SAUNDERS.

THE INTER-RACIAL MOVEMENT IN THE SOUTH

DR. JAMES BOND
Secretary Kentucky Inter-racial Commission

Like most movements of its kind the Inter-racial Movement had its birth in a great crisis. During the war the white and colored people of the South had, in a very remarkable way, forgotten their differences and united in a supreme effort to win the war. Promises of better things were made to all of our boys, black and white. The Negro soldier accepted these promises at face value. He played well his part in the war. When, upon his return to his homeland these promises were not realized, his heart was filled with bitterness. The lines were more tightly drawn and barriers to his progress seemed more stubborn and relentless than ever.

As race riots broke out and fear of a general race conflict gripped the country, a group of white men, confident that the good will and co-operation secured between the races during the war could be perpetuated, called into conference a number of representative colored men in the spirit of prayer and supplication, and adopted a platform upon which all could stand. The planks of this platform included justice before the law, the prevention of lynchings and the correction of other injustices to the Negro. Some of the most widely-known people of the South accepted places on the commission, among whom were ministers, college presidents, bishops and capitalists. As a later development many of the South's leading women have become associated with the movement.

The commission does not pretend to have discovered a short cut to the millennium or to have brought into existence a perfect organization, nor does it believe that it has found a solution to the race problem that can be worked out in a day. It recognizes, in the language of George Madden Martin, that prejudices are stubborn, and that to overcome them is not a task for limited sympathies and petty natures; that it is not a task that can be done by machinery or mere organization; that it is a spiritual task, a task to be carried out in the spirit and according to the ethics of the Man of Galilee. These principles emphasize first the truth that contact is necessary in the solution of any human problem. Differences are at first minimized, then they disappear.

In order that the movement should be motivated by Christian principles the leaders perfected a duly organized commission with membership representing thirteen States and headquarters in Atlanta. In addition to this commission each of the thirteen States has a commission directing the work in that State. Some eight hundred of the twelve hundred counties in the Southern States have organized local committees of representative white and colored people.

In thirty-seven years, from 1885 to 1921, there were 427 lynchings in Georgia and only one indictment. In 1922 alone, with eight lynchings, twenty-two persons were indicted, of whom four have been convicted and sent to the penitentiary and fifteen are still to be tried. The evidence in these cases was collected largely by the inter-racial secretary and committees in Georgia. This is one illustration among many of the effectiveness of the movement.

What the commission needs more than anything else is the confidence of the community, white and colored. It seeks the sympathy and co-operation of the members of the churches and social organizations, to the end that this greatest problem confronting the American people today may be settled by the principles of justice and fair play, and according to the teachings of Jesus.

VOODOOISM IN HAITI

New York, March 21, 1923.

To the Editor of The Negro World:

Mr. Editor: Just a few lines to say that I was greatly surprised to read in The Negro Times your article on the practice of voodooism in the Island of Haiti, and which you said was extracted from the Havana Post.

The tenor of the said article is so absurd that I wouldn't give it a thought had it been published in any other paper but The Negro Times. Because, as you know, and as everybody knows, the American Occupation to justify its presence in Haiti has to carry out that kind of propaganda to make the world believe that we are still in a state of savagery. They have been trying hard for the past eight years or so to have the approval of other nations; up to now they have not succeeded yet, and never will. In support of my statement I will cite the refusal of the French Government to accept the credentials of Mr. Bonamy, who was to succeed Mr. Bellegarde as Ambassador of Haiti in France. The French Government and every other government knows we are being subjugated by a powerful and despotic nation. If you had the opportunity to read some of the leading papers of Europe, you would have an idea of what they think about the American Occupation on the other side of the Atlantic. But this being not the purpose of my

writing you I will refrain from giving you any information on that subject, and especially about the reasons why the French Government would not accept the credentials of Mr. Bonamy.

Coming back to the first part of my letter expressing my surprise at your publication of the defamatory article, I will say this: The Negro Times having pledged to be the champion of the race, should be the last paper to help carrying out any propaganda whose aim and objects are to disgrace us. And another thing I want to bring to your attention too is that before the landing of the American Occupation in Haiti nobody ever heard anything about the Haitians being cannibals. We are more civilized than those who want to civilize us. The burning and lynching of human creatures in the South are a palpable fact of what I am saying. I do not doubt that if we were only of the size and had the population of Mexico we could have raped, we could have killed without being molested. But alas, though we did nothing similar; yet, by who, by a band of vagabonds whose hands are maculated with the blood of their victims of the South.

So, Mr. Editor, let not The Negro Times or The Negro World deviate from the path they proposed to follow, for any time they do they are in utter contravention with the program, the laws of the Universal Negro Improvement Association.

Sincerely yours,
JOSEPH MIRALTO.

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