

Negro



World

A Newspaper Devoted Solely to the Interests of the Negro Race

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VOL. XI. 10

THE NEGRO HAS TRAVELED ACROSS THE DESERTS AND PRAIRIES OF HUMAN PREJUDICE

Fellow Men of the Negro Race, Greeting:

Having traveled for hundreds of years across the deserts and prairies of human prejudice we have now arrived at the crossroads of racial destiny. Each and every race today seems to be traveling in its own direction. The great human family has divided itself and each unit feels that there is a singular goal to be achieved, hence we hear the cry of "Japan for the Japanese!" "China for the Chinese!" "India for the Indians!" "Europe for the Europeans!" and now the 400,000,000 Negroes of the world are shouting in tones stentorian "Africa for the Africans!"

Not only has humanity divided, but has become more suspicious of each other. No one group will believe the professed intentions of the other, in that selfishness of purpose has so surrounded us that it is apparent that truth, love, honesty, charity have taken their flight to another world. Because of the absence of these virtues man is not disposed to pass his destiny over to his brother, but seeks to find his own. Just at this time, therefore, it becomes opportune for the Negro, amidst all the environments of aggression and heated preparedness on the part of others, that we too should strike out on line singular and build for ourselves an independence, a power through which we can live secure.

The program of "Africa for the Africans, those at home and those abroad," that has been outlined by the Universal Negro Improvement Association seems to be maliciously and wickedly misunderstood and misinterpreted among a certain class of writers and speakers of the race in the United States of America. We have been accused of endeavoring to persuade the Negro of this Western world to give up thinking of taking a part in anything local, such as politics, business and religion, but that he should focus all his attention and his ability and all his resources on Africa, for all Negroes are requested to go back to Africa by us. This is a downright untruth, and no one knows it better than the person who writes and speaks in opposition to the program of the Universal Negro Improvement Association.

The object of our organization is not to dump all Negroes in Africa, not to ship all Negroes to Africa, but to encourage all Negroes to help in the building up of Africa as a great Negro nation, and those who desire to go to Africa and live there under their own democracy, their own flag, will do so to their own advantage. There are some Negroes, such as those who write against the African nationalism for Negroes, who would be of no use anywhere except to defraud, to rob and to exploit others. America has suffered and, for that matter, the West Indies, also, from grafting, designing self-seekers, as newspaper men, some of them as preachers, others as politicians, who have tried to deceive the ignorant masses into believing just the contrary to that which is true, thereby capitalizing and utilizing the innocence of those they come in contact with. It is the duty, therefore, of the Universal Negro Improvement Association to reach down to the masses of our people in America, in the West Indies, and warn them against the unscrupulous methods of some of those who pretend to lead, especially in advising them what they should do and what they should not do.

All intelligent students of political and domestic science will readily admit that the future of the Negro outside of Africa spells ruin and disaster, except such Negroes surround themselves with the help—political, moral and otherwise—and build themselves a strong Negro government—a government sufficiently strong to lend protection to Negroes anywhere and which in turn will compel the respect of all races and nations of the world. Such an example we have in the higher development of Japan, where years ago the average Japanese was slighted because of his non-development nationally, but who has become today a recognized power because of the success of his own nation. There are some Negroes who, because of their own personal purposes, seek in this generation to fool the race into believing that we are secure, so as to be able to exploit us and giving no care as to what the future holds. This short-sightedness among our leaders means nothing else but ruin to the entire race in this Western world, and it is for the masses to cut away from such insincere men and women who attempt to make them believe that all is well, and all will be well, when in their innermost hearts they know that the future holds nothing but chaos as far as the Negro is concerned if he prepares not himself for that future.

Preparation of the part of the Negro does not mean that he must only get the vote, and that he must only get a job or start a business of his own. Such preparation is quite necessary, but without political protection, that protection that can be seen and felt, the protection such as big nations give to their subjects and citizens everywhere, then, all the Negro does will count for naught because the prejudice that will stand out against him even with his ballot in his hand, with his industrial progress to show will be of an overwhelming nature, as to perpetuate mob violence and rule from which the Negro will suffer and which he will not be able to stop with his industrial wealth or with his ballot.

You may argue that he can use his industrial wealth and his ballot to force the government to recognize him, but he must understand that the government is the people, that the majority of the people dictate the policy of the government, and if the majority of the people are against a measure, a thing, or a race, then the government is impotent to protect that thing, that measure or that race. If the Negro were to live in this western world for another five hundred years, he would still find himself outnumbered by superior numbers of other races, and when those other races are prejudiced against him, what will be his resort? He cannot resort to the protection of government, for government will be in the hands of the people, of those who are prejudiced against him by majority rule, hence for the Negro to depend upon the ballot and his industrial progress alone will be like depending on a broken stick which will never support him in time of need, even as it does not support him when he is lynched, burned, jim-crowed, segregated, so it is foolishness on the part of some of our so-called leaders to write and to speak prejudicial to the grand and glorious cause of "Africa for the Africans, those at home and those abroad"; for the salvation of the entire race will only come when all Negroes through united effort will have built for themselves on the great continent of Africa a nation sufficiently strong to compel other nations and races to respect us. We have to build a nation with battleships, dreadnaughts, super-dreadnaughts, cruisers, submarines, and maintain an army in size second to none. You will have to build your aeroplanes, you will have

NOW CALLED UPON TO EXERT HIMSELF IN BEHALF OF LIBERTY

Humanity Has Divided, Says Leader of Negro Race—Should Strike Out for Independence

to give to the world your latest inventions and develop your military skill even surpassing that of others, and not until then will the world call a halt in the outrage of the Negro.

It does not mean that all Negroes must leave America and the West Indies and go to Africa to build up a government. It did not take all the white people of Europe to come over to America to lay the foundation of the great republic, therefore, those who write disparagingly of the grand program of Africa for the Africans are doing so without paying any attention to history. And these men know better, but they are only doing these things, writing and speaking against the Universal Negro Improvement Association to cover their own selfish aims, to keep the people still in ignorance for the purpose of exploiting them. But if these so-called leaders will continue to promulgate these false notions among the people, then it will be the duty of the Universal Negro Improvement Association to wage a more strenuous campaign to reach every man and woman of the Negro Race and convey to him and her the right idea, and let these exploiters of our race fall back and die by themselves if they think themselves too good to fall in line with the masses and travel toward the destiny that each and every one of us should be willing to carve out for ourselves.

Some Negro writers and speakers take delight in referring to the people who make up progressive movements of the race as being the illiterate and ignorant masses, singling themselves out as the "intellectuals" of the race. I have even read criticisms of the Universal Negro Improvement Association in Negro magazines and newspapers referring to the millions who make up the rank and file of the movement as being ignorant and illiterate. I wonder if these so-called "intellectuals" do not know that if the ignorant and illiterate masses take away their support from their magazines and newspapers they will have to starve and become themselves a part of the masses. Which doctor of philosophy of the Negro race could continue to write for his magazine if the so-called illiterate mass did not buy it month by month for ten or fifteen cents?

The masses of our race must become more critical, more probing; they should refuse to support men of their race who believe themselves better than they are, who will continue to refer to them as illiterate and ignorant, because in very truth these so-called leaders could not live for a month without the support of the masses; and in many cases the support they got from the masses has been wrong from them through their deception, graft and general dishonesty.

The Universal Negro Improvement Association is satisfied to be with the masses, and we are satisfied to be as ignorant as the masses; but the masses have always been able to save themselves, while the classes have always been destroyed through their own conceit.

If we were really to compare the intelligence of the people, I feel sure that an impartial judge and jury would give credit to the members of the Universal Negro Improvement Association the world over for reflecting the highest intelligence among Negroes today, so that the conceit of these so-called "intellectuals" really does not count for anything, because they are only conceited in their knowledge of pedantry, that they have learned in the schoolroom and have gleaned from the writings and sayings of others, they compute to be education, and what they have culled from books of science and what they know of art and literature as taught them by others they try to impress us with the belief that that makes them "intellectuals." Everybody can cull and copy.

But the masses of the people, I am proud to say, though not college graduates, have passed through the greatest university mankind has ever known, and that is the University of the World.

With common sense and experience the masses can guide themselves, but with the so-called superior education of some of our doctors and professors they still have to linger on the good-will, the charity and the support of the masses.

The Universal Negro Improvement Association will at no time speak or write disparagingly of the masses, because it is the masses we depend on for the salvation of the entire race. The Negro who feels himself above the mass of the people, who is too intellectual to learn to be one of the crowd, is the fellow that we have to pass by because by his selfishness he becomes only a stumbling block in the path of progress.

Let each and every one, therefore, realize that the Universal Negro Improvement Association is not teaching Negroes to discard or to throw away opportunities that may be beneficial to them; to the contrary we say to all Negroes in America, the West Indies and elsewhere, seize all opportunities that come to you, but remember our success educationally, industrially and politically is based upon the protection of a nation founded by ourselves and that nation can be nowhere else but in Africa.

I feel that the prejudice of America against the Negro will die out, as also the prejudice of Great Britain, of France, of Germany, of all the world, but not until the Negro himself becomes a power sufficiently strong to compel the respect of the world. There is no strength but that which is destructive, because man has his virtues, and man only respects force which he himself cannot counteract. The only force that man knows and respects is the force of destruction; yet I do not mean to say that the Negro must encourage himself to destroy, but it is the only weapon by which you can protect yourself. You may never use it, but you must always be prepared with it at your command. I am speaking of the force of physical might, as demonstrated through the existence of human governments.

After man lost his virtues, man became a rebel. The rebel rebelled against the property and ultimately the life of the other, and for the purpose of personal protection the rebel arms himself against the other. No two nations ever enter into warfare one with the other, but both are prepared, as we are prepared

pared today, so Asia is prepared; the two continents and the two oceans never go to war, yet they take no chances with time. As Europe is prepared, so Asia is prepared, so should Africa be prepared; not that we may ever have any use for the force we control, but it is better to be prepared than otherwise. Some people seem to think that the program of the Universal Negro Improvement Association is too big, too elaborate. But what of the program of other races and nations? Are they big, are they elaborate? What about the program of Ireland, what about the program of Egypt, what about the program of India? Are they elaborate? What do they seek? They seek freedom, complete independence for the people who make up these countries, and so we of the Universal Negro Improvement Association seek a program that will bring about freedom for the four hundred million Negroes of the world. If it is necessary for Ireland to have an elaborate program; if it is necessary for Egypt to have an elaborate program, and for India to have an elaborate program, then it is also necessary for Africa to have an elaborate program; but some Negroes are naturally small-minded, especially the "intellectuals," and especially when they are paid to say and do certain things.

There are some Negroes so selfish that if you pay them five or six thousand dollars a year they will look into your face and tell you it is not necessary for the Negro to bestir himself, for everything will come to him; and they will read pages of philosophy and tell you that you should not do anything on your own account, but allow others to plan for you.

Some of them tell us this in the pulpit, and some of them tell us through their monthly magazines, and their weekly journals. We are tired of this rot. The masses of our people are going to rule as far as the destiny of the race is concerned, therefore our self-appointed leaders and philosophers, if we will take notice that it is going to be a race to the finish.

We do not want any division in the Negro race, but we must have truth, we must have honesty, and if our so-called leaders will not give us truth and honesty we will not accept them, and let them go. Many of the so-called "intellectuals" have been paid to write for the Universal Negro Improvement Association, to say words of praise, even as far as Paris, London and Brussels to take a little of the wind of the call of the Universal Negro Improvement Association, with its program of "Africa for the Africans," but everybody knows that anything that is counterfeited cannot pass the observation of the mass outside of a long, whether it be a coin or any instrument it will be found out in a short while. We have had so many counterfeiters since emancipation in America and the West Indies, so many paid "intellectuals" who have been paid to subvert the bigger aims and ideals of our race that we have become acquainted with them, and we say to those who are in existence now that they will not have as easy a time as those who lived twenty or thirty years ago.

The masses of our people must rule. The masses are no longer illiterate and ignorant; the masses are wide awake. We are going to have a leadership based upon honesty of purpose and true integrity, and our self-appointed leaders, philosophers and guides may take notice that the Negro is not in a mood to be trifled with. We realize that our true enemies are not so much among other races as within our own ranks. We realize that the monkey-wrench of destruction as thrown into the wheel of progress is not thrown by the outsider, but by the very fellow who is inside the fold and who should be the first to grasp the wheel of progress and to seek to destroy. For the sake of self, for "what I can get out of it," our biggest men have always stood in the way of our advancement. We are not going to tolerate this any longer; we are determined now that something must be done, and we are going to do it.

The Universal Negro Improvement Association desires the co-operation of every Negro and we are giving every Negro a chance to come in now. He may be an intellectual giant, he may be a philosopher, and every one can find a place in this grand movement. There is nothing not belonging to any one person; it is not belonging to any one person, it is belonging to the entire race. Come in, the doors are open, let us march on toward the goal of freedom and true liberty, and let us be on the shores of Africa, and to be protected by our own armies in America, India and everywhere.

I must repeat that our program does not mean that every Negro must go to Africa. You may remain just where you are and work for the cause of Africa, to be ultimately protected by the armies of Africa. We do not want all Negroes to go to Africa, because there are some who are of no use to any country or even to themselves. Some of these are our doctors, as well as others are lawyers, so that we do not want to send the people to go to Africa will be to send them to their destruction, because it is really not the purpose of the Universal Negro Improvement Association.

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Published every Saturday in the interest of the Negro race and the Universal Negro Improvement Association by the African Committee.

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Advertisements: Five cents in Greater New York, seven cents elsewhere.

The Negro World does not knowingly accept questionable or fraudulent advertising.

CIVILIZATION'S CRISIS

MODERN society has been for seven years undergoing the most tremendous indictment which it has ever sustained.

Beginning with Dr. Timothy Dwight, who presided over the meetings of Yale College in the revolutionary days, the historic school has had many eminent presidents.

And we cannot see how modern civilization can survive without the resurgence of these basic faiths in the soul of man.

The spiritual condition of the modern mind in its helpless perplexity before the speculative and religious problems that come surging before it may be regarded as dying.

The theological and philosophical setting of Paul's gospel will only partially minister to the needs of the modern mind.

Not by wholly going back to the theology of the apostle Paul can the modern world be regenerated.

African, robbing him of his land and subjugating him at the same time. In the Belgian Congo this took the form of inhuman cruelty and in Dutch South Africa of a complete absence of the sense of justice.

The Caucasian began to whitewash the sins of commission against the Negro people of African descent.

Such was the real state of the world seven years ago. The World War was an eye-opener. It shook the fancied security of modern society and its faith in the stability of the moral and social order to its very foundation.

But the case is by no means hopeless. When a patient knows that he is sick and when the physician has correctly diagnosed the disease and knows what treatment and remedies to apply he is in a fair shape to get well.

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Not by wholly going back to the theology of the apostle Paul can the modern world be regenerated.



CONGRATULATIONS

Dear Sir: It is with great pleasure that I congratulate you on the occasion of your marriage.

BROTHERHOOD OF MAN

Dear Mr. Editor: Today being the last day of the Second Annual Convention of our people, whereupon many worthy problems have been solved for the benefit of our people by those whom we have designated as delegates.

MR. PROCOPE SAYS HIS NAME WAS SIGNED

Dear Sir: This is to inform you that in the issue of the 19th inst. there appears a letter against the Rev. Jack C. Procope signed by one A. M. G. Procope.

MARCUS GARVEY AND U. N. I. A.

Dear Sir: The Negro World editor of the Negro World: All the Negroes in your valuable paper, as a member of the Universal Negro Improvement Association, I feel it an obligation as well as a duty to express my appreciation and thanks to His Excellency the Honorable Marcus Garvey, the leader and founder of this organization.

WHY NOT BISHOP MCGUIRE

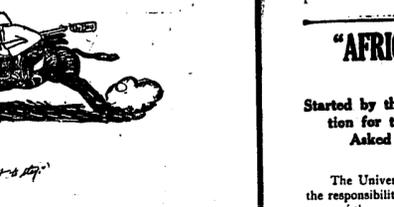
To the Editor of the Negro World: Sir: I am writing you several opinions concerning the consecration of our Chaplain-General, Dr. McGuire, as a bishop in the Church of God, please allow me space in your valuable paper to present my views on this subject.

MAN

There is something invigorating about this word—a something out of the ordinary realm of human emotions.

BLACK SKINNED CHICKS NEWEST SCIENTIFIC FREAK

NEW YORK, Oct. 4 (A. P.)—A black skinned chick, which is a scientific freak, has been developed at the Carnegie Institution's experimental evolution station at Cold Spring Harbor.



"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 FUND

Names: T. A. Knott, Camaguey, Cuba, \$2,379.45; E. A. White, Camaguey, Cuba, 5.00; Chas. F. Levy, New York City, 5.00; Dempsey Fickett, Clayton, Md., 5.00; Halley Jordan, San Diego, Cal., 25.00; Mrs. Maud Scott, Flatbush, Brooklyn, 5.00; Walter Estes, Alberta, Canada, 5.00; Mrs. Carrie Estes, Alberta, Canada, 5.00; C. W. Allen, Glacamb, N. C., 5.00; A. B. Elliott, Glacamb, N. C., 5.00; A. E. Manuel, Linton, N. C., 5.00; Wilber E. Manuel, Linton, N. C., 5.00; B. Manuel, Linton, N. C., 5.00; Victoria Stewart, Port Limon, Costa Rica, 5.00; Adolphus Gordon, La Ceiba, Spanish Honduras, 5.00; Mrs. Fernanda Gordon, La Ceiba, Spanish Honduras, 5.00; Henry Newell, New Bedford, Mass., 5.00; Percival Small, Tampico, Mexico, 5.00; Oliver Carvie, New York City, 5.00; Sarah Renard, Brooklyn, N. Y., 5.00; Peter Thomas, Brooklyn, N. Y., 5.00; F. G. Rogers, New York City, 5.00; Lucy Rogers, New York City, 5.00; C. A. Brown, New York City, 5.00; W. B. Tucker, New York City, 5.00; W. W. L. Roberts, New York City, 5.00; Mr. and Mrs. J. A. Nichols, Manchester, N. H., 10.00; Thomas B. Reid, Camaguey, Cuba, 5.00; James Wynter, Cuirigua, Guatemala, 5.00; Mary Turner, New York City, 5.00; Randolph Folkes, New York City, 5.00; Mary Smith, Baltimore, Md., 5.00; Augustus Wesley, Oriente, Cuba, 5.00; Theop. Scipion, Pinar del Rio, Cuba, 5.00; Sydney Williams, Pinar del Rio, Cuba, 5.00; Irvine A. Noake, Pinar del Rio, Cuba, 5.00; Jonathan Hayden, Bocas del Toro, Panama, 5.00; W. Fuller, Tacoma, Wash., 5.00; Edward Shepard, New Bedford, Mass., 5.00; A. Ferris, Jersey City, N. J., 5.00; Mrs. Annie Mills, Jersey City, N. J., 5.00; Mrs. Elizabeth Rorer, Key West, Fla., 5.00; Morris Rorer, Key West, Fla., 5.00; Cornelia Nicholson, Chicago, Ill., 5.00; Miss Mattie Price, Hartford, Conn., 5.00; George Price, Hartford, Conn., 5.00; Mrs. M. M. Gregory, Detroit, Mich., 5.00; Noscombe Boscombe, Summit, N. J., 5.00; Rachel Griffin, Bedford, Ohio, 5.00; Stachel Griffin, Bedford, Ohio, 5.00; Alfred M. Gregory, Detroit, Mich., 5.00; Winnie Chandler, Bedford, Ohio, 5.00; Hardie Chandler, Bedford, Ohio, 5.00; N. H. Oakley, Oklahoma, Okla., 5.00; Thomas M. Moran, New York City, 5.00; Thomas G. Hooper, Rochester County, Md., 5.00; Anonymous, Brooklyn, N. Y., 5.00; Frederick Myers, Pinar del Rio, Cuba, 5.00; Frank Williams, Newark, N. J., 5.00; James H. Buckland, Camaguey, Cuba, 5.00; Mrs. A. G. Shelton, Jersey City, N. J., 5.00; Theophilus Jacobs, Cuylerville, N. Y., 5.00; Andronicus Jacobs, Cuylerville, N. Y., 5.00; Boyd Harris, Newark, N. J., 5.00; Thomas Barrett, New York City, 5.00; Obadiah Natta and wife, New York City, 5.00; Samuel Phillips, La Ceiba, Spanish Honduras, 5.00; Chas. L. E. Johnson, New York City, 5.00; Isaac Williams, New Orleans, La., 5.00; Wesley Griffin, New Orleans, La., 5.00; Miss Annie Norman, New Orleans, La., 5.00; Louis Clarke, New Orleans, La., 5.00; Mrs. Mamie Reason, New Orleans, La., 5.00; P. S. Waterhouse, New Orleans, La., 5.00; Rachel Jefferson, Atlantic City, N. J., 5.00; Rosa Drew, Atlantic City, N. J., 5.00; Isabella H. Jones, Atlantic City, N. J., 5.00; L. Gilliam, Atlantic City, N. J., 5.00; Thomas A. Bode, Miami, Fla., 5.00; Samuel Darlington, Nova Scotia, Canada, 5.00; Marcus Lucas, Nova Scotia, Canada, 5.00; Fitz H. Jones, Nova Scotia, Canada, 5.00; Mrs. Ruth J. Paris, Nova Scotia, Canada, 5.00; Miss Ellen J. Paris, Nova Scotia, Canada, 5.00; Seltzer Alder, Nova Scotia, Canada, 5.00; Ivan C. Rolle, Miami, Fla., 5.00; W. H. E. Libby, Nova Scotia, Canada, 5.00.

After reading the above resolution which has been recorded by the Hon. Speaker in Convention and carried without a dissenting vote, I feel that we are well represented and not a stone was left unturned.

I have read with much regret of the resignation of the Chaplain-General, Dr. McGuire, as a bishop in the Church of God, and I am confident that he would not be able to devote all his time to the service of the association.

I have also noticed in the issue of your paper of the 25th inst. where another protest had been tendered against the consecration of Dr. McGuire as a bishop in the Church of God.

They were boarding house keepers, who, united by race with the men upon whom the bare feet fell, had spent upon their fellow countrymen all their possessions, and were now reduced to an equal level of pauperism.

Dear Sir: Your call to all loyal members of the African race to send something for the propagation of the great work of freeing Africa has reached me out here in the West, and like a loyal follower I am enclosing \$25 to be used in furthering the noble cause.



A copy of the records of all Divisions, Branches, Chapters and members of the Universal Negro Improvement Association has been stolen from the Secretary-General's office by some one who was employed by the organization, either as an officer, an employee or an agent.

NOTICE

To All Divisions and Members of the Universal Negro Improvement Association

Dear Sir: Please find enclosed in draft \$5 for the African Redemption Fund. I would not in the least feel that I had not responded to the call.

STARVING SOMALI SEAMEN Colonial Office Pays No Head—The Color Bar—Compatriots Ruined in Vain

Scattered in the lodging houses, workhouses, hospitals and prisons of our great ports are hundreds of starving Somalis. They wait in vain for the white man's help.

They were boarding house keepers, who, united by race with the men upon whom the bare feet fell, had spent upon their fellow countrymen all their possessions, and were now reduced to an equal level of pauperism.

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THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

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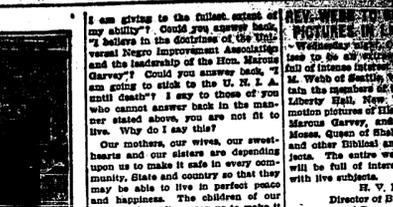
Dear Sir: I am one of the four hundred million Negroes of the world and a man at the age of 74, and I hope to see the day when I can sail back to my motherland, Africa, with the rest.

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Fat Folks Get Thin Reliable Home Reduction System

Mr. Halley Jordan, of San Diego, Cal. is a staunch supporter of the Cause. He has just contributed to the African Redemption Fund.

WANTED FOR COLORED MOTION PICTURES

THE UNIVERSAL STEAM LAUNDRY 42 West 142nd Street NEW YORK CITY

LADIES' SWEATER BARGAIN \$2.49 NOW

UNIVERSAL STEAM LAUNDRY OUR MOTTO—"EFFICIENCY AND SERVICE"

DR. WILLMARTH Most Successful Specialist in the Treatment of Obsolete and Chronic Diseases

Advertisement for a book or publication.

Advertisement for 'Fat Folks Get Thin'.

Advertisement for 'Wanted for Colored Motion Pictures'.

Advertisement for 'The Universal Steam Laundry'.

Advertisement for 'Ladies' Sweater Bargain'.

Advertisement for 'Universal Steam Laundry'.

Advertisement for 'Dr. Willmarth'.

Advertisement for 'Dr. Willmarth'.

THE WORLD SUFFERS FROM SHORTAGE OF BIG MINDS

Eugenius Says Native Stocks of Three Generations Produce Better Males

Descendants of native American stock of the three generations or more classified by anthropologists as Old Americans, are developing into a type with recognizable characteristics...

The male of the Old American species is a somewhat more rugged and more muscular than the female, according to Dr. Hrdlicka, who is connected with the United States National Museum of Washington...

The Old Americans are found to be as a class the tallest of all the larger groups of whites now existing. They are taller than the average of the other races...

Practicing Jews and teeth are practically non-existent. The features of the men are good, he said, but in women there is a tendency to fatness of the cheeks...

On the whole, said Dr. Hrdlicka, the stock, while still far from producing a uniform type, shows plainly the beginning of a new type...

These are the effects which the constant inbreeding is producing on all inhabitants. The characteristics are stamped by the country on all classes of Old Americans, regardless of the race from which they originally descended...

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WITH THE CONTRIBUTING EDITOR HUBERT H. HARRISON

THE THEORY AND PRACTICE OF INTERNATIONAL RELATIONS AMONG NEGRO-AMERICANS

The Theory This is a big bit of a world which we find ourselves in. It is a world of nations, of races, of peoples, of nations, of races, of peoples...

Let the American reader of color try to answer without consulting a book the following ten questions, all pertaining to the big and significant occurrences and features of the international world of color, and then read, if he believes in saying...

1. What is the difference between the programs and policies of said English, French, and American states? Which one is supported by the British and why?

2. Where, when, and why did the British Empire rise? Why has it been able to maintain its position in the world?

3. How many republics are there in Africa, Asia, and Europe? What are the names of the most important ones?

4. What is the name of the white race? What is the name of the black race? What is the name of the yellow race?

5. General Gouard had 300,000 Chinese troops in Burma and the British 100,000 in the same territory. Why did the British fight the Chinese?

6. What is the name of the white race? What is the name of the black race? What is the name of the yellow race?

7. If the Moors overtook the Spaniards, would they be able to defeat them in order to free Morocco from Spanish control?

8. What is the name of the white race? What is the name of the black race? What is the name of the yellow race?

9. What is the name of the white race? What is the name of the black race? What is the name of the yellow race?

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27. What is the name of the white race? What is the name of the black race? What is the name of the yellow race?

GOOD-BYE, BLACK BELT (Lines written just before leaving Chicago for Danville, Ill., en route to Los Angeles, Cal.)

Good-bye, Black Belt, my only call to me! And I must say good-bye! But if you call me, I'll return—I'll be back to you again!

Where country air brings back the bloom, And there are simple joys I want to see the African son who led me to God's grace!

Oh, Ethel, come to me, Where Bibles may be read by stars And milk and eggs are free!

Black Belt, you cannot nurse a rose, And poets long for flowers, And this is our dancing ground!

Some place, I long for home—Some place like Danville, Illinois, Where there's a waving tree, Or rustic barn or shack.

ETHEL TREV DUNLAP.

WEAK WOMEN ATTENTION

If you suffer with FEMALE TROUBLE, such as Ovarian Pain, Pain in the lower part of your stomach, Bearing-down Pain, Headache, Backache, Whites, Painful or Irregular Periods, Nervous and run-down feeling, and all kinds of medicine and doctors, and you have been told that a SPECIAL MEDICINE WOULD MAY BE WORTH TRYING, then you should try THE PELVO MEDICINE CO. Memphis, Tenn.

THE PELVO MEDICINE CO. Memphis, Tenn.

ETHEL TREV DUNLAP.

AGENTS PLEASE READ

Please send your orders for papers to reach the office of the Negro World on or before Friday, one week before the date of issue (Saturday). Send money along with your orders, otherwise they will not be sent. State whether money is sent for subscription or for "special order." Write your name plainly. Give street and number, Post Office box or Route. If you want to increase your supply of papers be sure and state it clearly in your letter.

NEGRO WORLD

POETRY FOR THE PEOPLE

THE DISTANT LONG AGO BY GREENLEAF B. JOHNSON

In the treasure house of memory hangs a picture ever bright, One that fits the heart with longing, like a tender, sweet refrain, Smiling "cross the years that fade, Back on the wings of love I fly To dusky, barren noon.

ETHEL TREV DUNLAP.

OPPORTUNITY, JUDGE GARY AND LABOR

(By the Associated Negro Press) "Opportunity" is a fascinating term. It is a word that has been used in many different ways...

The second address of Judge Gary at Syracuse University is an unqualified condemnation of the subject of "Opportunity." I am sure that many of you saw excerpts of it in the public press. I wish that every American might read every line of it. In fact, the beauty of his essay and simple language might well be used in the literary course of the schools.

ETHEL TREV DUNLAP.

THE U. N. I. A. AS VIEWED BY AN ANGLO-SAXON

Mr. Marcus Garvey, Managing Editor The Negro World, 11 West 125th Street, New York City, N. Y.

Mr. Garvey—Good love you. Your position just now is one of the most important in the world. It is a position of honor and of trust. It is a position of responsibility and of duty. It is a position of honor and of trust. It is a position of responsibility and of duty.

ETHEL TREV DUNLAP.

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

TO START BUILDING A NATION FOR THE NEGRO PEOPLES OF THE WORLD

\$2,000,000

READ ABOUT IT AND HELP WITH A LOAN

Factories, Mills, Educational Institutions, Churches, Theatres, Railroads, Docks, and Farms have to be built in Liberia to help the great Negro country

BY THE Universal Negro Improvement Association

ALL NEGROES ARE RELATED BY BLOOD

THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

SECCION ESPAÑOL
Por el Prof. M. A. Figueroa

Pensar Constructivo y Acción Para la Raza—Queremos Estadistas Concienciosos y Directores Determinados—Como Pueblo Debemos Unirnos en Todas Partes—La Raza Quiere un Napoleón, un Wellington, un Garibaldi, un Mirabeau, un Pitt, un Gladstone, un Bismarck

Conciudadanos de la Raza, Salid: La hora de acción y pensar constructivo ha llegado. Hemos laborado en la selva de agitación, peticiones y ruidos sin beneficios por muchas décadas y nada hemos adquirido. Las distintas organizaciones que hemos formado durante los últimos cincuenta años, nada han hecho sino celebrar reuniones, dar y recibir conferencias, y enviar peticiones, todo sin ningún resultado beneficioso. LA ASOCIACION PARA EL ADELANTO DE LA RAZA NEGRA, cansada ya de los métodos del pasado, está determinada a iniciar un programa nuevo; el programa de resultados eficaces.

Algunos preguntan, ¿por qué LA ASOCIACION UNIVERSAL PARA EL ADELANTO DE LA RAZA NEGRA no ha protestado de tal y de cual, y por qué no ha enviado telegramas al Presidente de la nación, protestado del linchamiento? ¿Por qué no ha solicitado conferencias con senadores y representantes, sobre el problema de injusticia para con nuestra raza? ¿Por qué quiere usted que se haga esto, cuando otras organizaciones lo han hecho por espacio de veinte años sin resultado alguno?

Ha llegado el tiempo de que cesemos el "caminar por los tejados" dando a otros oportunidad para que se burlen de nosotros. Pequeños grupos individuales, luchando entre sí, pueden solamente representarse ellos mismos y realizar muy poco, en el interés de una gran raza esparcida por la nación y por el universo entero. Si la situación es tal que afecta a la raza en general, entonces debemos unirnos para adquirir un cambio de condiciones. Es inútil que diez, cien o mil individuos de un grupo de cuatrocientos millones se asocien y digan: "Nosotros solos podemos hacer esto, por consiguiente, conferenciaremos con representantes y senadores, telegraficaremos al Presidente, y por este medio conseguiremos el que cesen las injusticias cometidas para con la raza."

LA ASOCIACION UNIVERSAL PARA EL ADELANTO DE LA RAZA NEGRA tiene un plan más eficaz. Nuestro propósito es el de organizar la raza solidamente; tener Negros en el Norte, en el Sur, en el Este y en el Oeste, no solamente de América, sino del mundo entero con una determinación, la de libertarse y libertar el gran continente de África, el que por derecho nos pertenece. Cuando hagamos una demanda, no seremos ignorados porque nuestra determinación estará protegida por la fuerza financiera, educativa, industrial y física de la raza entera. Esta es nuestra respuesta a aquellos que nos preguntan porque no enviamos peticiones, y celebramos conferencias, y mandamos telegramas al Presidente. No tenemos ni debemos tener tiempo que perder.

Algunos miembros de nuestra raza que se proclaman directores hacen más daño interviniendo y complicando nuestros asuntos, que el bien que pudieran hacer si usaran sentido común en esta cuestión. Tomemos la exposición del Ku Klux Klan por ejemplo. Por años y años el Negro ha sido ultrajado por el Ku Klux Klan. Nadie dijo nada; nadie levantó la voz de protesta lo suficientemente fuerte para que el país exterminara esta amenaza nacional. ¿Y por qué? Simplemente porque el Negro era el perjudicado. El Klan fué organizada para destruir "el dominio imaginario del Negro." Si hubiera sido solamente con ese propósito, nadie hubiera dicho nada sobre el Ku Klux Klan. Pero cuando se trató de atacar Judíos, Católicos y otras razas, fué tiempo para que los grandes diarios y estadistas exhibieran esta gran amenaza, y requirieran del Presidente y del Congreso una inmediata determinación.

Nuestros directores no saben cuando deben y cuando no deben intervenir. Ellos lo complican todo, y algunos lo hacen porque simplemente desean notoriedad; quieren que todo el mundo lea en la prensa el que fulano y sutano visitaron al Presidente, y el que sutano y mengano visitaron en el Congreso y visitaron a ciertos Representantes. Por el beneficio de esta notoriedad la raza entera debe sufrir. Esta es la clase de directores que hemos tenido por espacio de cincuenta años. Nosotros queremos estadistas concienzudos; hombres que no sacrifiquen el bienestar de la raza por su propio capricho, sino que estudien las condiciones de cerca, y se muevan solamente cuando sea para el interés de la raza en general.

LA ASOCIACION UNIVERSAL PARA EL ADELANTO DE LA RAZA NEGRA no se mesclará en el mundo haciendo popular. Su tiempo está dedicado a la acción eficaz a la raza entera. Queremos, por consiguiente, una organización fuerte; queremos que todos los miembros de la raza en los Estados Unidos, y los millones de Negros en el mundo sean miembros de dicha asociación. Queremos una organización que sea fuerte, y por medio de ella, podamos conseguir el reconocimiento del mundo entero. Queremos una organización que sea fuerte, y por medio de ella, podamos conseguir el reconocimiento del mundo entero. Queremos una organización que sea fuerte, y por medio de ella, podamos conseguir el reconocimiento del mundo entero.

y nacionalidad. Debemos recordar que estamos oprimidos por nuestro escaso desarrollo económico y político. No se nos darán nuestros derechos ni seremos respetados, hasta que generalmente no mejoremos nuestro estado actual. Tenemos que constituirnos en comunidades de hombres y mujeres progresistas, y realizar las grandes ideas de impero.

¿Por qué no puede la raza dar al mundo, particularmente en estos tiempos, estadistas del tipo de Napoleón, Duque de Wellington, Garibaldi, Mirabeau, Pitt, Gladstone, Bismarck y Washington? Cada raza y cada nación presenta de vez en cuando un estadista que viene luego a ser el salvador de dicha raza ó nación. ¿Cuánto tiempo hemos de esperar por tales estadistas? ¿Cuánto tiempo hemos de esperar por tales directores? ¿No hemos sido beneficiados por las lecciones de la civilización? ¿No hemos experimentado los grandes ejemplos de la historia? Entonces, ¿por qué esperar por otra década más? ¿Por qué esperar por otro siglo para hacer lo que podemos hacer ahora? Despertad, miembros de nuestra raza y tengamos nuestro Napoleón, nuestro Washington, nuestro Bismarck, nuestro Garibaldi. Podemos tener estos hombres ahora, si sepultáramos nuestro individualismo; si nos olvidáramos de nuestra insularidad; si dijéramos: "Ha llegado la hora de unírnos y constituirnos en un solo cuerpo."

Los grandes talentos nunca mueren; viven por siempre. Aún hoy cantamos los himnos de los inmortales; hombres que han pasado de este estado humano de acción veinte, diez, cinco siglos ha, sus recuerdos están hoy tan frescos como si hubiesen pasado ayer. ¿Por qué? Por sus grandes hechos, no solo para su propio beneficio, sino para el de su raza, para el de su nación. LA ASOCIACION UNIVERSAL PARA EL ADELANTO DE LA RAZA NEGRA, a la cual todos y cada uno debemos pertenecer, está determinada a ayudarnos en el camino de nuestro destino; una nueva historia ha de escribirse y en esa historia hemos de ver transcritos los hechos y exploraciones de nuestros estadistas, de nuestros servidores y de nuestros filósofos, por medio de cuya luz y dirección, marcharemos hacia el camino de libertad y de paz eterna.

Algunos Datos Biograficos de Nuestro Honorable Presidente

Por MAURICE DEKOBRA

EL MOISES DE LA RAZA NEGRA MR. MARCUS GARVEY.

Mientras saboreábamos supuestamente excelentes cocktails más deliciosos aún a causa de la prohibición, uno de mis amigos neoyorkinos me dijo: "¿Quiérete usted esta tarde a la ciudad negra? Acabo de saber que cinco mil caballeros de color se reunirán en el Liberty Hall, para celebrar un mitin monstro en honor de Marcus Garvey. Será muy interesante."

—Marius Garvey, dije. ¿Quién es ese ilustre desconocido? —Cállese usted, desgraciado! No voy jamás hablar en Europa del Moisés de la raza negra, del profeta de la raza oprimida, del presidente de la Liga de las Comunidades africanas y de la Asociación para el mejoramiento de la raza negra, de su Excelencia Marcus Garvey, primer Magistrado de la futura República negra del África, director del Negro World (El Mundo Negro), el más poderoso periódico negro del mundo?

Y como yo diese señales de la más viva curiosidad, mi amigo tuvo a bien iniciarme. Y así supe que un nuevo Booker Washington había nacido entre los negros, un hombre extraordinario que en su fuerte personalidad sintetiza el deseo de emancipación de sus hermanos y que nutre su espíritu fértil con los más vastos y grandiosos designios. Marcus Garvey nació en Jamaica. Tipógrafo en un principio, establecióse en Londres y allí frecuentó a Mohamed Elifendi, el defensor de la independencia egipcia; viajó luego por Alemania, Francia y Oriente y se consagró de preferencia al estudio de la etnografía. En 1912 fue a Nueva York, donde confió sus proyectos colosales a un negro notable quien lo disuadió de entregarse por más tiempo a una propaganda inútil; mas no por eso se desanimó Garvey sino que modificó su programa y preparábase a recomenzar su apostolado cuando estalló la guerra europea. La parte que los negros tomaron en el gran conflicto lo incitó a pensar que los negros desmovilizados volverían a sus hogares con nuevas y más claras ideas sobre el derecho de los pueblos a escoger su destino. Pero aleccionado por su primera experiencia, Garvey resolvió estudiar de más cerca el estado y la condición de los negros americanos antes de predicar en público su nuevo evangelio. Se daba cuenta de que estaba en Nueva York, en el barrio negro más próspero del mundo y recordaba las revelaciones del Ministro del Interior americano, quien en 1917 declaró:

"Ninguna raza se adapta mejor a los blancos como la negra, la cual cuenta con más de diez millones de representantes en los Estados Unidos. Desde que se emanciparon, hace cincuenta años, el número de analfabetos ha descendido del 90 al 30%. Actualmente un millón de negros son propietarios de tierras y 250,000 propietarios de más de veinte millones de acres cultivados. En el Sur hay 50,000 negros que ejercen las profesiones más variadas, tales como las de notario, médico, banquero, etc. Se cuentan 5,000 escuelas y colegios negros frecuentados por un millón ochocientos mil negritos y 45,000 templos donde oran cuatro millones y medio de negros. Finalmente, durante la guerra los negros compraron bonos de la defensa nacional por valor de doscientos cincuenta millones de dólares."

Naturalmente las ideas de Garvey suscitaron desde el principio la más viva oposición entre los conductores del mundo negro americano. Sus principales adversarios fueron y son todavía el doctor Moton, director del Instituto negro de Tuskegee, y los miembros del clero negro. Mas a pesar de esa viva oposición, Marcus Garvey preparó su campaña. Comprendió que para imponerse al espíritu de sus congeneres le importaba ante todo hacerse conocer, e intrigió en ese sentido. Comenzó por convertir a una docena de negros influyentes; fundó el Negro World, órgano de defensa de los intereses de la raza negra, que ahora alcanza un tiro de más de 50,000 ejemplares; esforzóse por probar a sus hermanos que representaban en el mundo una población de 400 millones y que tenían tanto derecho a su independencia como los blancos o los amarillos; fundó también la compañía de navegación Black Star (la Estrella Negra), que presta sus servicios entre los principales puertos negros de la América, África y las Indias Occidentales; en suma, desafió abiertamente a los demás conductores negros declarando públicamente que ellos representaban los tiempos nefandos de la esclavitud, en que "el negro lamía aún las botas del blanco."

Marcus Garvey es un poderoso visionario, como todos los apóstoles, y su versión de los acontecimientos históricos no carece de sabor, como veréis... Según él, los egipcios, los griegos y los fenicios tomaron su civilización de los negros. "Hoy está probado, dice, que Jesucristo era negro... Desde la guerra de Secesión, los negros han sido educados en la creencia de que debían ser siempre inferiores a los blancos y eso no es así."

El clero negro fue el que ofreció la más viva resistencia a las ideas de Garvey y se comprende, dadas las ideas del profeta sobre el cristianismo. Según él, la religión de los hombres blancos no conviene a los negros, porque se necesita ser muy bestia para creer en un dios blanco, en un mesías blanco y en un paraíso blanco con ángeles y arcángeles blancos... La tesis de Garvey consiste en ofrecer a los de su raza una religión negra, un credo modelado a su imagen, es decir, un dios negro.

Con todo, Garvey continuó su apostolado impertérrito. Las autoridades federales lo vigilaron de cerca, inquietas con sus teorías; mas las persecuciones anonadadas de que fué objeto no hicieron menor presarte una aureola de mártir que le ganó muchos prosélitos. Fue cuando logró lanzar la Black Star Line, con capital de diez millones de dólares enteramente suscritos por negros. Un día, cierto fatídico invasión frenético su oficina e hizo fuego sobre él. Aunque seriamente herido, el profeta apareció aquella tarde ante los autores de un mitin político y fue clamado como un semidiós. Ya estaba santificado su programa con su propia sangre y no se necesitaba más para que triunfara.

Dábame mi amigo todos estos detalles a tiempo que nos dirigíamos a la calle 138, es decir a plena ciudad negra. Mas cuando se habla de la ciudad negra de Nueva York no hay que imaginarse un barrio sórdido donde los negros habitan en chozas de paja. El barrio negro, por el contrario, haría honor a cualquier ciudad europea, con sus altas casas semejantes a las de la sexta Avenida y sus amplias calles surcadas por autos y tranvías. Lo único que diferencia este distrito de los demás, es que en él no se encuentran sino negros. Y hay entre ellos millonarios que poseen autos de lujo, que se visten a la última moda y viven en palacios provistos de una numerosa servidumbre.

—He ahí el Liberty Hall, me dice mi amigo haciendo parar el auto ante un gran edificio guardado por agentes de policías negros. Entramos. Mi amigo cambia algunas palabras con uno de los organizadores del mitin, el cual muy cortemente nos presenta a Marcus Garvey que presidia, inoponente, sobre el estrado. Díome las gracias por haber venido desde Europa a seguir sus esfuerzos y nos hizo entrar a su derecha, sobre el estrado. De pronto, levantóse el Presidente para conceder la palabra a "Su Excelencia Marcus Garvey, presidente provisorio del Imperio Negro en África..." Todo el mundo se pone de pie y estalla una estridente aclamación. Garvey es un hombre gordo, de

cráneo puntiagudo, cabellos crecidos, labios enormes y mirada extraordinariamente viva y penetrante. Habla un inglés muy académico y oyéndole me ha convencido de que no ignora cuerda alguna de la retórica. En realidad es un gran orador que sabe, con arte consumado, ganar el corazón de sus oyentes. He anotado algunos pasajes de su improvisación, por los cuales es posible prever el papel que apostol semejante puede desempeñar en un porvenir próximo:

"Somos 400 millones de oprimidos que pedimos nuestra libertad, dice en el exordio... Pues bien, amigos míos, si nuestros hermanos blancos nos aman, nosotros los amaremos; mas si nos odian, también los odiamos. Y hay de ellos si se nos enfrentan, porque ya hemos aprendido a guerrear. Decidme, ¿quién ganó en suma la guerra? Pues la sangre de los negros en los campos de batalla de los blancos. Clemenceau y Lloyd George se hubieran visto bastante apurados para terminarla de no contar con nosotros. Cuando Garvey terminó su discurso, precisóme en términos entusiastas su deseo de fundar en Etiopía su futuro imperio en donde los negros de las cinco partes del mundo irían a levantar el Dorado de sus sueños... No tenemos necesidad de la ayuda de nadie, me dijo. Contamos, entre nosotros, con los técnicos requeridos para echar los cimientos del imperio negro; tenemos ingenieros; sabios, médicos; tenemos también los medios financieros; he fundado ya la compañía de navegación que formará el lazo de unión entre nuestra patria y las demás naciones blancas o amarillas; he convertido a mis ideas a millones de mis hermanos; mi programa prosigue su camino y cada día mi estandarte flamea más alto... Prometí a todos comunicar sus aspiraciones a mis hermanos de Francia y le di las gracias al profeta por haber consentido en admitirme, aquella tarde, entre los suyos."

Podemos decir que la colonia portorriqueña en New York no tiene representación legal, jurídica de carácter social colectivo. Tal parece que los portorriqueños vamos obedeciendo a las leyes de la desintegración étnica e idiosincrática que disemina y esparce las partículas de pueblos y humanidades por todas partes del mundo, sin que le que el momento posible, que de acuerdo con otras leyes más sabias, el organismo social vuelva a unirse obedeciendo al conformismo biológico que rige como salvaguardia atávica y conservativa la especie humana desde los tiempos prehistóricos.

Tal es la verdad. Somos una colonia diseminada, esparcida, ignorada y olvidada. Vivimos del momento, de la impresión del minuto. No se hace patria. No se crea una personalidad. No se le da carácter a nuestros movimientos como colectividad reconocida y respetada por todos los organismos sociales que se agitan en esta gran urbe, porque no hemos querido asistir a ese gran movimiento de hermandad y fraternidad ibero-americana que hoy más que nunca tiende a consolidar los lazos espirituales y morales del continente hispanoamericano. Hoy se levanta con fines altamente elevados y altruistas "El Club de Caborrojeños." No portorriqueño.

EL ESPIRITU DE ORGANIZACION MANIFESTACIONES DEL SR. LEON DE NIEVA A LOS PUERTORRIQUEÑOS RESIDENTES EN ESTA CIUDAD

Podrán ser socios de este club, según la Sec. III del Art. I del reglamento de dicho cuerpo: "todo caborrojeño residente en New York o ciudades limítrofes." "El Club de Caborrojeños" tiende a estrechar los lazos de fraternidad entre sus miembros, prestarle ayuda financiera en caso de enfermedad, accidente o muerte, y proporcionarles medios para su desarrollo intelectual y físico, según reza la Sec. II del Art. I. Estos fines tan elevados, de una nobleza de viejo abolengo, queriendo conservar la inmaculada santidad de una comunidad, se desvanecen dentro de un horizonte limitado, estrecho.

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Entonces no habrá "Club de Caborrojeños", y el de "Portorriqueños." Sois caborrojeños o portorriqueños? Hablad. Lo espero, hermanos. "El Club Caborrojeño" pueda borrar los límites fronterizos que ha trazado en sus estatutos y proclamar el ideal patrio como campo de acción y la humanidad como ideal cristiano, formando "El Club Portorriqueño" que tan necesario es en estos tiempos en que podemos apropiarnos el "wandering Jews" aplicando a los Judíos, y entonces llamarnos "wandering Porto Ricans."

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Yo espero que aquellos elementos conscientes, intelectuales, secundan este movimiento en la fundación de un cuerpo docente donde el portorriqueño no sienta las nostalgias y añoranzas del terruño. Que se haga patria. Pero patria verdad! Entonces no habrá "Club de Caborrojeños", y el de "Portorriqueños." Sois caborrojeños o portorriqueños? Hablad. Lo espero, hermanos. "El Club Caborrojeño" pueda borrar los límites fronterizos que ha trazado en sus estatutos y proclamar el ideal patrio como campo de acción y la humanidad como ideal cristiano, formando "El Club Portorriqueño" que tan necesario es en estos tiempos en que podemos apropiarnos el "wandering Jews" aplicando a los Judíos, y entonces llamarnos "wandering Porto Ricans."

ganó muchos prosélitos. Fue cuando logró lanzar la Black Star Line, con capital de diez millones de dólares enteramente suscritos por negros. Un día, cierto fatídico invasión frenético su oficina e hizo fuego sobre él. Aunque seriamente herido, el profeta apareció aquella tarde ante los autores de un mitin político y fue clamado como un semidiós. Ya estaba santificado su programa con su propia sangre y no se necesitaba más para que triunfara.

Dábame mi amigo todos estos detalles a tiempo que nos dirigíamos a la calle 138, es decir a plena ciudad negra. Mas cuando se habla de la ciudad negra de Nueva York no hay que imaginarse un barrio sórdido donde los negros habitan en chozas de paja. El barrio negro, por el contrario, haría honor a cualquier ciudad europea, con sus altas casas semejantes a las de la sexta Avenida y sus amplias calles surcadas por autos y tranvías. Lo único que diferencia este distrito de los demás, es que en él no se encuentran sino negros. Y hay entre ellos millonarios que poseen autos de lujo, que se visten a la última moda y viven en palacios provistos de una numerosa servidumbre.

—He ahí el Liberty Hall, me dice mi amigo haciendo parar el auto ante un gran edificio guardado por agentes de policías negros. Entramos. Mi amigo cambia algunas palabras con uno de los organizadores del mitin, el cual muy cortemente nos presenta a Marcus Garvey que presidia, inoponente, sobre el estrado. Díome las gracias por haber venido desde Europa a seguir sus esfuerzos y nos hizo entrar a su derecha, sobre el estrado. De pronto, levantóse el Presidente para conceder la palabra a "Su Excelencia Marcus Garvey, presidente provisorio del Imperio Negro en África..." Todo el mundo se pone de pie y estalla una estridente aclamación. Garvey es un hombre gordo, de

cráneo puntiagudo, cabellos crecidos, labios enormes y mirada extraordinariamente viva y penetrante. Habla un inglés muy académico y oyéndole me ha convencido de que no ignora cuerda alguna de la retórica. En realidad es un gran orador que sabe, con arte consumado, ganar el corazón de sus oyentes. He anotado algunos pasajes de su improvisación, por los cuales es posible prever el papel que apostol semejante puede desempeñar en un porvenir próximo:

"Somos 400 millones de oprimidos que pedimos nuestra libertad, dice en el exordio... Pues bien, amigos míos, si nuestros hermanos blancos nos aman, nosotros los amaremos; mas si nos odian, también los odiamos. Y hay de ellos si se nos enfrentan, porque ya hemos aprendido a guerrear. Decidme, ¿quién ganó en suma la guerra? Pues la sangre de los negros en los campos de batalla de los blancos. Clemenceau y Lloyd George se hubieran visto bastante apurados para terminarla de no contar con nosotros. Cuando Garvey terminó su discurso, precisóme en términos entusiastas su deseo de fundar en Etiopía su futuro imperio en donde los negros de las cinco partes del mundo irían a levantar el Dorado de sus sueños... No tenemos necesidad de la ayuda de nadie, me dijo. Contamos, entre nosotros, con los técnicos requeridos para echar los cimientos del imperio negro; tenemos ingenieros; sabios, médicos; tenemos también los medios financieros; he fundado ya la compañía de navegación que formará el lazo de unión entre nuestra patria y las demás naciones blancas o amarillas; he convertido a mis ideas a millones de mis hermanos; mi programa prosigue su camino y cada día mi estandarte flamea más alto... Prometí a todos comunicar sus aspiraciones a mis hermanos de Francia y le di las gracias al profeta por haber consentido en admitirme, aquella tarde, entre los suyos."

Podemos decir que la colonia portorriqueña en New York no tiene representación legal, jurídica de carácter social colectivo. Tal parece que los portorriqueños vamos obedeciendo a las leyes de la desintegración étnica e idiosincrática que disemina y esparce las partículas de pueblos y humanidades por todas partes del mundo, sin que le que el momento posible, que de acuerdo con otras leyes más sabias, el organismo social vuelva a unirse obedeciendo al conformismo biológico que rige como salvaguardia atávica y conservativa la especie humana desde los tiempos prehistóricos.

Tal es la verdad. Somos una colonia diseminada, esparcida, ignorada y olvidada. Vivimos del momento, de la impresión del minuto. No se hace patria. No se crea una personalidad. No se le da carácter a nuestros movimientos como colectividad reconocida y respetada por todos los organismos sociales que se agitan en esta gran urbe, porque no hemos querido asistir a ese gran movimiento de hermandad y fraternidad ibero-americana que hoy más que nunca tiende a consolidar los lazos espirituales y morales del continente hispanoamericano. Hoy se levanta con fines altamente elevados y altruistas "El Club de Caborrojeños." No portorriqueño.

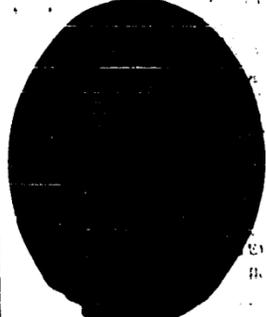
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ONE WAY TO COOK A HAM
Cut ham lengthwise in slices, 1/2 in. to the bone; stuff with toasted bread crumbs; mix with 1/2 lb. fat, salt, majoram, thyme, parsley, onion or onion tops, horseradish, mustard, sugar, celery seeds; stuff, bind with cords; bake one hour. Eat with some invited friend. My address is 250 West 128th street, N. Y. C.
The pig after wallowing in the mire usually seeks some clean person to rub against.

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