

The Indispensable Weekly

The Voice of the Awakened Negro

# THE Negro World



A Newspaper Devoted Solely to the Interests of the Negro Race

Reaching the Mass of Negroes

The Best Advertising Medium

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## FOUR HUNDRED MILLION NEGROES ORGANIZING FOR WORLD POWER

FELLOW MEN OF THE NEGRO RACE, Greeting:

I have decided to write to you today on the purpose of our organization work, and I hope each and every one of you will realize that the time for race adjustment is now, and can only be brought about by the united co-operation of each and every member of the race.

For hundreds of years we have struggled apart, fighting our individual battles, championing our individual causes, and gaining no result therefrom, except that of defeat. We are now living in a co-operative age when individuals, races and nations co-operate for a common cause. If we look at the affairs of things today we will find that a desperate effort is being made to organize the three hundred and thirty odd millions of Indians into one great racial national group, as also the four million Irish and the twelve million Jews. We will find nations endeavoring to make treaties and alliances with each other for economic as well as political advantages, so that the time is really opportune for the Universal Negro Improvement Association to make a determined effort in organizing the four hundred million Negroes in the world for the common good.

In organization there is strength. The forces that have contributed to world changes were backed up by organized efforts, and not by individual action.

### Selfishness

Caring not in what direction you turn your thought, you will find that organization has been the motive power behind human achievements, so that the Universal Negro Improvement Association feels that it is the duty of every Negro to at this time organize himself into this greatest Negro movement. We have been lagging behind in human progress for several centuries, until the world has become so highly developed as to make it impossible for us to find an economic place, or a political settlement. If we allow the world to continue in its aggressive attitude of racial and national organization without our forming a part of the great change, it will mean that in another century the entire race of four hundred millions will be blotted out, in that the other races are making absolutely no effort to tolerate the Negro in the future as has been done in the past. Human society has been so regulated that we find each and every group of the great human family seeking an existence to the exclusion and disadvantage of the other. Whether we be Germans, English, French, Italians, Spaniards, Russians, or Americans, Indians, Egyptians or Jews, we find that each and every unit is striking out on singular lines as far as the race's interest is concerned. The German no longer thinks of the Frenchman, neither the Frenchman thinks of the Englishman in terms of racial self-preservation, so that it is advisable that four hundred million Negroes start now to think that their interest is natural to them and should be sought after irrespective of any other human claim or tie.

### The Cardinal Laws

We are asking that each and every member of the Universal Negro Improvement Association at this time make up his and her mind to join one hundred additional members in the organization between now and the 1st of August of the present year, and we are also asking that every Negro who reads this message will go out as a worker for this great cause and boost it in the highways and byways, and ask every Negro you come in contact with to be a member of this great organization. The program must be put over, that of emancipating the race everywhere industrially, commercially, socially, religiously, educationally and politically, and above all freeing our Motherland Africa from the grip of the alien tyrant. This work must be done, it must not be put off for another decade or for another century. It must be started now, and, if possible, be accomplished in another few years. All that is necessary is that each and every Negro make up his and her mind to pull together, to stick together, and if needs be to die together. We have had our individual, selfish, divided interests in the past, but the time has come for collective interest. If we must die, then let us not die singly, but let us die as four hundred million people, all standing firm in demand of the great principles that have

### THE FREEDOM OF AFRICA AND EMANCI-PATION OF RACE EVERYWHERE DESIRED

### PREPARING FOR GREATEST RACE CONVENTION

### GREAT NEGRO MOVEMENT GROWING BY LEAPS AND BOUNDS

governed humanity ever since God said "Let there be light," the principles of Liberty, of Freedom, of Democracy, of Justice and Equity. We demand these things for four hundred million Negroes of the world, even as they have been extended to other races of mankind. For these principles men have fought, for these principles men have died, and for them four hundred million Negroes are prepared to shed the last drop of their blood.

### A Conglomeration of Intellectuals

We shall look forward to our forthcoming convention with great hope, because to us will come thousands of men from all parts of the world, from the forty-eight States of the American Union, from South and Central America, from the West Indies, Europe, Asia, Australia and from Africa, breathing the spirit of liberty; yes, they shall come with a determination to win liberty or to die.

What are we? We are men created in the image of our God, men with a purpose, men with a will. If we will to do, we shall do, or we shall die in the attempt of doing. Let this creative will of ours be our guide through life, the will to accomplish great things, the will never to go down in defeat, the will never to beg of the other fellow what we can do for ourselves. And what can we not do for ourselves? There is nothing within the reach of man that man cannot do for himself. So long as man does not transgress the powers of God, so long as man does not attempt to interfere with God's divine laws, man in himself becomes that sovereign lord, that creature who shapes his own destiny, who lays out his own course.

All members of the Universal Negro Improvement Association have made up in their minds that they, between 1922-1923, are going to do all in their power in arousing the sleeping consciousness of the world to the fact that Negroes are men, that Negroes have feelings, that Negroes have souls, that Negroes are as much entitled to the benefits of God's creation as any other human being.

### Africa's Freedom

Dear members, it is your duty wheresoever you are at this time to work harder than you ever did before. Let your convention of 1922 be a ringing success, let it go down the ages that in 1922 you rang the changes throughout the world, until the whole universe re-echoed your demands and yielded up your rights. Yes, if it takes the manhood in us to get our rights, then we shall win them; if it takes our intelligence, then we shall win them; if it takes our blood, then we shall surely win them, because we are determined to do or die. It is no use putting off; it must come sooner or later. What must come? The freedom of Africa and the emancipation of the Negro everywhere. Do you think four hundred million Negroes can tolerate for eternity the abuses of the world, being kicked about, being spat upon, being spurned, being treated as dogs? For you to have such a belief, to encourage such an opinion, is to make one think that you are crazy. No other race in all history has withstood persecutions and sufferings for so long as the Negro. We have done it because we are patient, we are charitable, we are sympathetic, we are meek. But, ah! in our meekness, in our patience, in our charity, in our sympathy, there is a method, and do not forget that, even in the humility and inoffensiveness of the worm, there is a method, and the worm may turn one day. Negroes have died here, there and everywhere, for everybody else within the last five hundred years. Negroes have built up the great British Empire, Negroes have built up French Imperialism, Negroes have fought for the stabilization of Italy, they have fought for

the aggrandizement of Germany, they have fought to build up nations and empires everywhere for others. Negroes are prepared now to fight, if needs be, to build up an African Empire of their own. Empires have risen and Empires have fallen. Assyria, Babylon, Carthage, Greece, Rome, Spain have fallen, and others have been resurrected on their ruins. History repeats itself. So do we expect others will fall, and out of the wreck and ruin will rise a mighty African Empire upon which the sun will never set, an Empire founded on the principles of Justice, Equity, Mercy, Love and Truth—human brotherhood. Yes, an Empire that will teach in truth the Fatherhood of God and the Brotherhood of Man.

### Concerted Effort

Negroes, let us work toward this end, let us teach savage, insane man of today the true principles of life; yes, because man has become a savage, man has become a brute; when man seeks to rob, to exploit, to even kill his brother so as to take away from him that which God has given to all in common, you will realize without a question, without any doubt, that man has become crazy, man is mad, man is a savage, man is a cannibal at his best, in this twentieth century.

The civilization of today is bankrupt. It is no good, it is but a reign of cannibalism, a reign of savagery. Can it last? If it lasts for another century, then there will be no more world, and four hundred million Negroes cannot allow man to ruin his brother without making an effort to save him.

Members of the Universal Negro Improvement Association, let us work together. Men may jeer you, men may criticize you, men may advise you against doing what you have decided to do in your own interest, but remember that man has always been a doubtful creature. Man doubted even the Son of God when He came and lived among us with the hope of redeeming us from our sins. When He preached to us the new life, what did we do? Man persecuted Him, man crucified Him. So we will not expect anything different today; let them persecute you, let them say all manner of things against you. Be assured that your cause is righteous, that your cause is just. Accept the great God as your leader, accept the Lord Jesus Christ as your standard-bearer, and with firm faith in Heaven's great blessing, go forward and conquer for the right. Bleeding Africa needs our help, suffering humanity of our race is crying out to us; it is for us to do our duty.

Every branch of the Universal Negro Improvement Association is hereby asked to make every effort possible to get in good financial standing with the Parent Body, so that our organization can stand for something solid, something worth while. We need the financial help of every division of the association, so that every Executive Officer, every Secretary, President and Treasurer are asked to see that their monthly reports are sent regularly to the Secretary-General's Office at headquarters, to enable us to carry out the big program that now confronts us. Every member of the association is asked to see that their officers send in the regular monthly reports, and it is the duty of each and everyone to do his and her bit for the African Redemption Fund and the Convention Fund now being raised for the carrying out of our program for 1922. Let us all co-operate and do our duty by this greatest of all movements. Send in your help immediately to the Universal Negro Improvement Association, 56 West 135th Street, New York City, U. S. A.

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, May 1, 1922.

P. S.—My article of last week, entitled "MAN—AS WE KNOW HIM," is reprinted with corrections in another part of this paper. It is because the printers mis-spelled, misplaced and omitted several words in the original copy that was submitted to them from which the article was reproduced. The mistakes were so many that I will not here enumerate them, but would ask that the article be re-read from the publication of this week.  
M. G.

\* P. S.—Again I have to remind all Divisional Officers to send in their monthly their divisional reports so that each Division of the association be registered in good standing for the convention of the present year. Names of all Divisions will be read at the convention, and we want to have every Division in good standing.











# MAN—AS WE KNOW HIM HAVE WE TEN REAL MEN IN THE NEGRO RACE?

IT IS NOT EVERYBODY WHO MOVES AROUND THAT IS A REAL MAN

MEN OF CHARACTER, MEN OF COURAGE, MEN OF CONFIDENCE, MEN WHO KNOW THEMSELVES WANTED

FELLOW MEN OF THE NEGRO RACE, Greeting:  
I have chosen to write to you today on the subject "Man," because I believe it necessary to bring home to the four hundred million members of our race the truer consciousness of self which cannot be truly appreciated except by a thorough knowledge of the individual whom God has created in his own image. When I say *Man* I do not mean the animal who moves along dressed up in the latest style of fashion, but I mean the individual whose character, whose consciousness of self is of such as to make him truly a Lord of Creation.

In the 1,500,000,000 human souls in the world I hardly believe that we can find 5,000 *real men*; that is to say, the individuals who know themselves, feel the truer consciousness of self, knowing their possibilities and their limitations.

It is not everybody who moves around that is a *real man*. *Man* is the individual who is able to shape his own character, master his own life, and shape his own destiny. When God breathed into the nostrils of *Man* the breath of life, made him a living soul and bestowed upon him the authority of Lord of Creation. He never intended that that individual should descend to the level of a peon, a serf, or a slave; but that he would be always *man* in the fullest possession of his senses and with the truest knowledge of himself. But how changed has *man* been since the creation! We find him today divided into different classes: the helpless, imbecile class; the dependent, sycophantic class; the slave class, the servant class and the master class. These different classes God never created. He created *Man*, but this individual has retrograded so as to make it impossible for us to find him. It is so difficult to find a *real man*. As far as our race goes I hardly believe that we can find one hundred *real men* who are able to measure up to the higher purpose of the creation. It is because of this lack of *real manhood* in us as a race that we have stagnated for several centuries and now find ourselves at the foot of the great human ladder.

### The Supremacy of Man

The cry of the Universal Negro Improvement Association is for *real men*—men of character, men of courage, men of confidence, men of faith, men who believe that all creation is but the domain of man and that above man there is no authority but God. When the Creator created His masterpiece, *Man*, and placed him in the world as lord of His creation it was meant that *man* should establish sovereignty over the world—that he should subdue all things and use them to his own satisfaction and shape them to his own will. God never intended that *man* should expect Him to do for him that which he should do for himself. After the creation, and after *man* was given possession of the world, the Creator relinquished all authority to His lord except that which was spiritual. All that authority that meant the regulation of human affairs, human society and human happiness was arrogated to man by the Creator, and *man* therefore became master of his own destiny, architect of his own fate. In process of time we find that only a certain type of man has been able to make good in God's creation. We find them building nations, governments and empires, as also great monuments of commerce, industry and education. These men, realizing the power given to them, exerted every bit of it to their own good and to their posterity's. While, on the other hand, four hundred millions of us who claim the common Fatherhood of God and the Brotherhood of Man have fallen back so completely as to make us today the serfs and slaves of those who fully know themselves, and have taken control of the world as given to us all by the Creator.

What the Universal Negro Improvement Association desires to do is to impress upon the four hundred million members of our race that our failings in the past, as well as the present and the future, will be through our failure to know ourselves and to realize the true functions of *man* on this mundane sphere.

### Fleeting Opportunities

For *man* to know himself is for him to feel that for him there is no human master. For him nature is his servant, and whatsoever he wills in nature that shall be his reward. If he wills to be a pigmy, a serf or a slave, that shall be he. If he wills to be a *real man*, in possession of the things common to *man*, then he shall be his own sovereign. When *man* fails to grasp his authority, then he sinks to the level of the lower animals, and whatever a *real man* bids him do, even as if it were of the lower animals, that much shall he do. That is to say, there are some of us men (I mean as far as the human form is concerned) who are, in our relationship to others, not better than the lower animals, because to us if the *real man* says go, we go; if he says come, we come. By this command we perform the functions of life, even as by a similar command the mule, the horse, the cow, the dog perform the will of their masters.

The Negro has for the last five hundred years been in the position of being commanded, even as the lower animals are commanded. Our race has been without a purpose of its own, for all this length of time, and because of that we have developed but a few *real men* who are able to understand the strenuousness of the life in which we live. I am sorry to admit it, but it is true. I hardly believe that we can find ten *real men* in this race of ours. I repeat,

*men of character, men of purpose, men of confidence, men of faith, men who really know themselves.* I have come across so many weaklings who profess to be leaders, and in the test I have found them but the slaves of a nobler class. They perform the will of their masters without question. To me a man has no master but God. *Man* in his authority is a sovereign lord. As for the individual man, so of the individual race: the individual race has no master but God; all men are to them equal; there is no superior. This feeling makes *man* so courageous, so bold as to make it impossible for his brother to intrude upon his rights. How few of us can understand what it takes to make a *man*; the *man* who will never say die; the *man* who will never give up; the *man* who will never depend upon others to do for him what he ought to do for himself; the *man* who will not blame God, who will not blame Nature, who will not blame fate for his condition, but the *man* who will go out and make conditions to suit himself. Oh, how disgusting life becomes when on every hand you hear people who bear your image, who bear your resemblance, telling you that they cannot make it, that fate is against them, and that they cannot get a chance! Ah! it is painful to contemplate, when the *real man* knows that God gave him all the chances necessary when He gave creation, when He gave life. What more can we expect? Everything we see in nature has been given to us by God for our own pleasure, for our own use, for our own happiness, and yet *man* says he cannot make it. How cowardly, how incompetent, how thoughtless, how weak!

And what is the difference between *man*—the one that towers as a giant above the other who, like a pigmy, wallows in the gutter? Because the *giant man*, after discovering himself, utilizes every ounce of his vitality and every particle of his entire being to reach out to the higher things that are within the reach of *man*. That is to say, he hangs his hopes, he pins his confidence as high as human limitations, that limitation that has been set only by God Himself; in the exercise of his will, that inner set character goes out to achieve, to conquer, to subdue all those things that are possible to man. The other fellow—characterless because of himself, inconfident because of himself, hopeless because of himself—determines that it cannot be done, therefore will not try. No will, no mental force, no spiritual power, even though he was created with all these things, will he exert. If four hundred million Negroes can only get to know themselves, to know that in them is a sovereign power, is an authority that is absolute, then in the next twenty-four hours we would have a new race, we would have a new nation, we would have a great empire resurrected not from the will of others to see us rise, but from our own determination to rise, irrespective of what the world thinks. Men and women of the Negro race, can you not get such a determination within you? Can you not realize that God Almighty created you to be *real men* and not pigmies, not serfs, not underlings? Can you not realize God never created a superior man but you? Can you not realize you are the reflection of your own Creator and that you were created in His image, and that when you accept of a superior being you admit that there is a superior God to the one who creates? If you bear the image of your Creator, then God is made manifest in you, and if you accept a superior being, you accept an insult to the God that is within you. God is only pleased with *man* when he measures up to the higher spirituality that is in him, which is no other than God Himself. When *man* reduces himself to become the slave and lackey of his fellow, he drags down the Spiritual Omnipotence of God in him, and God says "there shall be no other gods but Me."

### Fundamental Social Laws!

If we could but understand ourselves the more as others seem to do, we would in a short time find ourselves living in a new world, surrounded with new conditions and enjoying new pleasures.

Let those of us who have the ambition for leadership first study to know how much confidence we have in ourselves, because there can be no leadership where there is no confidence.

Around me I see many petty men who think they know, who think that they are great, when in truth they have not yet discovered themselves. I have seen them smart under the stare of the white men; I have seen them tremble under the verbal attack of the enemy. I have seen them almost willing to hide themselves in retreat because of the physical charge of the oppressor, and yet these fellows call themselves leaders. Whither leadest thou? To me it is but to perdition, to another age of darkness, of slavery, of racial destruction. We, I say, want men of courage, men of character, men of conviction, who are not afraid to stand up at any time, even in the face of death, even confronting the lion in his den, there willing to suffer anything for the rights that are dear to this race of ours.

### A Cabinet of Brains!

I hope the forthcoming convention will give us such *men*—men whom we can safely send out to the four corners of the world and have them defend this race of ours; *men* whom we can count upon as being able to withstand the test of the leaders of the other races of the world.

Among the *men* in the world that I admire are such noble characters as David Lloyd George and Arthur J. Balfour of England; Clemenceau, Briand and Poincaré of France; Ishi and Katon of Japan; Lenin and Trotsky of Russia; Gandhi of India; Griffith, Collins and De Valera of Ireland; Hughes, Harding and Wilson of America. In vain do I look for such characters in the Negro race.

Let us now look forward to our Third International Convention with the hope of finding *real men* who are able to measure up to the expectations of the day.

With the 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 25, 1922.

## FIELD SECRETARY FAIRCLOUGH VISITS FAIRMONT, WEST VIRGINIA DIVISION

Corking Address Delivered by Mr. Williams on "The Fight Is On"—Spirit of Conquest Permeating Black Dixie

By WM. WILKES

The Fairmont division of the U. N. I. A. received a real treat: the past week when Dr. B. B. Fairclough, the field representative, paid his first visit here last week. Arriving here on Tuesday evening, April 4, to set this division in order, he made plans for three meetings, beginning on Sunday, April 9, and continuing on the 10th and 11th.

At 7:30 p. m. Sunday the house was packed, and at 8:15 the meeting was called to order by President R. B. Moore. The singing of the opening song, "From Greenland's Icy Mountains," was followed with prayer by President Rev. Moore in the absence of Chaplain-General Rev. W. H. White. A beautiful and interesting song service was rendered by the Black Cross Nurses, directed by General Secretary William Wilks. The address of welcome was delivered by President R. B. Moore, followed by a song, "Since Jesus Came Into My Heart."

Mr. Williams was then introduced to the audience and spoke briefly. A song, "The Fight Is On," was sung by the choir, after which the speaker of the evening, Dr. B. B. Fairclough, was introduced by the president and was greeted by thunderous applause. The speaker announced his subject as "True Negro Leadership," and held his audience spellbound for one hour. His address was a true word on the Negro leadership—of leaders leading the race astray, of the kind of a man a leader

should be and what he should do. His analysis was received with great applause. Dr. Fairclough told of the so-called race leaders selling out the Negro to the white man and of what should become of such leaders. His speech throughout was punctuated with great applause, and concluded after he had delivered the finest address ever heard in Fairmont.

The collection was then taken, it totaling \$114.16. After a few remarks by the president the meeting was dismissed with a song by the choir and a prayer by Rev. McNeil of the A. M. E. Church.

The meeting for the second night of Dr. Fairclough's speaking was called to order at 8:15 by the president, Rev. R. B. Moore, with the singing of the opening song, "From Greenland's Icy Mountains," and prayer by Rev. R. B. Moore, followed with a song by the choir. The president then made a few short remarks and introduced to the audience Prof. W. E. Gordon. Professor Gordon made fine remarks on the Hon. Marcus Garvey. After his conclusion several songs were rendered by the choir, and President Moore presented to the audience Dr. Fairclough, who was greeted with great applause.

After a few introductory remarks Dr. Fairclough gave as his subject, "What Benefit Will the Negro Derive from Social Equality?" And he was greeted with great applause throughout his speech. After hearing such

good remarks we were blessed with one new member in the person of Prof. W. E. Gordon. Remarks were then made by Rev. McNeil, after which a collection was taken up, totaling \$117.73. After a few remarks by President Moore, the meeting was closed with a song by the choir, and prayer by Rev. McNeil.

The meeting of April 11, the third and last night of Dr. B. B. Fairclough's speaking here was called to order at 8:15 by President Moore, singing opening song, "From Greenland's Icy Mountains"; prayer by the chaplain, Rev. W. H. White, and a song by the choir. Rev. White made timely remarks on the U. N. I. A. and concluded his address in short.

A song was then rendered by the choir and in turn the president presented to the audience Dr. Fairclough. After a few remarks Dr. Fairclough gave out his subject as "The Fight Is On." And he dwelt strongly on the

Negro and the sleeping nation. Dr. Fairclough spoke of some of the Negroes as depending on the other man to fight his battles, "and if the Negroes want anything and get anything they will have to get it themselves." The speaker was greeted with great applause and was applauded throughout his address.

After Dr. Fairclough's conclusion a collection was then taken up which totaled \$92.1. The newly elected president, R. H. Moore, was then installed in his office by Dr. Fairclough. Prayer was offered by Elder Ferguson. After the installation of the president Elder Ferguson was introduced to the audience and he made a few good remarks concerning the work of the Hon. Marcus Garvey. After hearing all of those good things we were blessed with one new member in the person of Mrs. Ellen Armstrong, the total number of new members during Dr. Fairclough's speaking here being two.

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