

JUN 16 1922
APR 25

The Indispensable Weekly
The Voice of the Awakened Negro

THE Negro World

Reaching the Mass of Negroes
The Best Advertising Medium

A Newspaper Devoted Solely to the Interests of the Negro Race

VOL. XII. No. 18

NEW YORK, SATURDAY, JUNE 17, 1922

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

CHRISTIAN BOERS OF SOUTH AFRICA USE AEROPLANES TO BOMB HOTTENTOTS

FELLOW MEN OF THE NEGRO RACE, *Greeting:*

So the Hottentots have risen in rebellion in South West Africa, and the English are about to use their aeroplanes in bombing them into submission! Not very long ago the natives of Kenya, South East Africa, rebelled, and they also were put down by organized military force. This reveals to us an unhealthy state of affairs. The natives of Kenya were able to fight only with sticks and stones; the Hottentots in this their new rebellion are fighting with wooden spears and leather shields. Surely they cannot put up much resistance against aeroplanes bombing them from the sky and mounted forces charging them with bayonets and shooting them down with the latest model rifles. The spirit of the people, according to these two rebellions, has arisen to the sense of liberty, but they do not know how to get it. They believe that they can successfully use their sticks, stones, and wooden spears to repel and expel the "vicious alien enemy." It is not practicable. Those of us who have mixed with modern civilization know that the natives of Africa will never be able to redeem their country in this way. If they must expel the invader, and that is expected, then they will have to do so on modern, scientific lines. We cannot fight for our liberty nowadays with sticks and stones; we must have the latest model machine guns, the most deadly gas, and those weapons that have stood the test of modern combat.

A Bit of Advice

Instead of so many of us wasting our time in pool rooms, cabarets and places of evil repute around these modern American cities and the progressive countries of the West Indies, why not put in our time developing ourselves scientifically, learning how to manufacture chemicals that can be applied for useful purposes in such conflicts as do take place in Kenya and in South West Africa? Surely the introduction of chemical gas among the Hottentots and the natives of Kenya would place them in a better position to handle "the alien disturbers of African peace." Surely Smuts and other Boers would not have such an easy time subduing black men if our brothers knew how to apply a little chemical fire to some of these "cold and frigid disturbers of human liberty." Surely the chemical heat would warm them up a bit, and they would get to realize that the whole world is not an iceberg, and that certain parts in Africa can be made as warm even as the borders of Hades!

Opportunity at Our Door!

It strikes me, with all the civilization that America and this Western World affords, Negroes ought to take better advantage of the course of higher education. In any city we can find institutions of learning where we can develop ourselves technically and otherwise. We could make of ourselves better mechanics, better scientists, better artisans, and if we have no use for the knowledge today, surely we could apply it in the days to come, and in cases where we can help our brothers in Africa by making use of the knowledge we possess, it would be but our duty.

If Africa is to be redeemed the Western Negro will have to make a valuable contribution, and there can be no better contribution to African liberty made by us than that which is technical and scientific.

Aeroplanes in Africa

The Hottentots have no aeroplanes, and because of that the Boers and the British can bomb them out of their holes and huts and ultimately subdue them. But around these American cities and this Western World we have many Negroes who can fly in aeroplanes. Why not build some, and when the Hottentots need aeroplanes to combat aeroplanes, why not give them of our technical ability and help them to put over the big job that all of us want done? It is true that we cannot get our aeroplanes from America to Africa; but, after all, we can build aeroplanes anywhere for that matter, even in South West Africa, and it does not take such a long time to build them after all. But first of all we must get the knowledge; we must have the skill by which we can do these things when the time comes.

The Duel of Brains

This may sound very harsh and cold-blooded, but it is for me to let the world know, it is for me to let all the members of the Negro race know, that nobody is going to listen to you if you pray, if you sing, or if you shout. Nowadays the only Being that listens to prayers is our Heavenly

NATIVES ONLY HAVE STICKS AND LEATHER SHIELDS WITH WHICH TO FIGHT

IF AFRICA IS TO BE REDEEMED THE WESTERN NEGRO MUST HELP WITH SCIENTIFIC AND MECHANICAL SKILL

MAN DOESN'T LISTEN TO PRAYERS OR HARKEN TO PETITIONS, BUT HE FEELS

THIRD ANNUAL INTERNATIONAL CONVENTION OF NEGRO PEOPLE OF THE WORLD PROMISES SOLUTION TO PROBLEM

Father, and He is quite away in Heaven. We hope to meet Him one day, because, as Christians and believers in the one true and living God, all of us hope to see our judgment; but today we are on earth, and I repeat that man does not listen to prayers; he does not hearken to petitions, and you may hold as many mass meetings as there are days in the year, he is not going to listen to you. Man only feels. If you can drop a bomb further than he can, and even more deadly, then he is going to listen to your complaint. If you can make some chemical and produce some explosive by which you can put him out of commission easier than he can you, he is going to listen to you; so we must not expect our brothers in Africa to save Africa by prayers, petitions and mass meetings; Africa can only be redeemed by the scientific skill of the Negro himself. He will have to match fire with hell-fire; he will have to match science with higher science; he will have to match brains with greater brains. It is well we understand this now.

The great white man has held sovereignty over the world through his power in science, in art, and in industry. Negroes, my advice to you is to get that kind of power that will place you on a par with the great white man. If you think that you can stand on Mother Earth with a bow and arrow in your hand and shoot the man from the plane five miles above you, you make a tremendous mistake, because in two seconds he will put you out of commission by dropping a bomb on your head, and the next thing you know you are on a long trip across Jordan. If you want to meet the other fellow and he has his aeroplane, get one. If you want to hold that which is your own, you have to get the kind of protection that is necessary. If the other fellow has a long-range gun, you cannot use a bow and arrow, because he will blow you to pieces—you have simply to go and get a long range gun, and one that can fire at least ten yards further than his. These are cold facts, and it is well the Negro realized that now. We are living in a material age, the age when power rules—not sentiment, not emotion, but power, and the best thing you can do is to get it.

The Negro Tradition

We are not disappointed, however, because the Hottentots have lost in their effort for freedom, or because the natives of Kenya have lost their chance of liberty. The reverses they have suffered only tend to open our eyes, to make us realize that the age of sticks and stones is past, and the age of scientific combat is here.

I trust Negroes nowhere will try to start anything unless they are well prepared, because this is an age of preparedness on the part of all peoples. We want a better system of world organization. We want that common sympathy among us as a race that will cause us to feel over the reverses of the Hottentots as they do themselves. Surely the Hottentots are not related to the Boers or to the Afri-cander Bond, or even the Englishman; but the Hottentot is flesh of our flesh and blood of our blood. You can hardly distinguish the Hottentot from an American Negro, or the Kenya native from a West Indian Negro. We bear the same semblance because we are of the same race.

White men are so loyal to themselves that if Russians are suffering from a famine, American white men will sub-

scribe one hundred million dollars to relieve their needs. Yes, even though Germany and England were at logger-heads, Englishmen will not see Germans starve because they had a fight the other day. Why, therefore, should West Indian and American Negroes be disinterested in what happens to the Negro in Africa? Again I say, we want a closer union in race, we want a deeper and greater love for and among ourselves. Not until we get to realize that the destiny of each and every Negro is linked up with the entire race will we as a people put over that racial program that will cause us to merit the respect of all the other races and nations of the world.

I feel so much over the Kenya native reverses, as also the reverses of the Hottentots, that I only wish that I was in a position to give them all the assistance they need to free their country of the "alien pest."

Behind the murder of the hundreds of thousands and millions of Negroes annually in Africa is the well-organized system of exploitation by the alien intruder who desires to rob Africa of every bit of its wealth for the satisfaction of their race and the further development of European countries. We can expect no sympathetic approach to Africa from the alien races who are now clamoring for African possession. We have had a fair example of alien Christian control of Africa through the outrages of Leopold of Belgium, when he not very long ago butchered so many millions of our brothers and sisters in the Congo Free State. What Leopold did in the Belgian Congo is what Smuts and other Boers are about to do in German East Africa, South East and South West Africa. If we take no interest in the higher development of the African native, it will mean that in another ten years the world will have a new tale to tell about Africa. Yes, I say in another fifty years historians and writers will tell us that the black man once inhabited Africa, just as the North American Indian once inhabited America; and those of us who have our eyes open are determined that the black man will not be a creature of the past, but he shall be a being of the present, as well as of the future, and he shall live on this planet earth until God is ready to call all men to their judgment. Those of us who are thoughtful can well realize and understand the great plan that is laid out for the extermination of the weaker peoples and races of the world. The killing of a few natives here and there every other day, every other week, and every other month, will mean that in another few years there will be very few natives left, and so long as Negroes or African natives can only protect their lives with sticks and stones and leather shields, so long will they be killed from long distances, from long ranges, and those of us who are well versed in western civilization, would be nothing but criminals to fold our hands on this side of God's green earth with all the knowledge that we have of things modern and allow these our brothers to suffer because of lack of proper help.

Lafayette

Lafayette came to this country and helped in the freeing, in the development, of this great nation. He was only a white man, not an American. As Lafayette did that from the largeness of his heart for the purpose of helping his race to become free and independent, so can many a black Lafayette go to South East or South West Africa or anywhere to help the natives to get that freedom, that liberty, that God gave to every man when He said, "Let there be light." We must organize the world to suit ourselves. We cannot afford to allow every Tom, Dick and Harry to take advantage of us, and that is why we are asking Negroes everywhere to send to the third annual International Convention of the Negro peoples of the world, to be assembled in New York from the 1st to the 31st of August of the present year, as many delegates as they possibly can. We want men of intelligence; we want men of courage, men of character who will devise the ways and means by which we can protect our race now and in the future. The Negro is unsafe anywhere he happens to be. He is suffering all over the world; therefore, if we are suffering in common, we should organize in common for our own protection. Whether we be American, West Indian, South and Central American, or African Negroes, our cause is one; hence, we should unite our forces to bring about the change that we desire universally.

It is the duty of every Negro to help the Universal Negro Improvement Association to put over its big program of racial emancipation and the liberation of Africa. Africa must be redeemed if the Negro is to be free. The Negro must be free if he is to continue to live a man. The bringing about of such results means hard work, and the Universal Negro Improvement Association has undertaken the job. It is for you to help us put it over. You can do so by subscribing to the African Redemption Fund. You can send \$1, \$2, \$4, \$5, \$10, \$20, \$50, \$100, addressed to the Secretary-General, Universal Negro Improvement Association, 56 West 135th Street, New York City, N. Y., or you can subscribe to the 1922 Convention. Money is needed to finance the great convention in August of the present year. You can help by sending in your \$1, \$2, \$5, \$10, \$20, \$50 to the Registrar, Universal Negro Improvement Association, 56 West 135th Street, New York City, N. Y.

With very best wishes for your success, I have the honor to be,
MARCUS GARVEY, President-General
UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION
PHOENIX, ARIZONA, June 13, 1922.

(Small text at the bottom right, partially obscured and difficult to read)

Miscegenation Only Local Alternative to Social and Economic Serfdom--Maloney

It is a Challenge to Heroic Souls--Towards Sidelet It Fires the Emotions Like a Religion; It Nerves the Will; It Enlightens the Conscience; It--What? Garveyism!

HODGE KIRNON ANALYSES WORK OF YOUNG WEST INDIAN AUTHOR

"Upon Matter Which Garvey Awakens Feelings," He Writes, "Rogers Supplies the Requisite Scientific Facts and Knowledge"

There is amongst us a young Negro writer, J. A. Rogers, who has been writing a book...

MISSIONARIES IN WEST INDIES ALARMED AT GROWTH OF NEGROISM

Annual Report of Wesleyan Methodist Missionary Society Tinged with Tales of Spiritual and Social Revolt of Black Groups

FIRST NEW YORK U. A. L. MOTOR CORPS AND BLACK CROSS NURSES PARADE

After having organized the Newark U. A. L. parade on the morning of May 12 and having taken a splendid exhibition in that place, a large contingent of the First New York U. A. L. motor corps...

THE MORALITY OF WHITE FOLKS KNIGHTS OF THE KU KLUX KLAN INITIATE 3,000 IN CHICAGO

News has come to The Negro World of the marriage in Milton, Conn., of K. K. Simangan, the African scholar, to Miss Kathleen Eastman, the West African teacher, on Thursday, June 1. The wedding was attended by distinguished citizens of Milton.

JERSEY NEGROES PLAN TO RUN OWN CANDIDATES

TRENTON, N. J., June 8.—A new element has appeared on the political scene in the State of New Jersey...

AMERICA AROUSED OVER LAWLESSNESS OF KU KLUX

By WM. HARWOOD WHEAT KETCHIKAN, Alaska, May 17, 1922. KETCHIKAN is taking commendably quick and effective steps to clean up the town...

A NOTED SCIENTIST GROWS HAIR FREE

Dr. E. B. Lee, Gives Away His Famous Hair to a Negro. Dr. E. B. Lee, noted Negro scientist, has given away his famous hair to a Negro...

DIG MASS MEETING

A Big Mass Meeting will be held at Billy Sunday's Tabernacle, Grand Street, between 20th and 21st Streets, on Wednesday evening, June 28th, 1922, at 8 o'clock.

HON. MARCUS GARVEY

The meeting will be under the auspices of the Norfolk Division of the U. A. L. and a cordial invitation is extended to all members of the Norfolk Division...

AGENTS, PLEASE READ

Please remember that the paper is placed in the mails on the Tuesday of each week. If your order for papers reaches this office later than Monday, do not expect papers for that week.

NEGRO WORLD

Money must accompany all orders. Write name, city, street number, route or box number plainly. Address all communication to Negro World, 54-56 West 135th Street, New York City.

ABYSSINIAN SAYS JAMAICANS LOOK TO NEGRO AMERICA FOR RACIAL SALVATION

Joe Vila on Dempsey's Pussfooting. Writing in the "New York Daily News" of June 5, Joe Vila thinks that "Dempsey" who is dodging Vila, should be made to fight or show the white feather.

WILBERFORCE GRADUATES 200 AT JUNE EXERCISES

Great Grandson of Founder to Deliver Commencement Address. June 15 will mark the close of a very successful year's work at Wilberforce University...

WILBERFORCE GRADUATES 200 AT JUNE EXERCISES

By BRUCE BLIVEN. In the New York Globe. The Rev. H. T. Thomas of New York is the author of an interesting plan which, while it would not solve the Negro question, at least looks in that direction.

GARVEY TELLS TACOMA HEARERS AFRICA MUST BE FREE

"If," He Said, "Two Races Cannot Get Along in the Same Country Together, It Is Best That They Separate"

WORLD-WIDE MOVEMENT

The Universal Negro Improvement Association is a world-wide movement. It is trying to organize into one solid body all the colored people of the world for industrial, commercial, educational, religious and political betterment.

WORLD-WIDE MOVEMENT

"We believe that the time has come for the colored people of the world to organize, an empire of his own. We are tired of being subjects, slaves, and we are tired of being treated as inferiors."

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AFRICAN REDEMPTION FUND

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

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

The Second Annual International Convention of the Negro people of the world legislated that a capitalization fund for the propagation of the work be raised from among all Negroes under the caption of "The African Redemption Fund"; that each member of the Negro race be asked to donate five dollars (\$5.00) or more to the fund for the cause of world-wide race adjustment, and the freedom of Africa.

Each and every Negro contributing to this fund will receive a certificate of race loyalty given by the Universal Negro Improvement Association with the autographed signatures of the Provisional President of Africa, the Secretary General and High Chancellor of the Universal Negro Improvement Association.

If you are a race patriot, if you are desirous of seeing your race liberated, if you are desirous of seeing Africa free from oppression, if you are desirous of building up a great Negro race, you will send in your five dollars or more immediately to the "African Redemption Fund."

Send postal money order, money mail order, check or American currency in registered cover, made out to the Universal Negro Improvement Association. All remittances must be made out to the association and not to individuals.

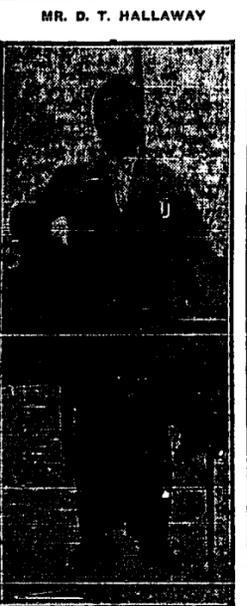
Address your communication to Secretary General, Universal Negro Improvement Association, 56 West 135th Street, New York City, N. Y., U. S. A.

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

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

THE FUND

- Brought forward \$17,842.05
Ella Donaldson, Nashville, Tenn. 5.00
Henry Wilson, Nashville, Tenn. 5.00
Jennie Wilson, Nashville, Tenn. 5.00
Jim Davis, Nashville, Tenn. 5.00
Hoxana Miller, Costa Rica, C. A. 5.00
D. T. Hallaway, Daytona, Fla. 5.00
Theodore Wedlock, Philadelphia, Pa. 5.00
G. F. Bennett, British Honduras, C. A. 5.00
Jim Daniel, Kent, Ohio. 5.00
Lenard Minor, New Orleans, La. 5.00
George Sanders, New Orleans, La. 5.00
Theodore Minor, New Orleans, La. 5.00
John Morris, New Orleans, La. 5.00
E. H. McKenna, Cuba. 5.00
Ernest Freeman, New Orleans, La. 5.00
B. C. Hurley, Brooklyn, N. Y. 5.00
Benjamin Williams, Panama, Panama 5.00
D. Shaw, Canton, N. J. 5.00
W. W. Division of the U. N. I. A. 15.00
W. Nelson, Rep. of Panama. 5.00
W. Roster, Rep. of Panama. 5.00
D. McPhail, Rep. of Panama. 5.00
B. Williams, Rep. of Panama. 5.00
John Nelson, Rep. of Panama. 5.00
J. Bailey, Rep. of Panama. 5.00
Agnes Mattie, Havana, Cuba. 5.00
Edith Bradford, New York City 5.00
Total \$17,887.05



MR. D. T. HALLAWAY of Daytona, Fla., who has contributed \$25.00 to the African Redemption Fund.

New Orleans, La., June 3, 1922. Dear Sir:—I am herewith sending \$5 to the African Redemption Fund. I trust that this small amount may in some way help in the great program of Africa's redemption.

Yours truly, R. F. Philadelphia, Pa., June 3, 1922.

CUBANS HEAR GREAT TALK ON INDEPENDENCE

Problems of Cuba and Africa Paralleled—Spanish and Negro Foreigners on Same Platform Discuss Tyranny and Oppression and Emancipation

By SYDNEY A. WILSON CAYO MAMBI, Cuba.—"Oh! It was a splendid meeting, wasn't it?"

"Splendid." That was the opinion of all who went to the mass meeting in the Cayo Mambi Liberty Hall, May 21, 1922. Mr. R. A. Bennett, president of the local division of the U. N. I. A., had previously announced a special meeting on the date above-mentioned when "Emancipation" would be the topic of the hour.

At 7:30 p. m. the meeting began with the opening ode of the association, which the increasingly large assembly sang lustily. Mr. T. N. Campbell, who fills the dual position of executive secretary and acting chaplain, carried through the preliminaries such as the invocation and the reading of the scripture lessons. Then the president spoke as follows:

The President Speaks "Officers, Members, Ladies and Gentlemen:—We are aware of the circumstances which have brought us here this evening. We gather for the purpose of studying the Negro problem; to listen to the ideas of the Universal Negro Improvement Association, and to thank God for His goodness to all mankind who in His infinite mercy

Wishing you every success in your many undertakings, I remain, Yours respectfully, T. W. Kent, Ohio, June 3, 1922.

Shirley—Please find enclosed order for \$5 for "African Redemption Fund." Only wish I was able to give more. May God bless this noble work and this organization which is doing so much for our race, scattered throughout the world. Fraternally, yours, J. D.

Bocas del Toro, Panama, June 1, 1922. Gentlemen:—It is my anxious desire to see the Negro race a government of our own. I am enclosing herewith \$5 for the redemption of our Motherland, and shall do all in my power to help this great cause advance. Yours for success, D. R. B.

NOTICE

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

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

Uniforms The uniforms of the Universal African Black Cross Nurse shall consist of: Dress—One-piece white linen dress not more than eight inches from the ground; width of skirt at bottom, two yards for parade and demonstration only. Dress—One-piece green chambray dress not more than eight inches from the ground; width of skirt at bottom, two yards for visiting service, dispensary and clinic work only. Belt—Separate, two inches wide. Aprons—White wash goods to be worn only for work in dispensary, clinic and home of the sick. Collars and Cuffs—White linen to be worn with green dress. Hat—Black straw sailor with the official emblem of the Black Cross worn on hat band (summer). Black felt sailor with the official emblem of the Black Cross worn on hat band (winter). Coat—Black, red lining. Cap—One-piece white muslin, with official emblem of the Black Cross worn on band, for dispensary and clinic work only. Graduate nurses shall wear the regulation graduate nurse's cap on all occasions, with official emblem of Black Cross worn on cap band. Veil—One-piece white muslin square, with official emblem of the Black Cross worn on band for parade and demonstrations of whatever kind. Tie—Black satin Windsor tie. Pin—Black Cross Nurses' pin to be worn on left breast. Shoes—White, to be worn with white uniform. Black to be worn with green uniform. Stockings—White to be worn with white uniform; black to be worn with green uniform. By the Central Committee, FRANKLA LAWRENCE, Acting Director.

has been kind to us in the past, and will be according to the teaching of His word.

Cuba's Emancipation

"We gather to speak about the emancipation of Cuba. We have but yesterday celebrated the anniversary of the Cuban national holiday in commemoration of the event of their emancipation. According to our knowledge of modern history we are aware of the sacrifices made by the progenitors of this country in laying the foundation of a democratic republic which eventually gave rise to a people so that today they breathe an atmosphere of freedom. Prior to the time of the restoration of the Cuban commonwealth the people here were subjected to despotic rule, but through the genius of Antonio Maceo, the Cuban Negro martyr, the Cuban people, with the aid of America and Great Britain, wrested from the hands of the oppressor, the country for which they paid so costly a price.

"You well understand that those young men were students of medicine, and the eldest of them was but eighteen years old. Among them was the son of a wealthy merchant who promised to have given a great amount of money for the life of his son, but was bluntly turned down. It was claimed that those boys while walking by the tomb of a Spanish soldier, said something unpleasant about the deceased, which was heard by a Spanish guard. They were arrested, accused, condemned and shot to death early one morning in front of their parents, in spite of the protest of the people. Such was the autocracy of the former government. Should you go to the Colon cemetery in the city of Havana, the seventh best in the world, you will see a beautiful vault made of marble. Under that vault lay the bones of those innocent students. On top is a unique little structure. It is the statue of an angel with an open book in hand with

the inscription, "Innocent," thus indicating the innocence of the victims. Now we will speak of "Democracy." In democracy the people rule. In Havana there is not much of color or creed. That is repugnant to the Cubans. The Constitution is against class distinctions. In the military department all beds are together—the bed for the white, Cuban alongside that of the Negro. This republic is one of the most democratic in the Western Hemisphere.

We should endeavor to form an empire for ourselves. The Cubans ejected the Spaniards from Cuba; so it is all Negroes the world over should combine together for the purpose of forming for themselves a great empire on the continent of Africa. We have a great lesson—the Spanish occupation in Riffa Morocco. And now the Spaniards are being ejected from Morocco. There the Moors are fighting for their freedom. Though the captives, buried with their heads above the ground, they are there praying for the emancipation of their country until they breathe the last. And it is necessary for us as Negroes the world over to fight for ourselves. We are not teaching you to fight against our people. Get our people together. Let us build on our failures. We will be recognized. If anyone had told me that I would be permitted to visit President Menocal's home and shake hands with him, I would say, "No." But, because that because that man is white and you are black you cannot achieve. We must build a foundation for ourselves. We go here and we are employed by that man, and we say we can't be recognized.

Let us build for ourselves that our boys will confront the offices of alien races and thank us in the years to come that we had so trained them for such service. (Refers to the presence of a high Cuban official.) We are glad to have the Penitent in our midst. The gentleman cares for us. We must care for ourselves. As long as we show ourselves men and women we shall be considered and protected. I want you to think seriously. Think like other men. The sons of other men were pioneers, and we, the sons of other men, can lay such a foundation which will be seen in the annals of time. I won't take up your time. There will be other speakers who will speak on the same subject. We have given you enough proof that will help you to consider the Universal Negro Improvement Association. In New York they are preaching unity and

democracy, and here we are doing the same thing. When Christ was here on earth His disciples preached His doctrine, and here we are preaching Garveyism. I appeal to you—to improve the race you have to improve yourselves. We must respect our man and respect our women. Unless we comply with such things we will not succeed. I thank you for your presence and the manner in which you conduct yourselves. I feel you will go away satisfied. I again thank you. (Loud applause.)

Ex-President of Maceo Division

Mr. E. Webby, ex-president of the Maceo Division of the U. N. I. A. and Mr. A. C. L., was the next speaker. He drew a comparison between the Spanish occupation in Jamaica and in Cuba, and showed the sameness in tyranny and oppression. Negroes should rise as one and throw off oppression. They retard their own progress so long as they identify themselves with other nations. They should have a government of their own, and to that end the Universal Negro Improvement Association is striving.

Mr. E. Osbourne, chairman of the Advisory Board, made it clear that every Negro was expected to play well his part in this age of reconstruction. We must open wider our eyes, concentrate our thoughts and put our efforts to make of Africa a great empire. "This is a debt which is owed to posterity."

Mr. Charles Osbourne, General Secretary, gave a very concise speech. He read from his notes many recorded facts about the gaining of Cuba's independence. The Executive Secretary then spoke. He made a strong appeal for an increase of membership—to the division particularly, and to the Association generally. He invited those who were active members of other Divisions, and who were now living in Cayo Mambi, but did not join the Division of the place they were living. He also

called on those who had never been anything but ordinary members of the Association. The speaker commented on the good behavior, and encouraged a continuance.

Mr. Blanco Henlon was interpreter to the Cubans. He is a fluent speaker of the Spanish language, and the Cayo Mambi U. N. I. A. is happy in having his services.

The singing was good throughout. Solos and anthems interspersed the addresses of the different speakers. The duet sung by Mrs. L. Phillips and Mr. Cumberbush was very effective. Mr. E. Hunt made a bit in his baritone solo, "Stand Up for Jesus," and Miss M. Sinclair showed up a good contrast.

The Cayo Mambi Division is going forward. On it goes; no lagging with it, for it has taken too great a momentum.

PLAN EXHIBITION BY NEGRO ARTISTS

The second annual exhibition of arts and crafts by Negroes will open at the New York Public Library, 128th Street, near Lenox Avenue, on August 1, continuing for two months.

The exhibition will be sponsored by a committee of men and women interested in Negro artists, especially those whose work has not received any public recognition. Those who have works for exhibition are invited to send them to the New York Public Library, 102 West 128th Street. The committee guarantees their care and return in the same condition received.

A committee, under the leadership of Mrs. A. D. Smith, announces a card party and dance for Monday evening, June 19, at the Alpha Physical Culture Club, 126 West 131st Street, for the purpose of raising funds for the exhibition.

CONVENTION BANNERS AND FLAGS FOR 1922

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

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

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

WOMEN'S INDUSTRIAL EXHIBITION

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

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

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

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

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NOTICE TO MEMBERS OF

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

No member of the Universal Negro Improvement Association will be considered financial who has not paid the Annual Assessment Tax. Death grants will only be paid on account of members who have paid the Assessment Tax.

BY ORDER

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION

MARCUS GARVEY, President-General

MASS MEETING Extraordinary! The New Orleans Division No. 149 Presents HON. MARCUS GARVEY, President-General U. N. I. A. In Two Grand Lectures JUNE 22 and 23 At Longshoreman's Hall, 2059 Jackson Avenue at 7.30 P. M. Hear the World's Greatest Orator and Statesman ADMISSION—50 CENTS Tickets on Sale at 2059 Jackson Ave., U. N. I. A. Office

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

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

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

All members of churches should see that their pastors send this invitation, so as to render them able to properly understand the movement in their community.

The convention's Negro leader will be able to say that he knows anything about the Universal Negro Improvement Association movement.

Nothing is so serious of world change.

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION 56 West 135th Street, New York City