

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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U. S. NEGRO PRESS and MARCUS GARVEY

(From The Pittsburgh Guard, June 11)

MARCUS GARVEY

After many years of bitter criticism of his accomplishments and after literal persecution and ostracism of men and women connected with his organizations, the Negro press of this country appears to be on the point of making an about face in its stand relative to the imprisonment of Marcus Garvey.

Following the lead of one noted paper in Chicago, others, either by the generous quotation of its editorials or by the publication of others along similar lines, are waxing sympathetic and even sentimental in their statements concerning the necessity for intervention to save the only Negro who has ever been given the sub-title of a Moses in this United States.

The balance of the 212 or more Negro newspapers will, if their previous alignments are any indication, follow the lead set by the several who have ventured to follow the lead of the Chicago Whip. This is certain because of the unfortunate fact that the editorial policies of most race newspapers are rarely original, but inevitably, on national questions, follow the point of view set by the others.

But, although this newspaper feels as strong as any, including the Negro World, that Garvey's entire career in Atlanta has been one of the greatest blunders that his enemies could have perpetrated, there are certain considerations in this turning of the Negro press to him that should be mentioned.

When Marcus Garvey was climbing to the heights of his power, after he had arrived there, and when his declination set in, his bitterest and most powerful enemy was the Negro press of this country. He was ridiculed beyond measure during those years. He was caricatured unmercifully. Every set back he experienced was hailed with glee by these newspapers. Every accomplishment that he effected was treated by writers in these papers with bitter irony. Every article of ridicule published in the white press and in white magazines was copied faithfully by the Negro press. Garvey's trial was written of in a spirit of jest. His march to the doors of Atlanta was hailed as a victory by this arch enemy. Long stories were published of his menial work behind the doors of his prison. No favor was even extended to him while he was there by the Negro press until one or two race correspondents interviewed this fellow journalist in his cell and had their stories published in a few papers.

The Negro press followed and supported, consciously or unconsciously the attitude of the professional elements in race life, like doctors, who joined the U. N. I. A. secretly in order to profit by the trade it brought to their doors but

Outspoken Pittsburgh Paper Flays Short-sighted Negro Press, Jealous Negro Leaders and Ingrates for Assisting White Tyranny in Putting Marcus Garvey Behind Prison Bars

GARVEY'S PHILOSOPHY "ACCURATE," HIS VISION "TREMENDOUS"

Welcomes the Manifestation of Understanding and Penitence by the Negro Press Which Sinned Against Garvey, and Urges a "Concentration of Protest to Free a Great Man"

laughed and sneered at Garvey behind their doors.

In persecuting Marcus Garvey the Negro press made one of its greatest blunders, both from the point of view of editorial policy and from that of profits. Garvey was a great figure and his activities were news of the greatest interest. If he was sincere, which is unquestioned, then, as a Negro he should not have been ridiculed. One prominent paper wrote in favor of Garvey during 1922 and lost nothing by it, besides having maintained a laudable principle.

There is little question of the fact that the Negro press during these later years took their cue from the wrong sources and maligned a man whom they are now attempting to favor.

The truth of the Marcus Garvey regime has rarely been admitted by his enemies, including the newspapers.

It is that truth which probably keeps him in Atlanta.

It is a safe thing to say that Marcus Garvey was a man of enormous power. Right or wrong his advice was listened to by many thousand Negroes. His advice was usually right. He would handle the Negro with masterly technique. He unified them where a thousand other leaders failed miserably.

Garvey was feared, because of this power, by white people as well as some black.

It has been hinted that the powers at Washington worried over his wide influence and his program for the Negro.

It is more than possible that Wall Street did not want his propaganda of freedom for the natives of rich foreign lands to be carried too far.

There is no question of the fact that the Garvey influence threw jealousy into the hearts of many race leaders. Their local hegemonies were naught compared to his international organization and prestige. They could never appeal to the Negroes of the country in the dramatic manner in which Garvey did, nor could they amass enormous amounts of money like he could to finance his dreams.

Even in the numberless cases where Garvey lifted men of little prestige from comparative obscurity to great influence and money as members of his own powerful cabinet, most of such men helped ruin an organization which they thought they could dominate but which they

could not because they could not have Garvey's grasp of world affairs.

Nothing in Garvey's economic philosophy was foolish or depraved. His principles as indicated in the book edited by his wife, are sound ones. His philosophy is accurate. Race newspapers and race leaders, saturated with the white man's economic philosophy, never dreamed that they should have one too; and they scorned Garvey because he had the tremendous vision to formulate one and execute it practically.

Political writers have declared that the idea back of Napoleon's conquests was not the thirst for physical power but the desire to graft onto a modern world the forces of liberalism released by the French Revolution—a superhuman task.

The philosophy of Garvey can be said to have been executed by him in order to transform the restlessness and independence of the Negro gained from the war period into a lasting, exclusive, racial fabric—a task just as great.

Napoleon's dream could not even be grasped by his hardened military generals.

Garvey's could not be sensed by many of his leaders nor by the Negro press.

But both the French proletariat and the ordinary Negro workman sensed both visions spiritually, though they might be unable to express them verbally.

Marcus Garvey corralled both people and organizations to his service that the Negro press and his other enemies would have given then and now a great deal to be able similarly to corral.

He should most certainly be pardoned by the government of this country at the united bequest of Negro business, the Negro press and Negro organizations and individuals.

If it is true that powerful white interests fear Garvey's release because of the fact that he may regain an international prestige that may wake Negroes up a little too fast for the white man's real interests, then there is a double reason why he should be released.

It is a tragic thing that every Negro leader who has a practical program for Negroes and is well on the way to success with it, should be torn down by jealous forces, apparently only for the glee of destruction which they might experience.

Imagine Marcus Garvey's thoughts when he remembers that one five dollar bill sent to his organization probably by a man who was but the tool of some great interests, placed him, innocently, within four prison walls.

Imagine the sublime nerve it took for him to execute his program of changing the thought of the entire Negro world, in the face of the unmerciful irony of the Negro and white press and the undercover enmity of the professional leaders.

Imagine his thoughts when he has seen men he lifted from obscurity to wealth and influence, help to place him in the walls of Atlanta.

No Negro newspaper, no Negro business, no Negro church, no Negro professional can achieve success without the generous support of the very same people who were envisioned by Garvey's program. And he was more or less spurned by all these elements.

We believe he could come out of prison today, go to New York, and probably regain the prestige which he had. If white interests do not want him to do this, that is all the more reason why the race should insist on his release.

A concentration of protest in this matter led by the press which helped place Garvey in Atlanta will help considerably to free a great man.

Negro World

142 West 130th Street, New York
Telephone Morningside 3517

A paper published every Saturday in the interest of the Negro Race and the Universal Negro Improvement Association by the African Communities League.

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The Negro World does not knowingly accept questionable or fraudulent advertising. Readers of the Negro World are earnestly requested to invite our attention to any failure on the part of an advertiser to adhere to any representation contained in a Negro World advertisement.

WORKING FOR THE RELEASE OF MR. GARVEY

In response to the appeal of Acting President-General Fred A. Toote, of the Universal Negro Improvement Association, "to Negroes in all walks of life" to join in the movement to secure a pardon for President-General Marcus Garvey, a long stream of petitions from all parts of the country and other parts of the world has flowed into the White House, addressed to President Coolidge, who has in this as in other ways had the matter committed forced upon his attention. He was scheduled to leave the White House for his summer vacation about June 15, and it was hoped that he would have been moved to act in Mr. Garvey's behalf before he went away.

We hope that President Coolidge is being made to see by the petitions which have reached him and which will continue to reach him that there is a world-wide hope and expectation that he will extend a pardon to Mr. Garvey, who has served more than two years of prison sentence and whose health has been gradually undermined by prison confinement. The ends of justice, as reached by the Federal Judge and jury before whom the case was tried, have been satisfied, it is generally believed, and a majority of the jury which tried him have joined in the petition for a pardon.

It is the duty of the members of the Universal Negro Improvement Association to continue the effort to secure a pardon for Mr. Garvey. They owe him that much for what he has done to serve them and the sacrifices he has made for them. They need his personal guidance in the great work of the Association. They want to get what you desire is to keep on fighting for it until you get it. There is no other way.

RACE AND OTHER PREJUDICE MOST PRIMITIVE AND BARBAROUS

The Christian minister everywhere should stand for all that is wise, just and truthful in life, as opposed to those influences which make for social corruption and degeneration; but the Christian minister has not always stood for these principles, and he does not do so today in such a way as to influence the enforcement of just laws and the suppression of the lawless. Only two weeks ago we quoted Rev. John Rosch Stratton, of New York, as declaring that the greatest danger in American life is "lawlessness." "Unless we establish respect for constituted authority in this country, we are going on the rocks," he said. Could any saying be truer, when disrespect for lawful authority is so general as to make crime familiar to us all as a menace to the life of the Nation.

If the Christian ministers of the Nation would set themselves against lawlessness, against the enactment and enforcement of unjust laws, and against mob and lynch law practices, the latter two of which flourish unrebuked and unrestrained in all of the Southern States, with special reference to the life and property of Negro citizens—if the Christian ministers of the Nation would take the proper attitude upon the lawlessness of the times we should soon have healthier conditions in all sections of the Nation; and if the editors of the newspapers would join with the ministers of the gospel in this crusade against lawlessness in all of its many forms and disguises, we should soon have a great deal less of it and perhaps a complete obliteration of it "as a sin and reproach."

Fast upon the outgiving of Dr. Stratton against lawlessness, Dr. Harry Emerson Fosdick, pastor of the Park Avenue Baptist Church, one of the most influential pastors in the Nation, delivered a sermon recently against "the sin of prejudice," which he characterized as "the worst sin in the world." Enlarging upon his theme, Dr. Fosdick said:

"It is a sin whose consequences on its victims are not so obvious as lusts of the flesh and yet whose devastations of the human race are written large in every war, in every outbreak of racial hatred, in every million of oppressed and outcast men. Its record of heartbreaks surpasses all the other sins of men. Its results in bloodshed have made history an orgy of carnage and make civilization today a brief interval between catastrophes.

"Many of us have no concern with the temptation to drunkenness and adultery but we all have temptation to prejudice. People who say that they hate the Japanese or the Italians or the Negroes or Roman Catholics or Jews, may walk in respectable society, but for all that they are lepers. They are breeding habits for the worst of all diseases. They are breeding racial hatred, religious and national prejudices represent a belated attitude. They are leftovers from the conditions of life which surrounded primitive man when every stranger was an enemy. That is the origin of prejudice, and when today you hear people who hate Jews, hate Catholics, hate Protestants, hate other races, you are witnessing a return to the primitive mind."

There has been a wonderful increase in the violence and the sweeping character of race and religious prejudice since the World War. The United States has led the Nations in spreading the deadly poison, with which the Nation has become so thoroughly imbued. Great Britain, catching the contagion, has adopted race prejudice as a policy of government in its colonies and Dominions, and is striving by social and economic legislation to enslave the African and Asiatic peoples over whom it has secured rule, by

The Busy Have No Time for Tears

By AMY JACQUES GARVEY
This would be an unbalanced world if we were made up of all weepers and laughter, but every man has his "ups and downs," as we are wont to call it, his bright days and his dull days, his sorrows and his joys. In fact, we are better able to appreciate happiness when we have had to endure sorrow. We have had to endure sorrow for perpetual happiness would indeed become monotonous and commonplace. At times we did not feel the sting of grief, or the burden of earthly care. Suffering creates sympathy, for the man who feels, knows and blesses his fellow man with his understanding heart. How soothing it is to a sufferer to hear one say, "My dear, I know exactly how you feel, as I have had the same trouble." No sorrow is shared by a heart that responds to another's anguish or pain. But there are countless numbers of us who suffer alone and uncomplained, being too proud to let the world know and too heroic to burden anybody with our additional care.

PEONAGE IN THE SOUTH A DISGRACE TO THE NATION

The Federal jury at Athens, Ga., has just failed to indict Dr. W. R. King, a white farmer, of peonage, although the evidence as reported in the Negro World appears to us strong enough to have warranted conviction. The man, James Felton, who escaped from the farm to Danville, Va., where he told of his forced services and had testimony, and taking part in the murder by King of five Negroes, after being taken to Athens and showing the officials the place where the murdered men are said to have been buried, was returned to Danville as mysteriously as he had been spirited to Athens, but he was not called as a witness by the Federal jury and the alleged burying place of the murdered five as pointed out by him was not investigated. It looks as if the Federal jury had whitewashed Dr. King. The facts should be got by those interested in breaking up peonage practices and it is hoped the Department of Justice will get the facts.

In the Negro World of June 4 we published a letter on peonage in the Mississippi Delta which we reproduce here, as it is only public that peonage abuses can be brought to the attention of the authorities. Our correspondent said: To the Editor of The Negro World: There must be some way to stop the horrible practice of peonage as it is practiced by the whites in the Mississippi Delta. If one is to judge by the conditions now existing, there are many Negroes who hardly know that they are free. Negroes are practically held in bondage as the servants and laborers of the whites. If a man wants to change his place, he is not allowed to take anything with him except his clothes. It does not matter how long he has worked or what he has accumulated, all must be left behind. If a Negro appears who tries to enlighten the others, he either disappears or is arrested and put into jail. Thus, those who would bring light to their brothers are alienated. It is the duty of the Negro in the North to agitate until this condition is thoroughly exposed, and perhaps a remedy will come with publicity.

A MEMBER OF THE U. N. I. A.
Those who know the facts in any specific peonage case should write them out and see that the statement is placed in the hands of some reliable person or organization which in turn would see that it was brought to the attention of the Federal Department of Justice. It is dangerous business, exposing peonage abuses, but the only way to get at them and stamp them out is to expose them.

MOBOCRATS CAN BE HELD AT BAY BY SHOOTING THEM

Of late years the State of Florida has taken front rank as a mob center and a peonage prison camp sanctifier and defender. It is showing little disposition to hold the mob to account for its acts or to punish those who make slaves of such as are held to service by law with the sanction of the State authorities. The State on this account has lost its good name and reputation with good people everywhere. There are little signs here and there that the disgrace of it is being felt by the Governor and others in authority. The New York World has done a very great deal to uncover the moral nakedness of Justice Blindfolded in Florida, as far as its mob and peonage sins are concerned.

But the mob can be restrained and held in check in Florida, as it can be anywhere else, if the proper arguments are used. And what is the proper argument? The sheriff of Hillsborough county, in Florida, gave it to his deputies when a mob besieged the jail bent on lynching B. F. Levis, a white fisherman, who confessed to the killing of Mr. and Mrs. Herman Merrell and three of their children, as well as the killing of a white family of four last summer—"Shoot to kill" commanded the sheriff; and they did so shoot, killing five and wounding two score of the mob. And that sort of argument convinced the mob that it had better call off the lynching and go home.

Now, we shall see how the sheriff of the county handles the mob when the lynching of a Negro in Florida is attempted. The black offender deserves the same protection of the law and trial by a jury of his peers that the white one deserves and they should each get it, as the murderous Levis got it in Hillsborough county.

HEALTH TOPICS

By DR. M. ALICE ABERSON
Of the New York Tuberculosis and Health Association

Hobbies for Health
It has been said that "hobbies are lifesavers." They certainly are a great help in keeping well.

Columbus Called Villain, Also Mad, in French Book
PARIS.—Paris Americans are all worked up over a book about Christopher Columbus by a French poet and historian, Martin Andre. Andre worked up over a book about Christopher Columbus by a French poet and historian, Martin Andre. Andre worked up over a book about Christopher Columbus by a French poet and historian, Martin Andre.

Conquest by Poetry
From the Southern Workman
The Negro is today singing himself into the respect of the world; not with the precious old slave spirit, but with the modern spirit of the world. The Negro is today singing himself into the respect of the world; not with the precious old slave spirit, but with the modern spirit of the world.

THROUGH BLACK SPECTACLES

By S. A. HAYNES

Pulling Down the Wrong
Speaking at the dedication of the Soldiers Monument at Concord in 1927, John W. Brown said: "The Negro is today singing himself into the respect of the world; not with the precious old slave spirit, but with the modern spirit of the world."

Lo que nuestro leader desearia que hicieramos en su beneficio. Demandemos con insistencia el practicismo de la justicia. No apellemos humillantemente por misericordia. Estamos convencidos de la inocencia del gran leader de la raza.

El mas grande de los leaders que esta epoca ha producido, se encuentra hoy recluido entre las cuatro paredes de una prision. Millones de negros irian en transportes de deleite infinito, si este heroico hijo de Africa saliera de su confinamiento en Atlanta, hecho un hombre libre de toda persecucion mezquina.

Aparte del hecho de que este mundo endurecido en que vivimos, ignora y se burla de los que suplican de rodillas, excepto en los casos de catstrofe en que todos nos encontramos amenazados, podemos decir que estamos perdiendo terreno desviandonos del punto de mira, nos estamos comprometiendo y con ello comprometemos a Marcus Garvey y a nuestra causa; estamos haciendo las cosas que el mismo Garvey no desearia que hicieramos, cuando pensamos que implorando por el pedimos misericordia.

Walked Away from Prejudice

Most men who walked away from prejudice. William Granville is his name, 101 years old. Of courage bold, possessing extraordinary will power for one of his years, our hero, a refugee of the raging Mississippi walked from Little Rock, Ark., to Norfolk, Va. There he met the laborer, and for who did dare and achieve. Granville Negro who walked away from the lawlessness of Arkansas as he braved as Lindbergh the white man who faced the fury of the Atlantic; and his feat is as brilliant. Arkansas the land of mobocracy could not retain the scintillating feat of William Granville, he would the angry Minister. Let us for whom he labored. Let us for whom he labored. Let us for whom he labored. Let us for whom he labored.

First World Map Placed on View

Crude, of Course, But Dated Very Good—It Dates from 1506
From the New York Sun
WASHINGTON.—A reproduction of the first map showing the continents of the world in the mind of astronomers and map makers following the startling discovery of Christopher Columbus in 1492 has been added to the collection of the Library of Congress.

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Bells Worn on Bracelets - New Lorn Ornaments

LONDON.—A new custom followed by many of the leading Negroes of a bracelet with a bell-studded clasp attached to it. At fashionable dance parties and other social gatherings these bracelets are being worn by a large number of the Negroes. They are quite different from the ordinary silver jewelry which is worn by the Negroes. These bracelets were made in 1926 and are quite new.

Spanish Section

SECCION EN ESPAÑOL

por La Asociación Universal para el Adelanto de la Raza Negra

142 West 130th St. Ciudad de Nueva York, N. Y. PROF. M. A. FRIEDBERG, Editor

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Santo Domingo y su Constitucion

Se ha instalado oficialmente en Santo Domingo la asamblea constituyente, con el objeto de considerar las proyectos de constitucion de la Republica Dominicana. El tema vital de la constitucion es el de la forma de gobierno que se adoptara para el pais.

Xerxes Used Odd Method To Count His Soldiers

The Persians, the Persians, used an odd method to count his soldiers before the battle of Thermopylae in 480 B. C. He had the greatest army of invasion that had ever been seen upon the earth when he moved against the Greeks.

Average Canadian Ate 337 Eggs Last Year

OTTAWA, Ont.—Canadian hold the world record for eating eggs. Last year the average Canadian ate 337 eggs—a record, says Dr. J. H. Grisdale, Deputy Minister of Agriculture, is being broken by the United States.

Men Love Wavy Hair

How they do, and it is so easy to have wavy hair. Queen Hair Dressing, which costs only \$1.00, makes your hair wavy, soft and beautiful. It is the only hair dressing that makes your hair wavy, soft and beautiful.

Jesus Was a Negro by Blood

King Tut Was a Negro by Blood—King Solomon Was a Negro by Blood. King Solomon instructed King Hiram to employ black men to work in the temple. King Solomon instructed King Hiram to employ black men to work in the temple.

Have Your Children Trained Along Race Lines

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Magazine Section

GLORIES OF TUT'S TOMB TOLD BY HOWARD CARTER

Story Told to Make of Science a Fairy Tale—Dry Climate of Egypt Did Much to Preserve the Mummies

By HARRY HANSEN
In the New York World

No one will ever pick up Howard Carter's story of "The Tomb of Tutankhamen" without expecting an excursion into archeology, and no one will ever get a dry climate of Egypt without being convinced that it is a thrilling mystery story. For here is an excellent example of the scientific method in archeology, and the general public in coming down to earth and speaking in terms that can be understood by the reader who is not a specialist.

La Sra. De mena regresa

Se encuentra de nuevo entre nosotros, luego de haber visitado las divisiones de Jamaica, Panama y Costa Rica, la asistente del organizador internacional de esta asociacion, la Sra. M. L. T. De Mena. En su visita a las antes dichas divisiones, la distinguida dama no solamente pudo captarse la simpatia de los oficiales y miembros de las mismas, sino que desporto en el progreso del espiritu en cuanto al proposito de la Asociacion Universal para el Adelanto de la Raza Negra respectivamente.

La incansable luchadora en pro del reconocimiento del derecho y el enaltecimiento del negro, en su peregrinacion por las divisiones de Jamaica, Panama y Costa Rica, la asistente del organizador internacional de esta asociacion, la Sra. M. L. T. De Mena, en su visita a las antes dichas divisiones, la distinguida dama no solamente pudo captarse la simpatia de los oficiales y miembros de las mismas, sino que desporto en el progreso del espiritu en cuanto al proposito de la Asociacion Universal para el Adelanto de la Raza Negra respectivamente.

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French Have World's Largest Flying Boat

The world's largest flying boat, built by the French government, has been completed at a cost of \$460,000, and pronounced a success after numerous flights. Five all-wooden engines—two on either side at the edge of the wings and the fifth in the bow of the hull—give the plane a total horsepower of 2,100.

Dress Your Hair Like This

This is one of the styles featured in our Free Book which shows how to arrange your hair to suit your style. Ask your druggist for a copy or write us direct. Use Nelson's Hair Dressing and you will find your hair becoming soft and silky, gleaming with lustrous beauty, easy to arrange in any style.

UNIVERSAL LIBERTY UNIVERSITY (Formerly Smallwood-Corey Industrial Institute) CLAREMONT, SURREY COUNTY, VA., U. S. A. Situated upon the banks of the historic James River 12 miles from Jamestown, the old English settlement. A Negro slave pen in 1662, now a cultural training ground for Negroes. Divisions should see to it that there is at least one student at Liberty University from their Division for the Fall Term 1927. We are offering courses of study covering a wide range of departments, among which are Collegiate, Academic, Grammar Grade for children of the Practice School, Industrial, Scientific, Agricultural, Business, Domestic Science, Vocal and Instrumental Music, Normal, Bible Training, Physical Culture, Dressmaking, Plain Sewing, Typewriting, Stenography, Bookkeeping.

For details as to terms, opening dates, etc., write to: Universal Liberty University (Formerly Smallwood-Corey Industrial Institute) Claremont, Surrey County, Va., U. S. A.

SEND YOUR CONTRIBUTIONS TO THE NEGRO WORLD. The Negro World is a paper published every Saturday in the interest of the Negro Race and the Universal Negro Improvement Association.

THE WHITE MAN'S GAME; HIS VANITY FAIR

(With Apology to All Honest Friends)

By MARCUS GARVEY

"Black and white are proportionately bad as well as proportionately good, living under the same conditions and environments of our imperfect civilization.

"All beauty, virtue and goodness are the exclusive attributes of no one race. All humanity have their shortcomings; hence no statement of mine at any time must be interpreted as a wholesale praise of, or attack upon, any race, people or creed."

From "Philosophy and Opinions," Vol. II. Copyright 1925.

MARCUS GARVEY.

(1) Lying and stealing is the whiteman's game; For rights of God nor man he has no shame (A practice of his throughout the whole world) At all great thunderbolts he has hurled; He has stolen everywhere—land and sea; A buccaner and pirate he must be, Killing all, as he roams from place to place, Leaving disease, mongrels—moral disgrace.

(2) The world's history of him is replete, From his javelin-hole to new-built fleet; Hosts he has robbed and crushed below; Of friend and neighbor he has made a foe. From our men and women he made the slave, Then boastfully he calls himself a brave; Cowardly, he steals on his trusting prey, Killing in the dark, then shouts he hurrah!

(3) Not to go back to time pre-historic, Only when men in Nature used to frolic, And you will find his big, long murder-list, Showing the plunderings of his mailed fist; Africa, Asia and America Tell the tale in a mournful replica How tribesmen, Indians and Zuluf fell Fleeting the murdering bandit pell mell.

(4) American Indian tribes were free, Sporting, dancing, and happy as could be; Asia's hordes lived then a life their own, To civilization they would have grown; Africa's millions laughed with the sun, In the cycle of man a course to run; In stepped the white man, bloody and grim, The light of these people's freedom to dim.

(5) Coolies of Asia they quickly made, In Africa's blacks they built a world trade, The Red Indians they killed with the gun, All else of men and beasts they put to run; Blood of murderer Cain is on their head; Of man and beast they mean to kill dead; A world of their own is their greatest aim, For which Yellow and Black are well to blame.

(6) Out of cold old Europe these white men came, From caves, dens and holes, without any fame, Eating their dead's flesh and sucking their blood, Relics of the Mediterranean flood; Literature, science and art they stole, After Africa had measured each pole, Asia taught them what great learning was, Now they frown upon what the Coolie does.

(7) They have stolen, murdered, on their way here, Leaving desolation and waste everywhere; Now they boastfully tell what they have done, Seizing not the bloody crown they have won; Millions of Blacks died in America, Coolies, peons, serfs, too, in Asia; Upon these dead bones Empires they builded, Parceling out crowns and coronets gilded.

(8) Trifling with God's Holy Name and Law, Mixing Christ's religion that had no flaw, They have dared to tell us what is right, In language of death-bullets, gas and might. Only with their brute force they hold us down, Men of color, Yellow, Red, Black and Brown; Not a fair chance give they our men to rise, Christian liars we see in their eyes.

(9) With the Bible they go to foreign lands, Taking Christ and stealth in different hands; Making of God a mockery on earth, When of the Holy One there is no dearth; They say to us: "You, sirs, are the heathen, "We your brethren—Christian fellowmen, "We come to tell the story of our God"; When we believe, they give to us the rod.

(10) After our confidence they have thus won, From our dens and treasure we must run; Story of the Bible no more they tell, For our souls redeemed we could go to hell. Oil, coal and rubber, silver and gold, With their hands and feet they hold us sold; Thus, they claim the name of our country, all, Of us they make then their real foot-hall.

(11) If in the land we happen to tarry, Most of us then become sad and sorry, For a white man's country they say it is, And with shot, gas and shell, they prove it his; What can we do who love the Crucious Lord, But fight, pray, watch and wait His Holy word; His second coming we know to be true, Then He will greet the white man with his due.

(12) This Christ they killed on Calvary's Cross, After His Person around they did toss; White men the Savior did crucify, For eyes not blue, but blood of Negro tie; Now they worship Him in their churches great, And of the Holy Ghost they daily prate; "One God" they say, enough for all mankind, When in slavery the Blacks they entwined.

(13) Their churches lines of demarcation draw; In the name of Christ there is no such law, Yet Black and White they have separated, A Jim Crow God the preachers operated, Then to Heaven they think they will all go, When their consciences ought to tell them NO, God is no respecter of persons great, So each man must abide his earthly fate.

(14) We'd like to see the white man converted, And to right and justice be devoted; Continuing in land-values to lie and steal, Will bring destruction down upon his heel. All that the other races want, I see, Is the right to liberty and be free; This selfish white man doesn't want to give, He alone, he thinks, has the right to live.

(15) There shall be a bloody mix-up everywhere; Of the white man's plunder we are aware; Men of color the great cause understand, Unite they must, to protect their own land, No fool's stand on argument must we make; Between Heaven and earth an oath we take: "Our lands to deliver from foreign foes, Caring not of trials and mauling woes."

(16) The privilege of men to protect home Was established before the days of Rome, Many gallant races fought and died, Alien hordes in triumph thus defied, Carthage did not crush Ancient Greece For their believing in the Golden Fleece, No other race shall kill the sturdy Blacks If on their tribal gods we turn our backs.

(17) From Marathon, Tours, Blenheim and the Marne A braver courage in man has been born; Africans died at Thermopylae's Pass, Standing firm for Persia—men of Brass, The Black Archers of Ethiopia stood At Marathon, proving their stern manhood; Senegalese held their own at Verdun, Even though their praises are not now sung.

(18) In the Americas' modern warfare The Blacks have ever borne their share; With Cortez, Washington, too, and the rest, We did for the others our truthful best; At St. Domingo we struck a clear blow To show which way the wind may one day go, Toussaint L'Ouverture was our leader then, At the time when we were only half-men.

(19) Italians, Menelik put to chase, Beating a retreat in uneven haste; So down the line of history we come, Black, courtly, courageous and handsome, No fear have we today of any great men From Napoleon back to Genghis Khan; All we ask of men is "Give a square deal," Returning to others same right we feel.

(20) With a past brilliant, noble and grand, Black men march to the future hand in hand; We have suffered long from the white man's greed, Perforce he must change his unholty creed, Stealing, bullying and lying to all; Will drag him to ignominious fall; For men are wise—yes, no longer are fools, To have grafters make of them still cheap tools.

(21) Each race should be proud and stick to its own, And the best of what they are should be shown; This is no shallow song of hate to sing, But over Blacks there should be no white king, Every man on his own foothold should stand, Claiming a nation and a Fatherland! White, Yellow and Black should make their own laws, And force no one-sided justice with faws.

(22) Man will bear so much of imposition, Till he starts a righteous indignation, History teaches this as a true fact, Upon this premise all men do act, Sooner or later each people take their stand To fight against the strong, oppressive hand; This is God's plan, raising man to power, As over sin and greed He makes him tower.

(23) This trite lesson the white man has not learnt, Waiting until he gets his just burnt; Millenniums ago when white men slept, The great torch of light Asia kept, Africa at various periods shone, He found the book of knowledge on the ground; Coming from the darkened cave and hut, The white man opened the gate that was shut.

(24) Gradually light bore down upon him, This ancient savage who was once dim, When he commenced to see and move around, He found the book of knowledge on the ground; Centuries of wonder and achievements Were cast before him in God's compliments; But, like the rest, he has now fallen flat, And must in the Lord's cycle yield for that.

(25) We shall always be our brother's keeper, Love and tolerance we must ever show, If in Grace Divine we would truly grow; This is the way clear to God's great kingdom— Not by the death-traps of Argonne or Somme; When the terrible white man learns this much, He will save even the African Dutch.

(26) South Africa has a grave problem now In reducing the Negro to the plow; White men are to live in their lazy ease, While the patience of the goodly natives tease; They make new laws to have Africa white Precipitating righteous and ready fight; Around the world they seek to be the just, Yet, in fact, no lone white man can you trust.

(27) In Australia the same they have done, And so, wherever man's confidence won; This they call the religion of the Christ, And upon their willing slaves to foist, Only a part of the world can you fool, And easily reduce to your foot-stool; The other one-half is always awake, And from it you cannot liberty take.

(28) "And now valiant Black men of the west Must ably rise to lead and save the rest"; This is the ringing call Africa sounds, As throughout the Godly wild it resounds; Classmen black, educated, write and true! Let us prove too that we are loyal blue, We must win in the blessed fight of love, Trusting on the Maker of men above Wrong shall we triumph over sacred right, Even though white men force it by their might!

(29) The Christian world is yet to be saved! Man, since the risen Christ has not behaved! Wanton, reckless, wicked, he still remains, Causing grief, sorrow, tears and human pains! To show which way the wind may one day go, Seeking for earnest truth while marching on? If so, friend, let us tell you now and here, For love, freedom, justice let's all prepare!

(30) God in His Glorious Might is coming, Wonderful signs He is ever showing, Unrest, earthquakes, hurricanes, floods and storms Are vae revelations of Heavenly Forms; The proud white scientist thinks he is wise But the Black man's God comes in true disguise, God is sure in the rumbling earthquake, When He is ready, the whole world will shake.

(31) The Armageddon is gathering now; The sign is on every oppressed man's brow; The whites who think they are ever so smart Do not know other men can play their part; Will drag him to ignominious fall; Black, Yellow and Brown will be everywhere, In union of cause they'll stand together, And storms of the bully boldly weather.

(32) Their games and shots, and their rays of death, Shall only be child's play—a dream of Seth, For out of the clear, sleeping minds of ages, Wonders shall be written on history's pages; Our buried arts and sciences then shall rise, To show how for centuries we were wise; Silent tongues we keep, by God's true command, Until of us, action, He did demand.

(33) Under the canopy of Nature's law We shall untriedly and bravely draw, On the plains of God's green Amphitheatre, Swords, in rhythm with Divine Meter; Asia for Asia's is light; chivalrous Day will have surely come, With Angelic strains and Seraphic hum; The Guides of Heaven will direct the way, Keeping us from wandering far astray.

(34) Like around the high walls of Jericho, March we, as Rio speeds through Mexico; Trumpets loud will the Guiding Angels blow, As scatter the enemy to-and-fro: The first you say is a hopeless convict, While the latter escapes the lambly trick; That grave, one-sided justice will not do— The poor call for consideration, too.

(35) See the deadly clash of arms! Watch! They fall! There is stillness!—It is the funeral pall! A sad requiem now is to be sung! Not by Angels, but in their human tongue! The cruel masters of yest'ray are done! From the fields of battle they have run! A brand new world of justice is to be! "You shall be a true brother unto me!"

(36) This is a forecast of God's wrath! White man, will you turn from the evil path? There is still hope for you, among the good, If you will seek the bigger-brotherhood; Stop your tricks, frauds, lying and stealing, And settle down to fair and square dealing; If not, prepare yourself for ghomy hell, As God announces the sorrowing knell.

(37) Your lies, to us called diplomacy, Are known by us, a brazen phantasy; You imprison men for crimes not so great, While on your silly wisdom you do prate, The masses are soberly watching you; They know that you are false and so untrue, The laborers of your race you oppress, As well as black and other men you distress.

(38) If you were wise you'd read between the lines Of feudalisms and other old times, Men have fought against ugly royal gods, Burying them 'neath European sods, Such to heartless masters the people do, From Syracuse to bloody Waterloo; Wonderful lessons for any sober man, Who worships not idols or the god Pan.

(39) In the vicious order of things today, The poor, suffering black man has no say; The plot is set for one 'gainst the other, Classmen black, educated, write and true! "If one should show his head as a leader, Whom we cannot use, the rest to pilfer, We shall discredit him before his own, And make of him a notorious clown."

(40) "In Africa we have plans to match him, While the native Chiefs of their lands we trim; The Blacks schooled in England are too smart, On the I BETTER THAN YOU scheme we'll start, And have them thinking away from the rest; Can we show the Godly light to anyone, Easier then we can rob the good lands And make ourselves rich without soiled hands."

(41) "We will so keep from them the 'NEGRO WORLD' That no news they'll have of a flag unfurled; Should they smuggle copies in, and we fail, We will send the sly agents all to jail." This is the white man's plan across the sea, Isn't this wily and vicious as can be? In other lands they have things arranged Differently, yet they have never changed.

(42) In America they have Colored to tell What they know of the rest, whose rights they sell; The Blacks they do try to keep down, But in time they will reap what they have sown, No Negro's good life is safe in the STATES If he tries to be honest with his mates; In politics he must sell at the polls, To suit the white man in his many roles.

(43) The West Indian whites are tricky, too; They have schemes curv'd like the horse's shoe; There is only one opening for the black— Three other sides are close up to his back; Hence he never gets a chance to look in While staring at the world of mortal sin, Yes, this is the game they play everywhere, Leaving the Negro to gloom and despair.

(44) And now, white man, can we reason with you, For each race in the world to give its due? Africa for Africans is most right; Asia for Asia's is light; To Europe for the Europeans, America for the Americans; This is the doctrine of the goodly Klan, Now fighting for the alien ban.

(45) Blacks do not hate you because you are white; We believe in giving to all men right; Some we do keep for ourselves to protect, Knowing it as a virtue to select, We are willing to be friends of mankind, Pulling all together with none behind, Growing in sane goodness and fellowship, Choosing but the Almighty to worship.

(46) Let justice prevail, at home and abroad; Cease over the weak your burdens to lord; You're but mortal man, like the rest of us— Of this happy truth we need make no fuss, All Nature's kindly gifts are justly ours— Sun, oceans, trees, and pretty flowers— So we need not doubt the marvelous fact That God has given to each man his tract.

(47) The common thief now steals a crust of bread, The law comes down upon his hungry head; The naughty land robber steals continents, With men, oil, gold, rubber and all contents, The first you say is a hopeless convict, While the latter escapes the lambly trick; That grave, one-sided justice will not do— The poor call for consideration, too.

(48) The rich white man starts the unholy war, Then from the line of action he keeps far; He pushes to the front sons of the poor, There to do battle die, suffer gaore, As the guns rage, liberty loans they raise, And in glorious tones sing freedom's praise, This is the method to gain them more wealth, Then, after victory they practice great stealth.

(49) Those who make wars should first go to the front, And of gas, shot and shell bear there the brunt; In first lines of action they are all due, If to their country and people they are true; When this is demanded in right of all, There will be no more deadly cannon ball; The downtrodden poor whites and blacks shoul join And prevent rich whites our rights to perjoin.

(50) Weeping mothers, tricked in patriotism, Send their sons to fight for liberalism; Into most far off lands they go with pride, Thinking right and God be on their side; When they get into the bloody trenches, They find of lies they had awful drenches; The people they were all supposed to kill, Like themselves, had gotten of lies their fill.

(51) In the private club and drawing room, White schemes are hatched for the nation's doom; Speculators, grafters, bankers—all, With politicians join to hasten the fall,

By stealing rights from other citizens, As if they weren't fit or true denizens; How awful is this daring story That we tell to men young and hoary.

(52) Crooked lawyers, friends and politicians, Corrupt the morals of the good nations; Between them and others, fly plots they make, Innocent citizens' money to take; From banks they find out your real account, So to his schemes they may not be smart; Large fees they charge, to have you surely broke, Then, to prison you go—what a sad joke!

(53) The white man controls cable and wireless, Connections by ships with force and duress; He keeps black races of the world apart, So to his schemes they may not be smart; "There shall be no Black Star Line Ships," he says, "For that will interfere with our crooked ways; 'Till disrupt their business and all their plans, 'So they might not connect with foreign lands."

(54) Black women are raped by the lordly white, In colonies, the shame ne'er reaching light; In other countries abuses are given, Shocking to morality and God's Heaven, Hybrids and mongrels are the open result, Which the whites give us as shameful result; How can they justify this? None can tell; Yet, crimes of the blacks are rung with a bell.

(55) White man's newspapers subsidize our own, For to keep them on their racial throne; Editors are slaves to fool the public, Reporters tell the lie and pull the trick; The papers support only what they want, But truth, fair play, and justice, daily haunt; They make criminals out of honest men, And force judges to send them to the Pen.

(56) Capitalists buy up all blank space To advertise and lead the leading place For to influence public opinion And o'er Chief-editors show dominion, The average man is not wise to the scheme, He, the reformer, must now redeem; This isn't a smooth or very easy job, For, you, of your honor and name, they'll rob.

(57) The bankers employ men to shoot and kill, When we interfere with their august will; They take the savings of dead, dumb and poor, Gamble with it here and on foreign shore; In oil, gold, rum, rubber they speculate, Then bring their foreign troubles upon the State; Friends in Government they control at will; War they make, for others, our sons to kill.

(58) The many foundations of researches, And the foreign missions and their churches, Are organized to catch the mild converts, Who don't understand the way of perverts, Our wealth when discovered by researches, In lands of the Native occupiers Is surveyed and marked to the river's rim Till they dislodge a Premprey or Abd-El-Krim.

(59) It is not freedom from prison we seek; It is freedom from the big crooks we meet; All life is now a soulless prison cell, A wild suspense between heaven and hell; Selfish, wicked people have made it so; To the Author and Finisher we'll go, Carrying our sad cares and many wrongs To Him in prayers and holy songs.

(60) This is the game that is played all around, Which is sure one day to each race rebound; The world is gone mad with the money craze, Leaving the poor man in a gloomy haze; To save the masses from exploitation; The cry is for greater democracy, A salvation from man's hypocrisy.

(61) Out in this heartless, bitter oasis There's now very little of human bliss; The cold capitalists and money sharks Have made life unsafe, like ocean barks, The once dear, lovely Garden of Eden Has become the sphere of men uneven; The good God created but an equal pair, Now man has robbed others of their share.

(62) Shall there be freedom of liberal thought? No; the white man has all agencies bought— Press, pulpit, law and every other thing— Hence o'er public opinion he reigns king, This is indisputable, glaring fact; You may find it out with a little tact, College tutors and presidents are paid, So that in universities schemes are laid.

(63) Cleopatra, Empress Josephine, Were black mongrels like of the Philippine; Mixtures from black and other races they, Yet "true" the white man's history will not say To those who seek the light of pure knowledge In the inquiring world, school or college, Napoleon fell for a Negro woman; So did the Caesars, and the Great Roman.

(64) Anthony lost his imperial crown To escape Cleo's fascinating frown, This truth the New Negro knows very well, And to his brothers in darkness he'll tell.

No one can imprison the brain of man— That was never intended in God's plan; You may persecute, starve, even debase— That will not kill truth nor virtue efface.

(65) The white man now enjoys his "Vanity Fair"; He thinks of self and not of others care— Fratricidal course, that to hell doth lead— This is poison upon which the gentry feed; Blacks should study physics, chemistry, more, While the gold God all such sinners adore; This is no idle prattle talk to you; It has made the banners red, white and blue.

(66) Out of the clear of God's Eternity Shall rise a kingdom of Black Fraternity; There shall be conquests o'er militant forces; For as man proposes, God disposes, Signs of retribution are on every hand; He ready, black men, like Gideon's band, They may scoff and mock at you today, But get you ready for the fray.

(67) In the fair movement of God's Abounding Grace There is a promised hope for the Negro race; In the sublime truth of prophecy, God is to raise them to earthly majesty, Princes shall come out of Egypt so grand, The noble black man's home and Motherland, The Psalmist spoke in holy language clear, As Almighty God's trine will declare.

(68) In their conceit they see not their ruin; You soldiers of trust, be up and doing! Remember Belshazzar's last joyous feast, And Daniel's vision of the Great Beast! "Weighed in the balances and found wanting" Is the Ketei to which they are pointing, This interpretation of the Prophet Black men shall never in their dreams forget.

(69) The resplendent rays of the morning sun Shall kiss the Negro's life again begun; The music of God's rhythmic natural law Shall stir Africa's soil without Divine flaw, The perfume from Nature's rosy hillsops Shall fall on us spiritual dewdrops, Celestial beings shall know us well, For, by goodness, in death, with them we'll dwell.

(70) AND HOW SAD A FINIS! With battleship, artillery and gun White men have put all God's creatures to run; Heaven and earth they have often defied, Taking no heed of the rebels that died, God can't be mocked in this daring way, So the evil ones shall sure have their day, "You may rob, you may kill, for great fame," So says the white man, FOR THIS IS HIS GAME.

IMPORTANT CONVENTION NOTICE!

ALL BRANCHES OF THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION WILL HOLD LOCAL CONVENTIONS IN THEIR RESPECTIVE COMMUNITIES

COMMENCING SUNDAY, JULY 31, AND ENDING SUNDAY, AUG. 14

NO INTERNATIONAL CONVENTION WILL BE HELD THIS YEAR

Divisions of the Universal Negro Improvement Association in all States and countries are further instructed to incorporate domestically and protect their own property interests.

By order of the President General,
MARCUS GARVEY.

REHABILITATION AND EXPANSION FUND

The Parent Body of the Universal Negro Improvement Association desires to acknowledge with thanks receipt of the following donations in aid of the world-wide drive for membership and funds.

Table listing donors and amounts for the Rehabilitation and Expansion Fund, including names like Mrs. Rosa McEllwain, M. T. Wimblish, and various other individuals.

Table listing donors and amounts for the Rehabilitation and Expansion Fund, including names like Fred Golding, Gwendolyn McLeod, Benjamin Phinn, and others.

President and Party To Fill Whole Train

WASHINGTON.—It will require a regular sized train to transport President Coolidge and Mrs. Coolidge and their party westward to the Black Hills of South Dakota about June 15.

Find Women Willing To Wear Larger Shoes

ROCHESTER, N. Y., June 6.—Women of today are willing to wear larger shoes, and a shoe clerk can fit them properly without losing customers.

Style Before Decency In Woman's Clothing

Because of her husband's small income Mrs. Blank had to economize in buying clothes until a rich aunt died and left them a fortune.

Notice to Divisions and Chapters of the U. N. I. A.

The acting Managing Editor, in behalf of the staff of The Negro World, desires to disclaim any responsibility whatever, in the eyes of the membership, for the non-appearance in this issue of "News and Views of U. N. I. A. Divisions" and other features.

Annual Farmers' Conference At Hampton, June 28-29

HAMPTON INSTITUTE, Va.—Farmers' community clubs in Virginia will within the next few days select delegates to attend the annual Hampton Farmers' Conference, June 28-29.

Parrot Caught by Hawk Cries 'Help! Murder!'

While passing through a stretch of timber near St. Joe, Ark., John McElroy was startled by cries of "help! murder!" coming from the thicket just off the road.

OPPORTUNITY

Public Speaking Taught by Mail. 10c will bring you the proposition. Write The Universal Speaker's Bureau P. O. Box 184 Kingsburg, Calif., U. S. A.

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The Negro World's Directory of Negro Business in N. Y.

Table listing various businesses in New York City, including Auto Supplies, Grocery Stores, Barber Shops, Cigar Stores, and Restaurants.

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