

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

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## The Sixth Convention

*Every Negro Community should do its bit toward making this gathering an outstanding success. New leaders will be chosen; the old type of leadership will be discarded.*

Fellowmen of the Negro Race, Greeting:

We are drawing nearer to our Convention period, when we are to discuss solemnly and pointedly the many problems confronting us, with the ways and means of solving them. The eyes of the whole world will be turned toward this, the Sixth Convention of the Negro peoples of the world, to be held at Kingston, Jamaica, from the 1st to the 31st of August. The Convention is to be held not because it is customary to gather together annually, but because the hour has come for uniformity of thought and action as the only source or method through which our race can be salvaged, protected and perpetuated. It is expected that every Negro community in the world will send delegates to the Convention. There is no reason why every branch of the Negro race should not be represented. We, who are working at headquarters to make the convening of the Convention a success, have every hope that it will be so.

### Nothing to Be Lost

The delegates to the Convention from countries like the United States of America, Africa, Europe, Central and South America and the Islands of the West Indies will find that no time nor money will be wasted in attending the forthcoming Convention because it will have its social, economic, political and general values to each and every community that sends a delegate.

### Only Honest Leaders Wanted

It can be said that with all that has been said and done to the Universal Negro Improvement Association, no one will entertain the slightest belief that the Negro peoples of the world can be outdone in their determination to go forward under the leadership of the organization in making themselves felt as an entity in the Body Politic. The Universal Negro Improvement Association cannot be crushed because its objects embody the principles and spirit of a great race that cannot die. All that is needed now is intelligent and honest leadership, and this we hope to get out of the Convention. We declare to one and all that the old type of leadership is dead; we shall not resurrect, we shall not give it life. We mean the leadership that has been grafty, selfish, vicious, disloyal, double-crossing and, in all, ignorant. That leadership that has robbed the Universal Negro Improvement Association shall find no place in the forthcoming Convention. Whether the person be high or

low, if he cannot come to the Convention with a clean record, there will be no place for him.

### Success Assured

The things we have suffered in the past were but lessons to us on the way to better service to the people and to the organization. Some of our past leaders who thought they were smart in robbing and exploiting the organization were only burying themselves forever in every kind of service to the race or to the organization. We have watched them long and carefully and we are now able by the experience of the past to so direct affairs as to make a repetition almost remote. The Universal Negro Improvement Association in principle and spirit can never die; it shall live forever. Men who have joined the ranks of the organization, either as officials or members but to steal from and fool the people have made a mistake in thinking that they would never be found out and stopped in their game. We have found them out, we have stopped them. Let me encourage, therefore, the Negroes of America, of South and Central America, the West Indies and Africa to take new courage, because we are going to write a new chapter through this, our forthcoming Convention, in the history of our race. It shall be a chapter recording new progress, new hope, new inspiration, new prosperity. Let us, therefore, not fail to give all the support that is necessary to make the Convention of 1929 the biggest on record.

### Only Financial Divisions Shall Have Voice

I desire to remind all branches, divisions, chapters and members of the organization that the payment of the assessment tax of each member must be observed. Everyone must become financial to enjoy the privileges that we hope to create out of our new movement. Divisions are again advised that no delegate from an unfinancial division shall be seated to take part in the discussions of the organization; therefore, to receive proper recognition the division must see that it is financial, at least six months before the Convention, with the Parent Body.

With very best wishes, I have the honor to be

Your obedient servant,



President General,  
Universal Negro Improvement Association,  
Kingston, Jamaica, B. W. I., February 12, 1929.



# Negro World

A paper published every Saturday in the interest of the Negro Race, by the African Communities League, Inc.

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VOL. XXV NEW YORK, MARCH 2, 1929 No. 4

## A CHALLENGE TO THE NEGRO

NEGROES on the western hemisphere who are pursuing their complacent and untrifled ways oblivious to what is transpiring in Africa, indifferent to the fate of the African who is fighting for the preservation of his manhood, struggling to acquire a semblance of freedom which his western brother is supposed to have handed to him more than a century and a half ago, may be progressive in their own eyesight, but they are sadly deficient when measured by the standards of other races.

All of the white world has its eyes upon Africa today. It is constantly being discussed because all of the white races are fully aware of its infinite possibilities. Many Negroes who know as much about Africa as the white man does are so saturated with fear and adulation for their white masters that they assume an amazing attitude of indifference and give as their reason that the white man is too strong to be opposed.

But while the Negro is wasting his time with wailing and gnashing of teeth over the discrimination and insults which he constantly meets in America, the West Indies and elsewhere, the white man is seeking to tighten his hold upon the only place toward which the black people of the earth have an indisputable right to turn.

White men in England and Africa are agreeing and disagreeing, but always scheming to devise the best plan by which their hold upon Africa might be strengthened. We hear much of the disagreements between the South African policies of General Smuts and Herzog, but in the final analysis all of their efforts are bent in the same direction—to govern the native and control the vast wealth of Africa.

We are told that it is the opinion of General Smuts that the problem which Great Britain now faces in South Africa is one which has probably not been faced by any other country of the world. He tells us further:

It is in the solving of this problem, the establishment of a white population on a black continent, that we are now most earnestly engaged. It is a task which in a sense is the most stupendous ever undertaken in human history.

If we fail, our white population is doomed in Africa, and this continent will continue on its road of immemorial barbarism. If we succeed, on the other hand, in working out relations under which black and white may live together and pursue a common task of civilization and self-development, we shall have solved one of the greatest human problems of all time.

I believe that South Africa is engaged in one of the greatest experiments the world has ever known. I hope that those outside South Africa who may be interested in watching the relations of the black and the white in this country will appreciate the greatness of the task and will not lightly condemn us where they differ from our views.

We shall, I am sure, pull through, but in the meantime the empire and the world must realize that the question of white and black on the African continent is going to be the most interesting and enthralling problem of the twentieth century.

General Smuts tells his people that if they fail, the white population is doomed in Africa and "this continent will continue on its road of immemorial barbarism." But is this true? This is the opinion of a white man concerning a race that he desires to continue to dominate. Negroes who are pushing and pulling, fighting and clamoring for a place in the front line of races ought to accept such statements as a challenge to their manhood and womanhood.

Negroes with the smallest grain of commonsense or self-respect ought to feel ashamed to acquiesce when white men say that the black race is too inferior mentally to attempt to do the things that brown, yellow and white people have done and are doing. No Negro who is sane could believe that it is a normal situation for a handful of white men (even lacked by a strong government) to continue to drive like slaves millions of natives who are the lawful owners of the land in which they dwell.

The white man would have the black race believe that the affair is quite hopeless because of the economic, financial and military strength of the oppressor. But strength such as this will be of small consideration the day that the African becomes sufficiently aware of the strength that lies in numbers and awakens to his potentialities as a human being.

The Negro in the West had a start, and he is the one who can hasten the coming of a new day for himself and for his brother across the sea.

## THE REMAINS OF A REGIMENT

NOTHING that the British Government has done within recent years gave rise to more head-shaking and suspicion, if not open discontent, in West Indian circles than the disbanding a short time ago of the British India Regiment, unless it be the recent change in the Constitution of British Guiana, depriving that country of the semi-self-government which it enjoyed.

disbandment ukase. Whereat the people of the West Indies in general were flabbergasted, white indignation ran high in Jamaica. But, like many a crack British fighting unit in India, the Regiment had a truly famous band, which was the pride of the Regiment and a never-failing source of delight to the community where it was stationed. Many were the prizes the W. I. R. annexed at various British Empire exhibitions in competition with the best bands of the Empire.

The West Indian masses once upon a time could suffer their rage gladly, could brook Government abuses uncomplaining, charmed out of their resentment by "the music of the spheres." Times are changed now, but that music is a matter of record. Sweet sounds alone no longer comfort the downtrodden and penniless. It would be difficult today for the Government of British Guiana to order up erstwhile rioters, as once it did, by the simple expedient of rounding up its "Militia Band" to parade the streets. For British Guiana worshipped its "Militia Band," Barbados its "Police Band" and Trinidad its "Constabulary Band" with as much fervor as Jamaica its good old "W. I. R. Band."

But British diplomacy is nothing if not resourceful, and its beliefs die hard. Suspicions of the military value of a regiment of black men in a country mainly populated by post-war black men, it decreed the passing of the black veterans, their sabres and their guns. But what of the band, that harmless, useful institution, that ally of unrest extraordinary? It must not die!

Record another victory for the marvelous metaphysicians of Downing Street. And there we are! They cried for bread 2,000 years ago and certain heartless gentlemen proffered a stone. Jamaicans want their famous Regiment and they get a band. Surely the British are wise in their generation. And traditionally so. For was it not a famous Englishman, Comrade Shakespeare, who wrote: "The man that is not moved by concord of sweet sounds is fit for treasons, stratagems and spoils?" With the regiment at hand there might be strata-gems, but with the band alone, only an engaging sentimentalism.

## THE NICARAGUA RIDDLE

The news from Nicaragua continues to be as consistent as a crazy quilt. On February 9 martial law was proclaimed in the four northern departments of Nicaragua where General Blandino and his men are concentrated. On February 9 the Nicaraguan Legation in Washington made public this statement: "This legation has been officially informed by the Nicaraguan Government that Blandino's bands have left Nicaraguan territory and that peace has been re-established throughout Nicaragua." On February 10 General Blandino Marine Headquarters in San Juan, according to the report, has become almost a negligible factor in the situation but without the activity of the marines and the Nicaraguan national guard "carried" reports that a "revolving" hand of outlaws had snuffed four natives and that, as usual, "a marine patrol was sent to the scene." Meanwhile a resolution is pending in Congress which would authorize a survey of canal routes in Nicaragua. Those in favor of the canal say that it traffic through the Panama Canal continues to increase at its present rate, the limit of its capacity will be reached in forty to seventy-five years.—The Nation.

## EDITORIAL OPINION OF THE NEGRO PRESS

The force of example is very powerful. We are creatures of imitation and our habits are usually formed on the model of those with whom we familiarly associate. Better be alone than be in bad company. In habits and qualities catching as well as some diseases, and the mind is equally as much, if not a great deal more, liable to infection than the body.—National Baptist Voice.

The battle of the city Negro, who largely depends upon his hands for his earnings, has not yet been won or lost. While he has shown adaptability and industry, he has yet to prove that he is city-minded in the matter of securing an undeniable ownership in the city's high-rented scheme of living.—St. Louis American.

There is an old, old saying, so apt repeated in the history of nations, that when a man goes about looking for trouble, he is very apt to find it.—Indianapolis Recorder.

As a great thinker has said: "Man cannot exist without science, and he cannot live without religion." The trouble comes with most people thinking of the two conflict, when any real conception of them, proves that they do not. The scientific and religious are one thing; the realm and object of religion are another thing. Each serves man in different spheres. Just as medicine is for one purpose and books for another. So it is with science and religion. Men should realize this distinction and stop worrying and arguing and falling out.—Louisville Leader.

The economic battle is on. Pressure is getting heavier and harder. Economic and industrial independence is the outstanding problem of the race. The conditions are rapidly changing. If the Negro is not able to adjust himself to these changing conditions so that he can meet the demands of the social order his struggle for independence will change to a struggle against dependence.—Washington Tribune.

Although it may seem different as we glance at many incidents which show a decided lack of cohesiveness, we are firmly of the opinion that as a whole the race group is slowly, but surely getting together along the essential lines of progress. We are not at all sure that this is a more solidly united group than the part of our real leadership things will move for such co-operation as we have never realized before.—Caldwell Eagle.

The man who is the object of predilection says in the injuries done to his body, the constant turmoil and bitterness of mind that he at times exhibits behind an "inferiority complex." Finally, he says for it in the excessive stimulation of his emotions and intellect. Note well that the cause of the loss in the case of the oppressor is a part of the nature of the man himself, a part that moves outwardly in the case of the oppressed it is an extraneous thing that is driven inward. Note likewise that the result that comes to the

oppressor is disintegration of force, to the oppressed a concentration of force.—Black and White Chronicle.

The most important weapon of any race is the ballot. Any people who neglect it or refuse to use it are never given any kind of just consideration in legal and political activities.—Florida Sentinel.

The white man's effort to degrade the Negro and reduce him to mental and moral servitude will only result in developing a racial character that he will find himself unable to measure up with. Just as a physical man creates brawn and muscle, so will mental and moral struggle develop manhood and strength of racial character.—Atlanta Independent.

Wholesome co-operation among classes not only inures to the benefit of those who co-operate, but it is the selfish nor classish sort of co-operation, but the bringing together of units of people for the better preservation of their common interests. It is the kind of co-operation that not only inspires self-respect, but also the respect of the world. It is the kind of co-operation that invites the co-operation of other races and classes. Finally, it is the dynamo of group progress.—Norfolk Journal and Guide.

## National Association to Study School Problems

NASHVILLE, Tenn.—The National Association of Collegiate Deans and Registrars will hold its fourth annual meeting at Prairie View State College, Prairie View, Texas, on March 1 to 9. According to the president, Dean Ambrose Collier, of Fisk University, this promises to be the best conference that the association has ever had. In 1925, at the first meeting there were 20 colleges represented; at the second meeting 30 colleges sent delegates; and last year 54 delegates from 41 schools were present and the officials predict an even larger attendance this year.

## Message of Goodwill Carried to Colleges in State of Virginia

RICHMOND, Va., February 15.—During this month the message of inter-racial co-operation is being carried to scores of the most important colleges in Virginia and already has been brought home in person to 2,400 students. The campaign is a part of the program of Christian World Education which is being carried through the college under the auspices of the Student Department of the Y. M. C. A., headed in this state by Forest D. Brown, who arranged and is supervising the program. In addition to the presentation of race relations, there were addresses and discussions on international affairs, war, industry, and related subjects.

The inter-racial emphasis was begun by R. H. Kessler of Atlanta, educational director of the Commission on Inter-racial Co-operation, who spoke twenty-five times in ten days before chapel assemblies of students and faculty, classes in sociology, history and Bible, and before various voluntary groups. A cordial response was given in every case and a great deal of intelligent and sympathetic interest was manifested by the faculty members and students. Among the colleges visited were two of the principal institutions in the South, the University of Virginia at Charlottesville, and Virginia Normal Institute at Petersburg.

When the American Marines descended on Haiti in 1915 they brought more with them than their guns. Practically every uniform was stuffed from the waist-crowned hat to the tip of the toe with the most important colored gaiters boys in our Marine Corps? Not at all. They carried the color-line in Haiti and set up Nordic supremacy. Mr. Hutter is a native of Lynchburg, Virginia, and a graduate of the University of Virginia.

The following excerpts are taken from a very interesting, truthful and informative article appearing in the March issue of Plain Talk, dealing with the excesses and oppressive tactics of the Marines in Haiti. When the American Marines descended on Haiti in 1915 they brought more with them than their guns. Practically every uniform was stuffed from the waist-crowned hat to the tip of the toe with the most important colored gaiters boys in our Marine Corps? Not at all. They carried the color-line in Haiti and set up Nordic supremacy. Mr. Hutter is a native of Lynchburg, Virginia, and a graduate of the University of Virginia.

## Canada Near Rival of U. S. in Exports to Barbados

BRIDGETOWN, Barbados, Feb. 15.—The annual import and export report of the Barbados government will not be ready for publication until April, but items released in advance contain much that will interest the American manufacturer and wholesale dealer. The value of Barbados exports for 1928 was \$4,000,000, of which 78 per cent went to Canada.

During the year the island imported from the United States goods to the value of \$2,250,000. Most of the goods worth \$2,123,000. Most of the machinery imported came from the United States. The value of Canadian goods worth \$1,877,000, while only \$400 worth came from Canada.

## A New York Home of Indian Culture

The culture of India is to have a center in New York, according to a plan announced by the India Society of America. A location is to be chosen in the vicinity of Columbia University, where information regarding the social, religious and political aspects of Indian life will be gathered and where the necessary research will be conducted. The India Centre will be similar in many respects to the Casa Italiana, the Deutscher Haus and other national cultural centers in the city.

The proposed new home will contain a lecture hall, a reading room, an art gallery for exhibitions of Hindu paintings and a library on Asia and Indian culture. The center will maintain an India information bureau for visitors and business organizations. As a center of information it will keep in touch with similar organizations all over the world, such as the School of Oriental Studies in London, the Indian Institute in Paris, and the three leading centers in India, the Greater India Society, Tagore's International University and the Bose Institute.

## Turks Must Add Family Names To Old Ones For 1930 Census

CONSTANTINOPLE, Feb. 20.—Disatisfied with the results of the census of 1927, the Turkish government is preparing another and more definitive census in 1930. The necessary reforms will be carried out by the census commission. The census commission will find family names instead of the single patronymic Mahmud or Ali, after their father or grandfather. Taking single names for women from the Prophet's wife Ahrateh is considered a disgrace. These reforms will be carried out by the census commission. The census commission will find family names instead of the single patronymic Mahmud or Ali, after their father or grandfather. Taking single names for women from the Prophet's wife Ahrateh is considered a disgrace. These reforms will be carried out by the census commission.

## DEVELOPMENT OF THE NEGRO

(Editorial in Philadelphia Catholic Standard-Times, Feb. 23, 1929.) Catholic clergy and laymen have been admitting to themselves for some time that, while the American Protestant Negro has been losing confidence in his present spiritual rulers, they have been remiss in their duty of presenting adequately the claims of Catholicism. Of course, some progress has been made. Under the leadership of the Archbishop of Philadelphia, the Church has made progress with her Negro and Indian missions. The majority of Negroes in the Church are located in their large centers of population. In the country districts, Negro Catholics are insignificant in number, and are treated with the same bigoted intolerance as their white co-religionists.

The Church in America is fully alive to the opportunity that is now presenting itself. It does not look upon the "Negro Question" as something hazy and far away; indeed, it does not look upon it as a question at all. In her wise mind, the Negro is a human being who is open to reason, warm hearted and deeply religious. The same missionary endeavor, the same preaching of the Gospel of love, the same devoted service which won over the Latin, the Teuton and the Celt will be employed for the conversion of the Negro and nothing more or less. Devoted priests and nuns are going into the outlandish parts of the world to evangelize and to improve the economic and social condition of the colored people. They will be treated there as other men have been treated, and they will be expected to respond as others have responded.

Important activity in this field is the Cardinal Gibbons Institute, established to make possible the development of Negro Catholic leaders. In spite of difficulties, the work has progressed with satisfactory results. The method employed at the institute is founded on that of the ancient Spanish missionaries. The union of manual and mental training, closely interwoven with the daily life of the community has been found, after centuries, to be most effective. Philadelphia Catholics have been in the forefront in the missionary movement among the Negroes. This interest has manifested itself in every degree from the labors of the supreme shepherds of the dioceses and the self-sacrifice of Mother Katharine Drexel and her noble band to the few coins offered by the smallest child.

## FOR CHILDREN

Children need plenty of wholesome, nourishing food. Their diet should include cereal, fresh vegetables, fruit, some meat and three or four glasses of milk every day. If you want more information on diet and nutrition call at the Harlem Tuberculosis and Health Committee, 100 West 125th Street, New York City. The telephone is BR 6-2338.

## "A Jim-Crow Situation in Haiti"

In the West Indies the finest aristocracy bears considerable Negro blood, and this Negro strain enjoys a culture certainly not surpassed by that of the Boston Brahmins. But does this improve the gallant boys in our Marine Corps? Not at all. They carried the color-line in Haiti and set up Nordic supremacy. Mr. Hutter is a native of Lynchburg, Virginia, and a graduate of the University of Virginia.

The following excerpts are taken from a very interesting, truthful and informative article appearing in the March issue of Plain Talk, dealing with the excesses and oppressive tactics of the Marines in Haiti. When the American Marines descended on Haiti in 1915 they brought more with them than their guns. Practically every uniform was stuffed from the waist-crowned hat to the tip of the toe with the most important colored gaiters boys in our Marine Corps? Not at all. They carried the color-line in Haiti and set up Nordic supremacy. Mr. Hutter is a native of Lynchburg, Virginia, and a graduate of the University of Virginia.

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Perhaps the Haitian disparages the results of the occupation, but to an unbiased visitor his judgments come much nearer the truth than the contemptuous claims of the Americans. Granting that the Americans have done everything they boast of—stabilized the government, improved sanitary conditions, taught the natives improved methods of agriculture, opened up the country by roads and bridges, and enlightened the people in general—granting all this, Haiti still has an excellent case against American intervention. America has no great respect for constitutional rights, as she has shown the world by scrapping her own Bill of Rights in an attempted regulation of the diet of her citizens; but in Haiti she has surpassed herself.

American intervention in Haiti ostensibly to aid the country on its feet, she was to initiate the Haitians into the mysteries of running a successful government by giving them the benefit of her broader and less-discriminatory experiences. The Haitians were to be trained and then slipped into grooves of the smoothly running machine. How has this been carried out? The Haitian constitution was discarded and a very elastic American constitution was substituted. Instead of gaining experience in governmental matters, the Haitians are being shoved completely out, and, outside of the handful of puppets sitting feebly in the palace, they have no voice in the government. The Haitian people are being treated as a class that for more than a century has been the property of a few. Almost without exception the Haitian aristocracy is composed of lawyers, and their interest in law has been to enable them to become politicians.

Coming down to the most important point, whether spoken of by friend or foe, he was never called "nigger." It remained for the Americans to acquaint him of his true status, to let him know that he was socially non-existent by barring him from their clubs, their movies, their houses. They were of continuous reminder by the Americans that he was a "nigger." The Haitian people are being treated as a class that for more than a century has been the property of a few. Almost without exception the Haitian aristocracy is composed of lawyers, and their interest in law has been to enable them to become politicians.

The annual New Year's party given by the President is most enjoyable to the Americans—to the Americans only, for even the President must draw the color line. The first of January is Independence Day in Haiti, as it was in 1811. The date is a little ironic that on the day sacred to the Haitians they should be pushed aside in a celebration by their own President in honor of the American officers who are showing them back politically to their wives, for, of necessity, one or two niggers (including the President) must be there. The Haitian palace guard is on duty to carry out those who cannot walk. This is no unbecoming gesture. An American aide boasted to me that last year not one out of ten men he had to carry down the President to his job for the night.

The Haitians are very moderate drinkers, and the wholesale drunkenness exhibited by the Americans dispirits people capable of such swiftness. They themselves the social inferiors of people capable of such swiftness. They themselves the social inferiors of people capable of such swiftness. They themselves the social inferiors of people capable of such swiftness.

The pansantry of Haiti hates the Americans as much as the aristocracy does; but, as the peasant is inarticulate, his only means of expression is a grin unwholesome when he sees a white man. He regards with a mixture of respect and fear the white man who works as yard-boy or cook at double the wages he would get from members of his own race.

If, after twelve years, the Americans and the Haitians are still on unfriendly terms and neither one is making any effort to understand the other, it is reasonable to suppose that there is little prospect of a changed attitude. That was his job for the night.

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## JAPAN CULTURE FOR CHINA

Japan is going to establish in China two institutes for scientific and cultural work. The first is to be located at Shanghai, the second at Peking. The Japanese government is preparing another and more definitive census in 1930. The necessary reforms will be carried out by the census commission. The census commission will find family names instead of the single patronymic Mahmud or Ali, after their father or grandfather. Taking single names for women from the Prophet's wife Ahrateh is considered a disgrace. These reforms will be carried out by the census commission.

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## SIXTH ANNUAL International Convention of the Negro Peoples of the World

—UNDER THE AUSPICES OF— THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION OF THE WORLD

MARCUS GARVEY, President-General

—TO BE HELD AT— KINGSTON, JAMAICA, B. W. I.

—FROM— AUGUST 1st to 31st, 1929

THE GREATEST CONCLAVE OF THE NEGRO IN THE HISTORY OF THE WORLD

DELEGATES SHALL ATTEND FROM ALL PARTS OF THE WORLD EVERY COMMUNITY WHERE NEGROES LIVE IS ASKED TO SEND A DELEGATE

EXCURSION SHIPS TO SAIL FROM NEW YORK WITH AMERICAN DELEGATES AND TOURISTS TO REACH JAMAICA JULY 30, 1929

THE PROGRAM TO BE DISCUSSED:

- (1) The Political and Social Freedom of the entire Negro Race.
- (2) The presentation of proper evidence before the League of Nations for an adjustment of the International Race Problem.
- (3) The creating of a thorough educational system for the higher education of the Negroes of America, the West Indies and one in Africa, re-acting in the founding of three Negro universities of a purely technical character—one in America, one in the West Indies and one in Africa.
- (4) The creating of general economic opportunities in agriculture, industry and commerce for the Negro people of the world, whereby a brisk and proper trade relationship may develop between the Negroes of America, Africa, the West Indies and South and Central America to insure a stable economic status.
- (5) The acquiring and controlling of agricultural lands for the scientific development of agriculture and also the establishment of factories and industrial institutions in various Negro communities to guarantee permanent employment to the Negroes of America, Africa, the West Indies, and South and Central America.
- (6) The launching of a new line of steamships—The Black Star Line—to facilitate Negro trade and commerce throughout the world.
- (7) To establish in London, Washington, Paris, Berlin, Rome, Brussels, Geneva, Tokio, China, India, West Africa, South Africa embassies to represent the interest of the entire Negro race and to watch and protect their rights.
- (8) The establishing of a daily paper in several large cities of the world to shape sentiment in favor of the entire Negro race, namely, in London, Paris, Berlin, Capetown, New York, Washington, Gold Coast, West Africa, and the several important islands of the West Indies.
- (9) The practical effort of uniting every unit of the Negro race throughout the world into one organized body.
- (10) The formulating of plans to unify the religious beliefs and practices of the entire Negro race.
- (11) The establishing of a universal social code for the Negro race.
- (12) To make practical and execute each and every one of the above objects within ten years as a solution of the Negro problem, and as a means of saving the Negro race from further exploitation and possible extermination in the world.
- (13) To budget for the expenditure of a fund of six hundred million dollars in ten years to execute the above program as shall be determined by the convention.
- (14) To elect the international officials of the Universal Negro Improvement Association and African Communities' League of the World.
- (15) To elect twelve delegates from the convention to attend the tenth session of the League of Nations at Geneva, Switzerland.
- (16) To take up all and such matters as affect the interest of the Negro race.
- (17) To discuss and amend the constitution of the Universal Negro Improvement Association and A. C. L.

All Negro Institutions, Organizations, Churches, Societies, Lodges and peaceful and law-abiding legitimate and Constitutional movements in the world are asked to send delegates to this World Convention.

Delegates are invited from every section of Africa, Europe, Asia, America, the West Indies, Canada, South and Central America.

All communications for the convention shall be addressed to: Registrar, Convention, Universal Negro Improvement Association, Edulwies, 67 Slip Road, Cross Roads Post Office, St. Andrew, Jamaica, B. W. I.

Let everybody attend the Greatest Convention in the history of the Negro Race.

—BY ORDER—

UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION OF THE WORLD  
HENRIETTA VINTON DAVIS  
Assistant President-General  
KINGSTON, JAMAICA, B. W. I.

MARCUS GARVEY  
President-General



