

Robert A. Hill (Editor in Chief). *The Marcus Garvey and Universal Negro Improvement Association Papers: The Caribbean Diaspora, 1910-1920, Volume XI*. Durham, North Carolina: Duke University Press, 2011. 845 pages.

The latest volume of *The Marcus Garvey and Universal Negro Improvement Association Papers* is certainly a welcome addition to the existing historiography on Pan-Africanism and Garveyism. The book has two appealing features. Firstly, it is chronologically arranged and secondly, the information is structured according to various Caribbean and Latin American territories. This allows the reader to better appreciate the evolution and spread of Garveyism. Furthermore, the maps in each section will benefit readers who are unfamiliar with the geography of the region.

*Marcus Garvey and Universal Negro Improvement Association Papers* contains a wealth of information comprising correspondence, newspaper articles, flyers, announcements, illustrations, secret despatches of colonial authorities and letters by members of the Universal Negro Improvement Association (UNIA). For instance, there are illustrations of a leaflet of the Black Star Line, St. Kitts-Nevis Benevolent Association pamphlet, a flyer from Panama and a page from the St. Vincent Gazette.

The “Historical Commentaries” by scholars in the book’s early section provide a framework of analysis and assessment of the impact of the Garvey movement, especially in countries such as Belize, Honduras and Costa Rica. The commentary on St. Lucia by Michael Louis captures the sentiments of the early twentieth century: “The opposition to the UNIA was in part due to the negative attitude toward Garvey among the local authorities.... The anti-UNIA stance may also have been inevitable given the official

tendency to deny that economic hardships and social deprivation created the many sources of grievance and discontent among the poor and underprivileged in the society” (ccliv).

The United States Postal Censorship Reports (118-122) and correspondence from the United States Secretary of State to the United States Postmaster General (318) are proof that publication emanating from UNIA were bring closely monitored by US intelligence. Most countries such as British Guiana had passed legislation such as the Seditious Publications Bill to ban radical literature including the *Negro World* (320-321).

The responses of Whites in high administrative posts reflected their ignorance, racist attitudes and arrogance. For instance, in correspondence from Earl Curzon of the British Foreign Office there are handwritten minutes commenting on the UNIA: “Their aspirations are ridiculous & they have certainly no following in Africa” (195).

The photographs of UNIA members, parades and officials provide a rare glimpse into the organization’s activities. Additionally, photos of the S. S. Yarmouth and its crew offer compelling evidence as to the realization of Garvey’s dreams and the extent of his ambitions.

Undoubtedly, the articles, containing poems and quotations, in the *Negro World* and newspapers throughout Latin America and the Caribbean are indicators of Diaspora Africans who were literate and highly intelligent. Often there was mention of Biblical

characters as evident in a 1919 letter to the Editor of *Negro World*, which stated King Solomon was “a black man” (373) and another letter in the *Dominica Guardian*, which claimed, “Moses married a black woman” (522). The overwhelming majority of letters and articles reflected a high level of black consciousness as writers passionately and proudly defended Garvey, the UNIA, Africa and their race.

This volume is highly recommended for individuals desiring to learn and understand the impact of Garveyism and the struggle of the movement to survive amidst hostile forces. Additionally, the volume should be in public libraries, Africana or Black Studies Collections and universities.

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