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"PEACE OR RACE WAR"

By H. G. McGinnis

ociety is marching swiftly toward a tragic racial conflict. The demand for racial justice, denied discussion at the Paris Peace Conference ending the first World War, is steadily increasing. The world's colored peoples are becoming acutely aware of the justice due them. This time, when the peace planners gather, the Chinese, Filipinos, and other Asiatic peoples will be loud in their demands for race equality.

The nations which boast most loudly about their leadership in democracy are the very ones which maintain exclusion laws and practice race bigotry. The U. S., Canada, Australia, New Zealand, and the Union of South Africa have put up bars against Asiatics, although recently the U. S. did decide to admit a thin yearly trickle of Chinese.

While the question of race equality in world politics is a very delicate and complicated matter, no attempts were made at Versailles to solve it. The peace-makers positively refused to discuss race questions.

The American delegation had introduced a resolution on religious freedom. It was obvious the resolution was due to pass without much dissention, for the assembled statesmen were anxious to make a few gestures which weren't altogether materialistic.

Seeing this, Japanese representatives proposed an amendment to it calling for a recognition of race equality. This pleased many of the European statesmen for one reason only; they were highly cynical concerning American utterances about the natural rights of man. They enjoyed seeing the American representatives squirm at this unexpected development. Surely, they exclaimed to one another gleefully, a delegation which offers a resolution calling for religious tolerance could not refuse to accept an amendment calling for racial tolerance!

Obviously, the Americans couldn't do that and remain consistent. So they withdrew the resolution on religious tolerance! This automatically killed the Japanese amendment.

Nor were the Japanese permitted to offer a resolution on racial tolerance. The British delegation checked all attempts to bring up the matter, giving as its reason the fact that even a most vague declaration would raise serious disturbances within the British Commonwealth of Nations.

This was obviously true, for Australia's premier vowed heatedly that should the race resolution pass, he would appeal directly to the race prejudices of the people of the U. S. and the Dominions. The fact that this threat caused the American and British leaders to refuse all further discussions of the matter proves how strongly they felt that race prejudice existed within their respective nations.

No doubt the Versailles incident played a major role in Japan's subsequent campaign to organize all Asia against the white race. As her agents went through Asia, and even throughout Africa, they had plenty of undeniable facts at their disposal.

Everywhere they went they fanned the flames of racial hatred. To millions of Asiatics, Japan appeared in the role of the savior of the world's colored peoples. Even American voluntary preparation of the Filipinos for independence lost much value in Asiatic eyes when the Japanese pointed out that American officers in the Philippines had excluded Filipinos from their clubs. To this they added hundreds of tales concerning the treatment accorded American Negroes by their white fellow countrymen.

Naturally, they never failed to enlarge upon the refusal of the peace planners at Versailles to make even the most general declaration concerning the rights of peoples not white.

Since colored peoples have instinctively the same ideas of freedom as whites, it should not be difficult to imagine

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BECAUSE OF INCORRECT ADDRESSING, FIFTEEN PER CENT OF ALL OVERSEAS MAIL NEVER REACHES SERVICE MEN."



ADDRESS THEM CORRECTLY!

Army paratroopers were practicing their jumps in a backwoods region. A parachutist started to come down on a field, near which lived an old mountaineer and 15 children. One of the youngsters saw the parachute floating down with a man attached to it, and he ran into the house yelling: "Bring your shotgun, Pappy—the darn stork is bringin' 'em full-grown now!" —Farm and Ranch Review.

The nice old lady smiled at the little girl who had been left in charge of the cake shop.

"Don't you sometimes feel tempted to eat one of the cream puffs, my dear?" she asked.

The little girl was quite shocked. "Of course not. That would

be stealing. I only lick them." —Capper's Weekly.

TIME TO LEAVE

Last summer, a city boy deciding to do his share in winning the war went to work on a farm during his holiday.

He returned in a few weeks and when asked why he had left gave the following explanation: "The first night I was there a pig died and we had pork every meal for a week. Then a cow died and we had beef for breakfast, dinner and supper that week. A horse died next week. I didn't mind the horse meat so much, but when the grandmother died I decided it was time to quit." — Contributed by R. J. Wilkie.

CHURCH DIRECTORY

CHURCH OF GOD

2518 N. Williams and Russell
Rev. O. F. Brown, Pastor.
Sunday School, 10 a. m.
Morning Worship, 11 a. m.
Evening Worship, 8 p. m.

CATHOLIC CHAPEL OF THE LITTLE FLOWER

Inter-racial
21 N. E. Broadway
Rev. Jerome M. Schmitz, Chapl.
Miss Doris Reynolds, Catechist
SERVICES:

Sunday, Mass and Sermon:
9 o'clock a. m.
Wednesday, Novena Devotions:
8 o'clock p. m.

BETHEL CHURCH, A. M. E.

N. McMillen and Larrabee
Portland, Oregon

ST. PHILIP'S CHURCH (Episcopal)

Vicar L. O. Stone
N. E. Knott and Rodney
Portland, Oregon
7:45 a. m., Communion Service
10 a. m. Church School
11 a. m., Morning Prayer
Thursday 9 a. m. Communion Service.

The Church of God in Christ

Working with All Nations
Sunday school, 9:45 a. m.
Regular Services, 11 a. m.
YPWW Services, 5 p. m.
Evangelist Services, 7:30 p. m.
Prayer Meeting every Friday
night at 309 N. E. Hancock St.
Week-day Services every Tuesday and Thursday, 7:30 p. m.
Elder C. L. SIMMS, Pastor.

Y. W. C. A.

834 S. W. Broadway

REV. B. T. CAREY

Vanport Community Church

The Benevolence Church
2405 N. Cottonwood Ga. 4092
Vanport City, Ore., Apt. 1559

AFRICAN METHODIST EPISCOPAL ZION CHURCH

Rev. J. F. Smith
2007 N. Williams Ave.
Portland, Oregon

ALL NATIONS CHURCH OF GOD IN CHRIST

Elder James S. Lomax, Pastor
Multnomah and Williams Ave.
ORDER OF SERVICES:
Tuesday and Thursday: Evangelistic Services 7:45.
Wednesday: Prayer Meeting at Sunday: Sunday School 10:00, 7:45.
Morning Service 11:45, Y. P. W. W. 6:30. Evening Service 8:00.

PEOPLE'S COMMUNITY BAPTIST CHURCH

N. E. 74th and Glisan St.
Rev. R. E. Donaldson, Minister
SERVICES:
Sunday School 10:30 a. m.
Morning Worship 11 a. m.
B. Y. P. U. Meeting 7 p. m.

WILLIAMS AVE. CHURCH OF GOD IN CHRIST

Elder Claud L. Lampkin, Pastor
2504 N. Williams Ave.
ORDER OF SERVICES:
Monday and Friday: Evangelistic Services 7:30. Wednesday Bible Band 8:00. Sunday, Sunday School 10, Morning Service at 11:30. Y. P. W. W., 6:30. Evening Services :45.
Come One! Come All!
Mrs. Lampkin, Reporter.

UNITED CHURCH MINISTRY

Force and Broadacres
Vanport City
Sunday School, 9:30 a. m.
Worship, 11 a. m.
Worship, 8 p. m.
Inter-Denominational Services.
Rev. Leslie Denton, Minister.

CHURCH OF GOD IN CHRIST

Rev. B. M. McSwain, Pastor.
120 S. W. Front Ave.
Portland, Oregon.

SERVICES:

Morning Worship, 12 noon.
Evening Worship at 8.
Every Tuesday and Friday evening 8.
Radio Broadcast every Sunday morning at 8 oo'clock over Station KWJJ.

HOUSE OF PRAYER

2205 S. E. 10th Ave.
SERVICES
8 a. m. Radio Broadcast.
10:30 a. m., Sunday School.
12 noon, Morning Worship.
6:30 p. m., Young Peoples Meet.
8 p. m., Evangelistic Services.
Wednesday, Friday and Saturday, 8 p. m., Evening worship.

OREGON FRATERNAL ASSOCIATION

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