

THE ADVOCATE

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SAYS AMERICANS ARE ARROGANT IMPERIALISTS

WHEN HE FINDS A NEW COLORED SOUTH

FINDS CONDITIONS IN SOUTH CHANGED IN RECENT YEARS

Writer Says Colored People Deserve Higher Concept Than Fitness as Slave

(From the Christian Science Monitor January 25, 1926)

On a recent visit to Hampton Institute, Hampton, Va., the writer was particularly impressed to find no evidence of those traits generally considered ineradicable in the Negro, such as slovenliness, laziness, loudness and impudence. On the contrary, she was especially impressed with the quiet demeanor, gentleness and courtesy of the students. To one reared in the South where the educated Negro is generally considered to be arrogant and impudent, it was a most pleasing revelation.

This attitude of resentment toward the advancement of the Negro race is due to false education as to what the Negro is really like. The writer is jealous on the part of many members of that class of whites in the South known as "poor white trash" a population even fiercer than the Negroes themselves. It distinguishes them from the aristocrats or estate owners to whom the Negroes belonged and as a rule admired. This class of whites have done little to better themselves or the community, rather retarding than aiding any conditions of betterment. Agreeing with them that the Negro should remain in the condition in which he was left by civil war, are those who have sat on verandas in rocking chairs, living in the past while the world has progressed taking the Negro with it, and who have failed to realize that the very training and accomplishments the Negro gained as a slave have fitted him to acquire an education which enables him to make capital of his talents.

As a child in the South during the first decade following the Civil War it has been the writer's privilege to watch with interest the Negro's freedom and the progress he has made. Repeatedly, has been heard from elders the question, "What will he do with it? He was better off as a slave." To his last assertion old slaves have often agreed by enumerating the benefits of slavery: no house rent; no food bills; clothes and fuel provided and all the food one wanted, ready summing up the situation in their dialect, "Dem wuz days, dem wuz!" and a shake of the old turban covered head accompanied by a low hum and a sort of refrain, "Dem shore wuz good times!"

But the free Negro. He who was born free and did not share the good old days without care for self or family, where is his place in the Nation?

Old plantations of the South, where lived from 1000 to 2000 slaves, were small colonies. On such plantations, food for all was raised, preserved, and distributed. All the clothing and the shoes worn by the Negroes, was made on the place. Stockings and socks, knitted by the Negro women, were made from yarn carded and spun by the Negroes, as was the cloth of the garments they wore. Blacksmiths and carpenters were skilled in the highest degree.

At the time of Lee's surrender, thousands of these skilled and unskilled workers were let out of employment and homes. The plants that had furnished them work were destroyed, as it were, without insurance to reconstruct them. The admiration for Abraham Lincoln when considering his courage in emancipating the Negro to work out his own salvation against such fearful odds for the betterment of his race and for the good of the country.

But the Negro of both sexes could earn a living with his hands, and only with his hands has he maintained himself since his freedom until now. The second generation of the free Negro is learning the balance between head and hand under the wise guidance of those educators who have seen his needs and supported them prudently.

The old art of plantation days are carried on by the younger generation at Hampton. In the shops there where work is done in the nature of apprentice work, for the shops are a source of revenue, the most beautiful pieces of antique furniture are being carefully repaired and splendidly renovated by these young embryonic skilled cabinet makers.

The same careful work is the machine shops and in all other lines. But this is not the end within itself, it is the basis from which the free Negro is learning to maintain a home. The ultimate of learning feebly to do the ultimate of training at Hampton is that both sexes shall be fitted to be home makers, aiming to own and maintain a home as respected American citizens. Good citizenship has a high place in an ideal at Hampton. It is made very clear that a land owner is a valuable and important citizen, or, in the words of a resolution by the National Negro Business League, "to increase the number of tax-paying citizens which is the strongest and most effective force that can be employed to gain and maintain the privilege of American citizenship."

In the Fine Arts Too But the citizen farmer is not the only contributing citizen the Negro is supplying the Nation. In the fine arts as well as the trades, the Negro talent is gaining and holding its place by virtue of merit.

It is the writer's privilege while studying painting in France during the past year to meet in the class an American Negro woman whose work ranked among the best done. In this class were artists from Scotland, England and France, men and women who have been exhibiting and selling

BRANCH Y GOES UP

A \$12,000 Building is being erected at the corner of William Ave. and Tillamook Sts. to house the colored work department of the Y. W. C. A. in Portland. The building is the gift of Mrs. E. S. Collins, 877 Westover Road.

When the gift was first announced the name of the donor was not disclosed but owing to the fact that some of the colored people were under the impression it came from the N. K. K., it was thought advisable to reveal the name of the donor.

A mass meeting which had been called for last Sunday at Mt. Olivet Baptist church under the auspices of the Brotherhood, was excellently catered to by the colored people who were present. The colored people are divided in their opinion as to whether or not a segregated Christian organization is a part of an institution called a Community Centre is needed for colored people. Some say it is the opinion that if it is the best that can be done, then it is alright; some are of the opinion that it is the stepping stone to separate public schools, and that the establishment of one of the women prominently connected with the colored work operates a business College and will not admit colored students. Some argue that a Community Centre is needed for colored girls and women, and for both sexes for that matter, but they hold it should be a matter of self segregation and not forced segregation. It is not a part of an institution called a Christian which would not open its doors freely to all of God's children regardless of color, but willing to help them apart.

It is said that one minister took to task the organization which called the mass meeting to get an understanding of "where we are at," this some are of the belief was as it should be, holding that if colored people would inquire into things concerning their Christian which would not open its doors freely to all of God's children regardless of color, but willing to help them apart.

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This state of minds, perhaps accounts for the seeming lack of enthusiasm on the part of some. When people stop and realize that the Negro has been segregated, jim-crowed, set apart like a leper; lynched and cooked alive, for so long in this country by people who claim to be his friends and neighbors, it is no wonder he hesitates and sometimes is suspicious of his best friends?

But regardless of what the weight of opinion on this or that view, the indications are that it will be ready for occupancy within a short period of time, probably four months.

Perhaps these diverse opinions will be merged and that all groups will be better understood and better understanding between the groups will result from it.

SOLDIERS & SAILORS

Soldiers and Sailors Day was fittingly observed at Mt. Olivet Baptist church Sunday evening January 24th under the leadership of the Brotherhood of the church. A fine program consisting of speeches of their experiences in wars, were delivered by Sgt. A. J. Franklin, Presley Holliday, M. E. Flowers, and Sgt. Dave Haskins; Sgt. Joe White played several numbers on his horn which he handled like a professional.

Mr. Lawrence asked to be excused from making a speech. He lost his suit in the riot at the O. G. Club.

The Brotherhood quartette rendered excellent music for the occasion. A full house greeted the participants.

To the president, Mr. E. Williams, presided over the program.

PASTOR RESIGN AS FLOCK BOWS TO KU KLUXISM

Quits Berth When Trustees Permit Klan Meeting in His Church

Greenport, L. I., Jan. 24.—Declaring that "The spirit and practice of the Ku Klux Klan do not accord with the spirit and principles of Jesus Christ," the Rev. H. Lawson Nichols, pastor of the First Baptist church of this city resigned after church trustees had permitted the hooded order to hold a meeting in his church on January 4th.

"To be clearly understood by the community that I had nothing what ever to do with permission being granted," Mr. Nichols, January 8th, issued a statement to the Suffolk Times. He read it in his congregation Sunday, January 10th.

"Our Jewish, African and Catholic fellow citizens ought not to be subjected to the atmosphere generated by this spirit in ours or in any other community," Mr. Nichols declared.

For years, professionals of recognized ability. Alongside of their work, the work done by the American Negro woman stood out conspicuously in freshness of treatment, brilliancy of color and in composition and design. And it may be said in further credit to this young woman, treated with "social equality" in wine-drinking clubs, that in discussion with a native on the subject of drinking she turned to another American and said: "Isn't it true that all loyal American citizens are prohibitionists? It must be so, because it is now a part of the Constitution."

With these points of good citizenship, desirous of becoming a taxpayer rather than evading tax paying, and loyalty to the Constitution, one must conclude that the Negro deserves a higher concept than only fitness to be a slave.

LOCAL and FOREIGN NEWS BRIEFS

EMPLOYEES BALL A BRILLIANT AFFAIR

Exceeding in numbers if not surpassing in beauty, was the Employees' Ball tendered complimentary of The Hotel Portland, on last Tuesday evening in the Assembly Hall of the hotel.

Charming indeed were the prettily and gorgeously gowned matrons and maids. The only thing which marred the perfect setting for their evening gowns was the lack of full evening attire on the part of some of their male escorts who made their appearance in street clothes and still a few had on soft colored shirts and collars. There should not be any excuse offered for those men who still do to their part to make the affair all that its promoters intended it to be.

Downing's orchestra furnished excellent music and dancing was the main diversion although cards were played at several tables by those who could not and did not care to dance.

Mrs. Jessie Grayson sang a group of songs which pleased very much. A Charleston Colored between three young ladies and four young men resulted in prizes being awarded to Miss Barbara Hubbard, F. Fair and Theodore Allen, Jr.

Most delicious refreshments were dispensed buffet-style by white jacketed Filipinos.

Every one present was loud in its praise of the Hotel Company for the most delightful evening.

IN THE SCHOOLS

Miss Jane Akin, daughter of Mrs. Esther Hubbard-Akin, is an honor student at St. Mary's Academy. Miss Akin was exempted from all examinations, which has become a sort of habit with Jane. She is an excellent musician and will play a violin solo at the National Association for the Advancement of Colored People's program next Monday night.

Turner, daughters of Mr. and Mrs. J. Turner, 1201 E. Grant Street closed their term at school with excellent reports from their respective schools. Franklyn High and Richmond Grade.

It is said by one of the teachers at Franklyn that Geraldine received the best report card of any of the students at that school this year. She received "E" in 5 major subjects, one more than is necessary to entitle her to a scholarship letter. She also ranked high in her minor subjects.

Geneviva was an honor graduate from Richmond grade school. She composed the words of the class song.

Masters Bobbie Allen and Ivan Cannady played in the Fernwood School orchestra Friday and Saturday evenings, Jan. 22nd and 23rd, the occasion being a benefit entertainment for the school piano fund. George and Ivan Cannady also had special parts in the Operetta, "The Cruise of the Trundlebed."

Mrs. Alice M. Handsaker addressed the graduating class of the Brookside public school, Friday evening upon the important subject of the meaning of Education.

WILEY EXPANDS

Wiley University, Marshall, Texas, has an Extension Department in San Antonio, Texas which, according to recent reports, is proving a great success. As the demand for Extension courses will be established in other large cities in Texas.

GOES TO AFRICA

W. A. Jackson is in the city from Seattle. Mr. Jackson is here on business in connection with the American Foreign Corporation, of which he is an employee. This corporation is promoting trade between the U. S. and the west coast of Africa. Mr. Jackson plans to sail within a week or two for France where he will place his three children with a friend in Paris, where they will go to school. He will then go on to Liberia, Africa to make his headquarters.

Mr. Jackson has studied business and trade for quite a while and feels thoroughly prepared to do the big job before him.

Mr. Jackson was the welcome guest of his friend, Presley Holliday while in Portland this week.

VERNONIA GIVES \$35.00

Several weeks ago we published an item about the Longview Branch of the National Association for the Advancement of Colored People sending some money to the Sweet Fund. Between the headline and the story appeared a disparity in the amount sent. It was \$35.00 which that little Branch contributed.

Mrs. Ruby Hardin entertained the Rose Bud Study Club at her home 1008 E. Yamhill St., Wednesday afternoon last.

A NEW SUBSCRIBER

Among new subscribers to The Advocate we are pleased to record the name of Mrs. E. S. Collins, 877 Westover Road. Mrs. Collins recently donated \$12,000 for a building to house the Y. W. C. A. work among colored women and girls in the city.

"FAIRY" ENTERTAINS

De Soto Schools Close And Children March At Funeral Of K. D. Smith, 80—Military Aid Grand Lodge Burial Held Here

When King David Smith, 80-year-old Negro Civil War Veteran, locked up the door of his general store at De Soto, Mo., a week ago last Monday night, his will was made, his flourishing business in real estate and merchandise in order, and he was ready to go home. Next morning he died.

His body lay in state at his house until the following Saturday, being viewed by about 2000 persons, both white, and colored; the four old Negroes who are the only surviving members of the Robert T. Shaw Post of the Knights Templar, which K. D. Smith had helped found; grand masters and past grand masters; men who had served with him on the Negro Industrial Commission and the State Negro Masonic Relief Board; farmers from Franklin and Washington and even Perry and Crawford counties; and friends of the Negro race from other sections.

On Saturday the schools of DeSoto dismissed. All the children marched in the procession that accompanied the body to the Williams A. M. E. Chapel. More than 1000 persons crowded inside the building, and 300 were turned away from the doors.

Masonic Leaders Present In the front pews sat Tom Barden of Mexico, Mo., Senior Grand Warden of the Missouri A. F. and M.; Eugene G. Lacy, merchant of Kansas City, and Past Grand Master; S. W. Dabney, the present Grand Master, from Kansas City; Chris Hubbard, principal of the Sedalia High School, and Andrew Craney of Kansas City.

A St. Louis jurist, who had known Smith for 20 years, rose to read the barest facts of the four score years the old man had watched flow down the Mississippi.

K. D., as he was familiarly called by his friends, had been born a slave on a tobacco plantation in Todd Co., Kentucky, in 1845. It is not known how many brothers and sisters he had, or even who his parents were. At the age of 17 he joined the Army of the Mississippi, and after the war went to work as a farmhand near Valley Mines, Mo. 85 saw K. D. married, with enough money saved to have bought a farm of 80 acres, which he worked himself. By 1905 he had enough of his farm to purchase a general store, and employ a couple of men in it.

Toward the end of the year, K. D. began to fail in health. Though men reckoned his wealth in money at a-bove \$25,000, he worried over the affairs of a bank he was interested in. He had remarried in 1913—his second wife being Miss Alice Dyer of St. Louis—for his four children were grown up, and he was more or less alone. With enough money saved to have bought a farm of 80 acres, which he worked himself. By 1905 he had enough of his farm to purchase a general store, and employ a couple of men in it.

JUDGE HOUGH VISITS

Judge A. C. Hough of Grants Pass an Advocate reader, was in the city Thursday and was a guest at The Portland.

Mrs. Marion McClear filed suit Wednesday for a divorce from her husband, Fred McClear on the ground of desertion. The couple has not lived together for some time.

Mrs. Hattie Jackson who has been suffering with her foot and confined to her house since Dec. 7th is slowly improving. We hope her a speedy recovery.

Mrs. Blassegame is at Good Samaritan Hospital.

Born to Mr. and Mrs. Charles H. Maxwell, 590 So. 25th St., Salem, Oregon, an eight-pound boy, Jan. 28, 1926. His name is Paul Henry, and both mother and son are doing finely.

The ladies of the Missionary society of the First Methodist Church of Salem, Oregon, gave a little stork shower for Mrs. Charles H. Maxwell who is a member of that church and active in its various departments.

SHILOH HAS BIG DAY

The eighth anniversary of the Shiloh Baptist Church was held Sunday January 31st at 2 p. m. Rev. J. W. Anderson, Regional Secretary of the National Baptist Convention, presided. The program was good. Gretings from Mt. Olivet Baptist Church by Pastor E. C. Dyer; from First A. M. E. Zion church by Pastor J. F. Moreland; reminiscences of the Shiloh church by Rev. G. G. Gardner.

The history of the church was told by Mrs. Ida Thompson; solo by Miss Violet Hooker; also a solo by Mrs. V. E. Keene. Rev. Anderson told how the Publishing Board, Rev. H. Boyd, founder, was taking care of the Shiloh S. S. through him. The church was filled and a splendid offering was raised for the church.

—St. Louis Post-Dispatch Jan. 15th.

Mr. K. D. Smith whose funeral report is taken from a large white daily newspaper was the father of our own highly respected citizen, Chris Smith who resides at 534 Columbia Street.—Ed.

CHARMED with SOUTH

Mr. Murray who has the wash-room concession at the Union Station has just returned from a trip to the southern states and Havana, Cuba.

Messrs. Murray and C. E. Ivey accompanied each other as far as Ivey's home in Florida where Mr. Murray visited with him and his people at the old farm home. Mr. Murray went from there to several other parts of the south including Miami, Fla., where he averts the colored people to a quiet prospective.

He was captured by the beauty and kindly spirit of the Cubans and says that Havana is one of the prettiest places he has ever visited.

The taxi-service is elaborate and not costly, 20cents being the fare to any part of the city, while one pays from two to three dollars for a motion picture show.

Autos on the streets not clean and polished, their owners are arrested. Many were the virtues of that city as related by Mr. Murray who admits that wedding bells will soon be ringing for him and a popular young Portland woman.

Mr. Murray who has been in business for the past five years in the city, takes a pleasure trip each year to a different section of the country.

MISSOURI TOWN HONORS ITS NEGRO PATRIARCH

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Patriarch of DeSoto

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ARROW TIPS (BY KITS REID)

The Advocate does not necessarily share in Kits Reid's views, but whether we do or not her opinions are sane, and logical and well worth reading. It is your privilege as well as ours to disagree with Kits, and she invites your opinion upon the subjects she discusses from time to time in her column.

This week's installment of our review of James Weldon Johnson's Book of American Negro Poetry begins with that charming, altogether delightful poem of Paul Laurence Dunbar, "Little Brown Baby". The whole poem is quoted in the hope that it will sing itself into the hearts of every one of us:—

Little brown baby wif spa'kin' eyes, Come to yo' pappy an' set on his knee. What you been doin', suh—makin' 'em pie?

Look at dat bib—yo' ez du' ty ez me. Look at dat mouf—dat's merriesses, I bet; Come hyeah, Maria, an' wive off his han's.

Bee gwine to ketch you an' eat you Bein' so sticky an' sweet—goodness lan's!

Little brown baby wif spa'kin' eyes, Who's pappy's darlin' an' who's pappy's chile?

Who is it all de day nevah once tries Fu' to be cross, er once loses dat smile?

Whah did you git dem teef? My, yo' ez a scamp! Whah did dat dimple come fom in yo' chin?

Pappy do' know yo—I b'lieves yo's a tramp; Mammy, hyeah's some ol' straggler got in!

Let's th'ow him outen de do' in de san' We do' want stragglers a-lyain' 'roun' hyeah;

Let's gin him 'way to de big buggah-man; I know he's hidin' erroun' hyeah right neah.

Buggah-man, buggah-man, come in de do'. Hyeah's a bad boy you kin have fu' to eat.

Mammy an' pappy do' want him no more! Swaller him down fom his haid to his feet!

Dah, now, I t'ought dat yo'd hug me Go back, yo' buggah, yo' shag'n have dis boy.

He ain't no tramp, ner no straggler, of co'se; He's pappy's pad'ner an' playmate 'er joy.

Come to yo' pallet now—go to yo' res'; Wisht you could allus know case an' cleah skies;

Wisht you could stay jes' a chile on my brea'; Little brown baby wif spa'kin' eyes!

In direct contrast to the humor and love in that poem, is the pathos of "At the Closed Gate of Justice" by Carothers. It fairly wrings one's heart as one is carried along by the tragedy of his cry:

"To be a Negro in a day like this Demandin' forgiveness, bruised with blow on blow"

Still must one succor those who brought one low, To be a Negro on a day like this. Which is to us white freedom's emphasis.

Ah! One must love when Truth thus sings. To be a Negro in a day like this! As for ragtime, Mr. Johnson says that it is the one artistic production by which America is known the world over. In the beginning, the words were all in Negro dialect and the story was that of the cotton-field, the levee or their love affairs. And he adds rather quaintly:

"Only a portion of Ragtime songs relate to the Negro. The truth is, Ragtime is now national rather than racial."

From Ragtime it is but a step to jazz.

From the music of the race it is but a shadow of line to the poetry and here we find a wealth of treasures, and as I turn the pages, each one offers a stanza which makes your very heart strings quiver. Listen to this poem, "The Feet of Judas" by McClellan:—

"And so if we have ever felt the wrong of trampled rights, of caste, it matters not. Whate'er the soul has felt or suffered long, Ch' heart! This one thing should not be forgot Christ washed the feet of Judas."

And listen to this ridiculous thing "Calling the Doctor" by Holloway:—"Whad' ah take? Well le'm see: Fir—horhound draps and catnip tea; Den rock candy soaked in rum; And a good sized chunk of camphor gum;

Next ah tried was castor oil An' snakeroot tea brought to a boil. Sassafras tea fo' to clean mah blood; But none o' dem tings seem' do no good. Den when home remedies seem' to shirk Den pantry bottles was put to work.

Blue mass, laudanum, liver pills, 'Sixty six, fo' fever an' chills, Ready Relief, an' A. B. C. An' half a bottle of X. Y. Z. An' sev'al mo' Ah don' recall. Den nevah done no good at all.

Mah appetite begun to fail; Ah, fo'ced some clabber,

COUNT SOYESHIMA, AFTER VISIT TO U. S. SEVERELY FLAYS

"They Tolerate The K Klux Klan For The Persecution of Negroes and Colored of Colored Nations"

Tokio, Feb. 3.—Count M. Soyeshima, former member of the house of peers and one of the prominent publicists of Japan, who recently returned after lecturing at the University of Chicago, views America unfavorably, according to an article written by him for the Taiyo (Sun), a Tokio magazine.

Concerning America and Americans, he is quoted in part as follows:— "I was not very favorably disposed towards America and the Americans. I did not like the Americans because most of them are in fact most arrogant imperialists while they have constant justice and humanity in their mouth. While they champion justice they really are the devotees of the outrageous and brazen-faced Monroe doctrine."

While Americans are kind hearted on one hand, they are extremely selfish on the other. There is an extremely complex character. Intense advocates of humanity and philanthropy, they are at the same time extremely selfish, unjust, inhuman, as their crafty, underhand foreign policy shows.

Inconsistency is Charged "They are in favor of the independence of Korea, while they are most strenuously opposed to the independence of Hawaii and the Philippines. While they publicly identify themselves with justice and humanity, they tolerate the existence of the K. K. for the persecution of the Negroes, and otherwise discriminate against the colored nations."

Inconsistency is observable in the matter of prohibition, as well as in American diplomacy and policies. It is reported that in so-called dry America alcoholic drinks are still used to the extent of 30 to 50 per cent of the quantity used before prohibition. "It is comparatively well to do people who indulge in the forbidden luxury, while inveterate drinkers who cannot afford to get expensive alcoholic drinks are said to resort to ethyl alcohol in many instances, and this is so deadly that in Chicago alone over 300 are reported to have fallen victims to it in the first six months of last year.

Besides, while the quantity of alcoholic drinks is reduced to 30 to 50 per cent, there is a considerable increase in the money spent on them, as the prices of these intoxicants have doubled—a great economic loss. And yet I have often met with ladies in the upper classes boasting that they drank more than was good for them overnight. They were evidently proud that they possessed the power of infringing the law of the land. As for instruments for making cocktails, and whiskey in flat bottles to be carried in his pocket, these are on sale in public.

There is a growing body of opinion in favor of the abolition of the prohibitive law, but it is unlikely that