

HISTORIAN SAYS CHURCH IS ON DECLINE

Boys Brutality Typical Of Southland

BY WILLIAM PICKENS

That white boy of South Carolina who assaulted C. C. Spaulding, one of the most eminent Negroes of that state and of the country, knocking out several of the colored man's teeth was simply and plainly double-crossed by the other white people of the south, when they fined the lad fifteen dollars and costs for his act. That boy was an honest savage and not a "civilized" hypocrite, and was simply acting out the plain logic of what the others had been teaching him from his birth. C. C. Spaulding, a black man of achievement, whose shoes this white boy was hardly worthy to shine, had bought some soda "pop" in the store where this white lad clerked, and was about to drink it, out of the bottle. Even Spaulding understood the logic of southern attitudes too well to ask for a glass to drink out of. However, Spaulding had heard so many speeches from white and black southern uplifters about the changing and bettering conditions in the south, that he did think he could drink his soda inside the building, out of his own bottle, without having to go out into the rain, or into the sun-beat and dust, to drink it. But this untutored white clerk had not heard those fine speeches, and such is the honesty of the unsophisticated mind, that if the boy heard the speeches, he would not have believed them in the face of all that he saw with his natural eyes. Jim-Crow signs, Jim Crow institutions, Jim Crow accommodations of every sort, and the exclusion of the Negro from everything cultural and decent, where white people are accommodated. This boy had heard all of his life that the greatest sin in the category is for white and colored people to "eat and drink" within the same four walls. He very logically told Spaulding to go outside and drink his "pop". Spaulding, obedient to self-respect, refused to go out and started to drink where he stood. Then the poor boy simply did the very next thing which the south has taught him to do: he beat the Negro up for daring to prac-

tice "social equality" with "white folks." Then "the better south" got ashamed of the brutal logic of its own teachings and arrested and fined the lad.

But let this "better south" admit it, this white lad was far less hypocritical, and far more honest and logical than they are. They pretend to be able to carry out a double standard of justice: this boy has only one, and supports only one standard in both his words and deeds. It is a pretty low standard, of course, but the boy has no duplicity or insincerity about it. He took it for granted that North Carolina civilization meant it when it said to him a thousand tongues that "Negroes are inferior"—that any Negro is inferior to any white man—that a well-dressed intelligent Negro business genius is inferior to a ten-dollar-a-week white clerk. All his life he had heard that it is necessary to keep the Negro down and under, in order to protect "our mothers and sisters, our wives and daughters." He expected to be applauded, but they made him "the goat".

There is, to be sure, some glimmering hope in the very fact that the south is growing unwilling to acknowledge the logical end of its own ways, when that logic is lealized in brutal action. To punish this boy might serve as some sort of salutary example, but this isolated bit of "correction" will hardly avail against the million examples, daily and hourly, of the most unreasonable repression and discrimination. As between that court of adults and that raw youth, my sympathies are entirely with the boy. Of course, the action of C. C. Spaulding needs no defense: his refusal to be bullied and abused, even at the certain risk of personal safety, was but a single example of the sort of courage and sacrifice which colored Americans are exhibiting a thousand times in a thousand ways every day in order to preserve their most ordinary self-respect in the face of "terror" and sometimes at the cost of their lives.

SCOTSBORO DEFENSE ATTORNEY



Gen. George W. Chamlee, one of the most prominent defense lawyers in the south, has been retained by the International Labor Defense league to defend the eight Scotsboro boys now under death sentence in Kirby Prison. Gen. Chamlee is now preparing briefs to be argued before the Alabama supreme court in November.

150 WAITERS ARE LAID OFF

NEW YORK Oct. 22.—One hundred men were laid off in the Pennsylvania dining car service during the past month. Light travel and the end of the vacation season were the reasons reported. Railroad conditions throughout the middle west are reported no better. The Pullman Company is holding its own but many men are still on "furlough."

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A Health Column
By DeNorval Unthank, M. D.

Tuberculosis is one of many diseases due to germs or bacteria, the tubercle bacilli. Tuberculosis is not inherited. That is, a baby who becomes tuberculous must acquire the disease after birth. Tubercle bacilli may enter into these infants bodies by breathing air which contains the bacilli or by swallowing them. A tuberculous mother early infects her child since the germs are present in the discharges of any tuberculous person.

Tuberculosis in adults shows itself usually in extreme lassitude, loss of weight, occasional night sweats, a persistent cough bringing up a thick tenacious mucus. The sputum usually contains tubercle bacilli.

Spitum containing the germ is the chief means of spreading tuberculosis. Proper instructions to individuals having the disease, and thorough examination of those suspected of having the disease helps decidedly in checking the spread of tuberculosis.

Parents should use every available means to be absolutely sure that they are not exposing their children to tuberculosis. They should be sure, too, that the child has not already acquired the childhood type of tuberculosis.

The so-called childhood type of tuberculosis shows different symptoms from the adult type. The chief symptom often is fatigue. Such children who do not show an endurance equal to that of other children their age should not be pushed. On the other hand they should receive more rest.

Often such children are of normal weight or overweight. The loss of weight does not come until the child is pushed beyond his normal endurance in an attempt to keep up with his more normal playmates or after a severe cold.

Such children must be protected from illness and strain. Every means must be used to build up a general health reserve. The least cold is an indication to keep the child in bed for a couple of days.

Such children should be carefully watched by a physician or taken to a clinic where systematic thorough examination can be carried out. Such examinations include: tuberculin test, periodic chest examination, x-ray, and the general open air schools regime if available.

One speaker will mention the good things which the church has accomplished, what it has actually achieved, what it has undertaken for the public good, and what it has inspired others to do. Another will follow him to show wherein the church has failed to measure up to what has been required of it, wherein it has not embraced the opportunities to stimulate the progress of mankind wherein the church has gone wrong when it had sufficient enlightenment to know what to do and how to do it.

Finally another speaker will discuss the feasibility or desirability of uniting the Negro Churches in the first place, can such a thing be done? In the next place, would it put the churches in a more advantageous position than they are today? Would they be less corrupt if united? What are the facts in the case? What does history show to be the true course in the matter?

In other words, the church, the most significant force in the life of the Negro, will be analyzed just as a research man tests a mineral which he finds and does not quite understand. The so-called sacred veil will be thrown aside and disregarded. The institution must stand the test. If it does, well and good, and let every one rejoice. If it does not stand the test there must be something wrong.

Helpful Hints

by Nancy Lee

A boy of twenty years old tells me he wants to get married, but his parents tell him to wait awhile. He is very much in love and wants to marry as soon as he is of age.

I, too, advise this boy to wait a while. When one is twenty, one is liable to be carried away by impulse and become infatuated. When he is twenty-five he wouldn't look at the same girl that he wooed at twenty. He would use his head and be looking for a helpmate for a companion rather than a child who demanded attention and flattery, who was in love more with herself. Girls like to be romantic and popular, and have little knowledge of the realities of life.

When they marry too young their romantic bubble bursts, and they come down to earth with a bang, and are only too glad to go back to home and mother. They find to their sorrow they cannot take up the old life where they left off; they have lost their girlhood and the dignity of a married woman, and feel bereft, indeed.

And what of the boy? Being young his faith is shattered, and he loses his grip on life with no incentive to labor and either fritters away his time, or becomes a cynic with his animosity and enthusiasm all gone.

Young people should listen to older heads, until they reach an age of logic and sound judgement. There is plenty of time to meet life short of its romance.

These discussions will throw some light on various questions now arising in people's minds. Some are saying that religion among Negroes has become a racket. To what extent then do the methods of the church parallel those of the game show and long distance lotteries? This is a serious charge and should be met with facts rather than with abuse. Calling men fools because they make such statements does not help the church.

It is charged also that some Negro churches actually gamble. One is asked to draw the short or long straw and purchase the ticket with the lucky number, and the contestants work as hard for a prize as a horse does to win a race. Is this gambling? If not, how does it differ from obtaining money by chance in other circles? The churches and schools of the earlier days once indulged freely in this sort of thing. Many of the academies established for the education of the youth a century ago were financed by lotteries.

When people are in a close place they will do almost anything sometimes to get money. In the case of the Negro church this is often the situation. The pastor must have his high salary, an expensive car, a large church in which to preach, a heaven to go to heaven in. Money then must come from some source and must come readily. The church is often in the position of the country boy at the farm home gate trying to catch a squirrel for dinner, when a minister comes along inquired:

"Son, do you think you will get him?"

"Git him!" said the boy with emphasis. "Got to git him, when two preachers at home for dinner and here you come droppin' in."

Taking up the Negro Church, however, does not mean that the Negro congregations as such will be singled out for inquiry. The discussion will be devoted rather to the consideration of a system of which the Negro denominations are a part. What the Negro church has been determined largely by what the white man's church has been. The Negro's ideas of morality and religion were borrowed from their owners. The Negroes could not be expected to raise a higher standard than their aristocratic governing class that teemed with sin and vice.

The corrupt state of things did not easily pass away. The Negroes have never seen any striking examples among the whites to help them in matters of religion. Even during the colonial period the whites claimed that their ministers sent to the colonies by the Anglican Church, the progenitor of the Protestant Episcopal Church in America, were a degenerate class that exploited the people for money to waste it in racing horses and drinking liquor. Some of

such ministers were known to have illicit relations with women and, therefore, winked at the sins of the officers of their churches, who sold their own offspring by slave women.

Although I was born ten years after the Civil War the morals and religions of that regime continued in to my time. The majority of rich or well-to-do white men belonging to the churches in Buckingham County, Virginia, indulged in polygamy, raising one family by a white woman and another by a colored or some poor white woman. I remember distinctly that both the owner of the largest slate quarry and the owner of the largest factory in that county lived in this fashion. One was an outstanding Episcopalian and the other a distinguished Catholic.

One day the foreman of the factory, a polygamist deacon of the local white Baptist Church, called the workmen together at noon time for a short memorial service to do honor to Parson Taylor, for almost half a century the pastor of the largest white Baptist Church in that section. The foreman made some remarks on the life of the distinguished minister and then we all sang "Shall We Meet Beyond the River?" but to save my life I could not restrain myself from wondering all that time whether his white wife or colored paramour would greet him on the other side, and what a conflict there would be if he happened to get into an old-fashioned hair pulling. In spite of his libertine connections, however, this foreman believed that he was a Christian and when he died his eulogist commended his soul to God.

Some years later when I was serving my six years' apprenticeship in the West Virginia coal mines I found at Nuttallburg a faithful vestryman of the white Episcopal Church at that point. He was one of the most devout from the point of view of his co-workers. Yet, privately, this man boasted of the fact that he had participated in that most brutal lynching of the four Negroes who thus met their doom at the hands of an angry mob in Clifton Forge, Va., in 1882. It is very clear to me, then, that if Negroes got their conception of religion from slaveholders, libertines, and murderers, there may be something wrong about it and it would not hurt to investigate it. It has been said that the Negroes do not connect morals with religion. I would like to know what race or nation does do such a thing. Certainly the whites with whom the Negroes have come into contact have not done so.

"AS NOTED"
by **Ralph C. Clyde**
City Commissioner

All petitions, remonstrances, and communications to be considered by the City Council at any regular Wednesday meeting should be in the hands of City Auditor Funk before 10:00 A. M. Saturday preceding the Council meeting.

The documents should be addressed to the City Council, Portland, Oregon, and not to an official. Each document will then be given a name and listed in the printed Calendar.

Emergency measures may even be considered after the close of the Calendar, by a four-fifths vote of the Council.

Years ago when there was no calendar, good and bad measures slipped in together. No one knew what was coming up, nor when it was coming up, except those on the inside. With the event of the Calendar, this has all been changed for the better.

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BOOK REVIEW

"A SCRAP BOOK"
By Noy Jasper Dickerson
Christopher Publishing House — Boston

Reviewed for THE ADVOCATE by Clifford Mitchell.

This is a little book of miscellaneous collection of poems and inspirational sketches by Noy Jasper Dickerson and to my way of thinking would make an admirable gift book, especially to young folks.

To me the poems are especially appealing. "The Way of Man," strikes a sympathetic spot. Here are the second and seventh verses:

And the his stay be long or short,
He meets conflicts, on every hand,
And ups and downs of every sort,
In dealing with his fellow man.

"The life's road has ups and downs
And disappointments in the game,
Not withstanding all the frowns
We all enjoy it just the same.

The six essays in "A Scrap Book" are particularly pleasing, full of hope, inspiration and courage — building thoughts.

TALLAHASSEE, Fla., Oct. 22.—The Florida Supreme Court Tuesday declined to reconsider its recent ruling granting a new trial to William Raymond Carver, white, former Philadelphia.

He was sentenced to life imprisonment for the alleged ax murder of his wife at Sebring, Fla. The State had asked a rehearing.

Carver claimed a servant slew Mrs. Carver and their child and that he killed the servant after the double ax slaying.

DENTAL TALKS

(By Dr. Voight Jones)

Lost Teeth

It should not be necessary to dwell on the misfortune of losing a tooth. Nearly everyone knows that each tooth has a definite function to perform. If one of the teeth is missing, our chewing apparatus is affected and we have a situation similar to that of an automobile with one of its cylinders missing.

An important function of any tooth, aside from grinding our food is to hold the teeth on either side of it in their proper positions. If a tooth is lost the teeth on either side tip toward the vacant place, the teeth next to these teeth move slightly toward the empty space and so on. Thus the loss of a single tooth may mean the impairment of the efficiency of every tooth in the jaw.

The slight movement of the teeth in the jaw where the tooth was extracted is enough to disturb the teeth in the opposite jaw. When a tooth is lost it means the loss of the usefulness of the tooth in the other jaw which came in contact with it during mastication.

Why not have your teeth examined now and prevent the loss of your teeth?

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