

EDITORIAL PAGE

THE ADVOCATE

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At the Advocate office, 212 Macleay building.
Rutherford's Barber Shop, 340 Williams avenue, in Foster's Pool Hall.
The Elks building, 310 Williams avenue.
Medley Hotel Restaurant, Interstate Avenue (in Medley Hotel).
Friendship Pool Hall, Sixth, near Glisan (West Side).
Holiday and Holliday, 125 North Sixth street.

HE SANG STRAIGHT TO OUR HEARTS

Roland Hayes, the world famed tenor sang for a Portland audience again this star which marked his seventh tour of America since he was heralded by English royalty.
His voice to us who heard him several times before his great fame arrived, is none the sweeter. But he handles it like the finished artist that he is.
He continues to be the same fine, unspoiled, lovable personage he was before he ever crossed the ocean.
On his programs, he still finds considerable room for the Negro spiritual which he sings like no one else can sing them on the concert stage today.
Who, but Roland Hayes could sing, "I heard of a city called heaven and started to make it my home?"

CRISIS BECOMES OF AGE

The Advocate congratulates the Crisis and its editor, Dr. W. E. B. DuBois upon the former's 21st Birthday this month. Although the Crisis has just become of age, as long as we can remember it has always done a man-sized job.
The Advocate knows something of the struggles of the Crisis and to have reached maturity amid the constant fire of its daily battles with life is something greater than an achievement—a sort of miracle.
May the Crisis and its remarkable editor live long to carry on the imperative work it they undertook to do back in 1910.

DECORATED FOR DOING DUTY

Down in the south the other day, a great meeting was held with many notables from various parts of the south who came to do honor to a woman who stood by her guns in the face of a hungry mob bent on "getting their man".
The woman was decorated for bravery and for upholding the majesty of the law and civilization.
The occasion was marked by much ceremony and speech-making. It most certainly impressed the most cynical who witnessed it. But someone we cannot help wondering if the practice (for it has become a practice in the south to so honor officers of the law) is advisable. Is it not the sworn duty of every official of the law to do his full duty to uphold the law? Has the time come in our civilization that we must place medals upon officers of the law for doing their sworn duty?

SOUTHERN BRUTALITY

Some weeks ago a Negro maniac around Birmingham, Ala., restrained, shot and killed two white young women. The third one whom he shot, recovered. Later, while riding through the streets of Birmingham, she saw a colored man who doubtless looked like the criminal who had shot her, and she thus "identified" him. Such an "identification" only means, if the identifier is honest, that the accused person resembles closely the person for whom he is taken; it does not, cannot in reason, prove that he is the person wanted. Only an expert check-up of time and place, a sifting of the evidence of "alibis", a cool dispassionate analysis of other elements besides "looks", can determine whether such "identified" person is the one wanted. In brief, only an impartial and methodical court of law and evidence could determine whether this colored young man was the guilty party or not.

But in Alabama, as soon as this girl "identified" this Negro, he was doomed, whether innocent or not. Under the pretext of "questioning" him, the officers smuggled the brother of the girl into the jail and allowed him to shoot the prisoner in cold blood, an act equal in its cowardice to the act of the maniac who had killed the other girls. Only the act of this white young maniac was far more cowardly because he ran less risk than the black criminal ran, and knew that he was running far less risk. There is nothing romantic in the shooting perhaps to death of this black prisoner, who was behind the iron bars of a prison: it is just plain savage brutality.

It is said that when his sister "identified" this Negro, the young white fellow was "so excited" that he could not control himself. But it was not excitement that made him unlawfully conceal and smuggle that gun into jail; that was cold, calculating planning, with criminal intent. He did not need a gun to protect himself against a Negro prisoner confined in a white man's jail with scores of armed white officers all around him. The young white man did not go armed for self-protection; he armed himself to kill. He is a criminal and a murderer at heart, even if the Negro does not die, and even if there is not a jury of white men in Alabama who will convict the white killer. Strangely enough perhaps, a reward of \$2,500 posted for the apprehension of the maniac, may be shared by the girl victim who "identified" him and her brother who shot him.
And yet, these white gentlemen talk as if they expect Negroes to turn himself into a blood hound to help track down black killers of white folk, while white men pin medals of honor on the white killers of black folk.—We object!

By William Pickens

We have come to an impasse. The Church is unable to meet its overhead expenses. Consequently there is demoralization throughout the ranks. Those who can not make preaching appointments when they will or who are not holding positions as a sideline feel it most keenly.
There is a tragic decrease in our receipts, and while it is easy and fashionable to project old man depression as an alibi, yet would not be amiss to go in and quest of other causes.
One denominational paper has said that the denomination it represents handles too much money—so much so that it leads to what we shall euphemistically designate as extravagance. This denomination works in the same conditions that Zion operates, and yet it boasts of a plethora of certain funds. Old man Depression apparently cuts but a small figure in their picture.
What then is the reason we do not do better? Is our system a failure, or are we unable to operate it? Are we indifferent? Or what?
These questions can not be ignored or laughed away, or dismissed with a jerk of the thumb. They challenge our serious thought.
What are we going to do? Continue to drift along at this poor-dying rate shuffling out the corpse of depression as an alibi for our failure? —Star of Zion.

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Churches--Local briefs

—BAPTISTS—

Mount Olivet Baptist Church
East First and Schuyler Sts.
Shiloh Baptist Church
East 7th and Everett Sts.

—EPISCOPALIAN—

St. Phillips Mission
Knott and Rodney Sts.
Blaine Coles, Lay Reader

—HOUSE OF PRAYER—

House of Prayer
East 10th and Grant Sts
Robert Searcic, Pastor

—METHODIST—

Bethel A. M. E. Church
Larrabee and McMillan Sts.
Rev. Daniel G. Hill Jr., Minister
First A. M. E. Zion Church
417 Williams Ave.
Rev. W. R. Lovell, Minister

BETHEL A. M. E. CHURCH BETHEL ALLEN C. E. LEAGUE

(Anna Morrison, Reporter)
The League and church choir, under the direction of Prof. Elmer C. Bartlett and Rev. Daniel G. Hill, Jr., were the guests of the Clinton Kelly Methodist church last Sunday evening. A group of Negro Spirituals was sung by the choir. A vocal solo by Miss Dolores Burdine, accompanied by Miss Eleanor Graeg, pianiste, represented the League.

The program was enjoyed by a large and appreciative audience of both white and colored.
Remember the League meets every Sunday evening at 7 o'clock. Everybody is welcome.

MT. OLIVET BAPTIST CHURCH

Musical programs will be given by the choir every Sunday evening until a minister has been called by the church officials.
Repairs and improvements are being made on our church edifice by competent workmen.

SHILOH BAPTIST CHURCH

Rev. G. G. Gardner, Pastor
The B. Y. P. U. of Shiloh gave an interesting program Sunday evening under the direction of Mrs. Sarah Williams.

The program was as follows:
Opening Selection, Miss Daisy Wright
Reading, Roy Williams
Piano Solo, Miss Marie Nailing
Paper, Mrs. G. G. Gardner
Saxophone Solo, Mr. Leonard Moore
Sunday School convenes at 10:30
A. M. B. Y. P. U. at 7 P. M. Preaching at 8 P. M. Everybody extended a cordial invitation to worship with us.

At a recent election of officers of St. Phillips Guild of the St. Phillips Mission, the following were chosen: Mrs. W. L. Reese, president; Mrs. Thelma Flowers, vice-president and Mrs. Jessie Jessie Flowers, secretary.

STAY OFF NOVEMBER 11th

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Borneo's Need For a Wedding — A Good Five Cent Cigar



IN far off Borneo, that semi-savage island in the Pacific half-way between the Malay Peninsula and the Philippines, the Dyak natives practice many strange customs. Strangest of these, to Western eyes, are the customs of wooing and the ritual of the marriage ceremony, one part of which is depicted above by an American artist.
To attract the attention of the girl of his heart, the Dyak swain carries wood for her or helps her with some other tasks. When he feels that he has shown good will sufficient to impress the lady, he makes a midnight call at her domicile. Waking her stealthily, he offers her gifts of food. If she accepts them she has signified her willingness to "middle-able it" with him. A refusal of the gift means "no" for the wedding.
When the marriage ceremony begins the couple sit on two heated iron bars—symbolic of the iron bond of matrimony. A priest then approaches and presents each with a cigar and some betel nuts. What brand of cigars the natives prefer is unknown. You may be sure, however, that the best is none too good for this gala occasion, even though it may not measure up to the standards of economy and quality to which we are accustomed.
A five cent cigar free from spit-tinging is what an American bride would undoubtedly insist upon under similar circumstances.
After the presentation of the cigars, the priest waves two chickens over their heads while uttering his incantations and blessings. Following this, the groom places the cigar between the lips of the bride and a betel nut in the hollow of her cheek and proclaims her to be his wife. The blood of the two chickens is then sprinkled over the newly-weds as the ceremony ends.

The Oldest Negro Business In Portland Is . . .
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In Two Sections!
BEATRICE H. CANNADY, Manager

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