

POET ASKS JUSTICE FOR ALABAMA BOYS

West Indian Racial Purity Advantageous

BY CARTER G. WOODSON

On a street in New York City not long ago, I enjoyed immensely a speech made from a ladder by a West Indian woman who boasted of having a black face, full lips, flat nose, and blue gums. She made her audience appreciate her highly developed race consciousness and showed how unfortunate certain "Negroes" are in having nothing which they can admire. Speaking about it to "Broadway" Jones, who was standing by, I had to admit that she was right.

This attitude of this sensible woman can be easily explained. In the West Indies, the "Negroes" have so far outnumbered the whites in the English-speaking possessions that race admixture has not developed to the extent that it has in our own country. In the Latin area it has worked out just to the contrary, but in the admixture there has tended to break down political and social barriers. The Latin does not want a race problem, and they get rid of it by amalgamation.

West Indians of the distinctly African type, however, are less inclined to undertake the impossible in trying to change their features with hair straightening and bleaching processes as do the native Negroes of the time of the slave psychology in the United States. The black West Indian is not ashamed of his color. He is very much like the African who boasts of being black and comely, black and beautiful, beautifully black.

With such race consciousness, the educated West Indian is more of a dynamic force than the educated Negro in the United States; for, as a rule, the educated Negro in our country is worse off than the illiterate Negro who has never attended higher institutions merely to learn to despise his own and to imitate others more thoroughly. Our illiterate Negroes are more useful than those who have been trained to admire the Teuton and to long for his presence as the hard part for the waters of the living stream.

Yet why should we blame these people for this undesirable attitude? They are not all Negroes. We have no such thing as a Negro race in America. What is a Negro? Kentucky, Maryland, Mississippi, North Carolina, Tennessee, and Texas as once designated a person of color as one who is descended from a Negro to the third generation inclusive, though one ancestor in each generation may have been white. Later Alabama changed "third" for "third" generation. According to the laws of Florida, Georgia, Indiana, Missouri, and South Carolina, a person of color or one with one-eighth Negro blood, in Nebraska, Oregon, Virginia, and Michigan, one must have one-fourth Negro blood to be thus classified. These laws by amendment and interpretation, however, have come to mean that a man becomes a member of the so-called Negro race as soon as it is known that he has a visible trace of African blood. By race admixture, then, one may go in to the "Negro Race," but by the same process he goes out of the "white race."

Some one, then, in answering this question as to what is a Negro, said impatiently that a Negro is any one who has to ride in a Jim Crow car in Georgia. Another probably gave a better definition when he said that a Negro is anything which the white man does not care to take along with him, for that is just about the description of what we call a "Negro" in the United States.

Not long ago when called on as the last speaker at an inter-racial meeting where members of all so-called races spoke, I told them that they did not need this number of persons to represent these elements. For I "Who's Who of the Races," he says have in my veins the blood of practically all of them, and in the case of about a third or fourth of the "Negroes" there is less African blood bred. This is the way we have got than that of other "races." A consid-

erable number of us are more Indian than African, and a still larger number more Caucasian than African. In some cases, too, we discover among us all but perfect types of Orientals resulting from the race admixture undergone by our ancestors and from more recent amalgamation.

It must be difficult, then, to conduct a school, to establish a church or to promote a business with people handicapped by all these traits and temperaments. Persons often complain that "Negroes" do not get along well together. How can they when they have so many differences and divergences of interests? They are not a race. The only thing they have in common is suffering from oppression, but that has not yet proved to be a force strong enough to drive them together and hold them in line for something constructive, in the case of the West Indian and the African of more racial purity there is some hope.

When you attend a meeting of so-called Negroes and find it breaking up in an uproar, as I saw a committee recently do, you come away discouraged about "our people," but they are not "our people." They are everybody's people. Their disputes often result from the fact that some one who is more white than black, sees the thing altogether from the Caucasian point of view; another who is more Indian than African cannot appreciate the thought of the others; and still another with a Chinese strain answers the call of the blood and shows himself to the contrary notwithstanding. The affair ends, then, in an inter-racial squabble; and their foolishness is charged to the account of African temperament.

Ever since the "Negroes" have been in the Western World, therefore, this so-called race has been repeatedly attacked by other "races" for doing or for not doing what they themselves have done or have failed to do. Shortcomings, which are attributed to "Negroes," have never been discovered among the natives of Africa. For example, sexual promiscuity, and concomitant social diseases, which are often charged to the account of the American "Negroes" are not found in native Africa. These are special contributions of the whites to "Negroes." Polygamy is practiced in Africa in certain places, but is not general, for only the rich and well-to-do can indulge in it, and wherever it is practiced the slaves are decidedly loyal to the husband of the white.

These so-called American Negroes are also censured by the others as being too emotionally religious, but the Negroes' religion and their method of giving expression to their emotions were taken over from these other "races" with which they have come in contact. On account of advanced education in most of the others have developed out of such religious practices in which the "Negroes" find their unquenchable condition still find enjoyment, but they are merely doing what they were taught to do by those whom they have imitated in America.

This situation, then, presents a serious problem. Neither the whites nor the so-called Negroes ever think about it. They boast of knowing very much about this "race," but the fact is that they have not even begun to study it; and, therefore, so far as this question is concerned, they have gone along in all but perfect ignorance of a problem which must be scientifically studied before the uplift of these people becomes possible.

Some of us would do well to read the last speaker at an inter-racial meeting where members of all so-called races spoke. I told them that they did not need this number of persons to represent these elements. For I "Who's Who of the Races," he says have in my veins the blood of practically all of them, and in the case of about a third or fourth of the "Negroes" there is less African blood bred. This is the way we have got than that of other "races." A consid-

KEEPING -FIT-

A Health Column

By DeNervai Unthank, M. D.

SUSCEPTIBILITY TO DISEASE

The matter of racial susceptibility to disease is an age-old discussion. Wherever two races — or more — superimpose their habits and customs upon each other, the question arises.

The American Indian showed himself to be very susceptible to the diseases that have been brought into this country. This extreme susceptibility has had much to do with his gradual destruction.

While the Negro is susceptible to many of the diseases he has been exposed to, he has had a few diseases to hand over in return.

He has been able, at least, to hold his own.

The dreaded hookworm disease that infests the mountain regions of the south, affecting especially the white population, is supposed to have been imported for the first time from the African shores.

The Negro population of these affected areas show very few of the symptoms of the disease. However, many of the authorities have suggested that the Negro may be a carrier of the disease.

The experiments of two Chicago scientists upon prophylactic vaccine treatment of scarlet fever, have been heralded by the medical world. Scarlet fever and its complications is one of the worst of the childhood diseases.

Seldom do Negro children have such severe attacks of scarlet fever. In the darker skinned Negroes it is often hard for the physician to determine whether the child has scarlet fever or not. In the lighter skinned children the attacks are more severe, yet with none of the complications that are seen in the whites.

There is undoubtedly a susceptibility of the Negro to Tuberculosis. However, the educational work done in the last twenty-five years has brought such splendid results that there is some question as to the amount that is due the environment.

Urban League Reports Lador

The following bulletin is released by the National Urban League through its Department of Industrial Relations:

The old adage that is an illwind blows nobody good is illustrated by several innovations that have brought jobs to Negroes as result of the business depression. The necessity of keeping plants running is of greater moment than race prejudice and so Negroes have been employed by telephone companies in Richmond and Los Angeles and in New York chain store corporations have employed their first Negro workers. In Milwaukee two public schools have gone to work and two eligible policemen await assignment.

But these innovations for the white collar worker, while comforting, are few compared with the large number of jobs lost by the laboring group not because operations were curtailed or working force cut, but to make room for workers of another race. In Harrisburg one of the largest hotels now uses white waitresses instead of Negro waiters, some of whom had given as much as fifteen years' service. Department stores in Columbus, Ohio are reported to have replaced colored porters with white, and taken off dining and Pullman cars, thus throwing idle employees on the streets in Minneapolis and St. Paul. In Fort Wayne, foremen inform Negro applicants they "cannot hire colored men just now." Pullman shops

Helpful hints

by Nancy Lee

Wife desertion seems to be a common malady lately especially since the economic depression is sweeping over the world like a tidal wave. Men feel they cannot support themselves let alone a family, so they walk out and shift the burden to some one else. As men do the courting and proposing, and shoulder themselves with a wife and family to support and care for, it seems like poor sportmanship on their part to leave their loved ones in the lurch when the burden becomes too heavy.

There is an unwritten law that a sea captain will go down with his ship rather than abandon it to the mercy of the sea. So wouldn't it be a beautiful thing for men to be chivalrous, unselfish, and loving enough to hold on until they could brood the economic storm. With desire, will, action, calmness, bravery, and intelligence, one can cope with any situation, even the ravens wolf howling at the door.

BOOK REVIEW

"SHADES AND SHADOWS" Meador Publishing Company, Boston

Reviewed for The Advocate by CLIFFORD C. MITCHELL

When Randolph Edmonds, of Morgan College, prefaced his book he quoted from Addison, as follows:

"By imagination, a man in a dunce is capable of entertaining himself with scenes and landscapes more beautiful than any that can be found in the whole course of nature."

In only two of his stories, "Shadows and Shadows," he has written six short stories, in drama form, that not only indicates a liberal use of his imagination but will also take some imaginative powers to thoroughly appreciate his volume.

Using this philosophy he has written "Shades and Shadows," a dramatic form adds a touch of realism that brings many a thrill and exciting moment to the reader of Edmonds' first book, "Shades and Shadows."

In St. Louis, Buffalo, and Wilmington, Del., in normal times outstanding places of employment for Negro workers are employing relatively fewer numbers of workers.

When management changed in an automobile agency in Seattle three Negroes were released, one of whom had seen five and one half years' service with the company. The new manager brought in his crew of workers, among whom were no Negroes.

C. H. Howe of 351 Williams Ave. left Tuesday night for Kansas City, Mo. to pass ten days with his mother who resides in that city. Mr. Howe is popular in railroad circles.

Daughters' Honor 'Mammie' Type

BY WILLIAM PICKENS

By WILLIAM PICKENS for ANP. A dog with Brown and his heroes. These "Daughters" are so little of spirit as to tell the children of the south that Brown had a "criminal record" — without explaining that his "crime" was his failure to obey the laws of slaveholders and his willingness to give even his life to the cause of freedom. A "crime" like that is no dishonor. George Washington had a "criminal record" in the eyes of the British, — and they would have hanged him if they had caught him. They hanged and shot many of his followers and patriots and followers. Robert E. Lee committed a "crime" when he deserted his command, joined those in rebellion and shot at the flag he had been saluting all his life. Jesus of Nazareth got "a criminal record" before Roman law, — and is quite well spoken of in "the four gospels."

But the worst surprise of all is that the white president of a Negro school should be so weak in his desire to please his southern friends and so contemptuous of the people he is trying to "uplift," as to join these "Daughters" in this historic slander and gratuitous insult by delivering a "welcome address" on the occasion of their monumental nonsense. We would not ask that he help us to resist this insult by attacking the perpetrators. The head of no school in the south would hardly dare that. But he could have dignified and quietly refused, and no one need ever have heard that the "Daughters" had so little respect for him as to invite him to do such a thing.

People are conscious of having done a great wrong when they keep on trying to justify themselves, by pretending that they think they were right. Southerners betray their guilty consciences by perpetually yelling and gesticulating about "black mammys," "Uncle Remus," "good Negroes" and "our darkeys."

But if the American Negroes will go on forgetting or ignoring their own history, this slaveholding spirit will continue to single out and hold up Negro wealdings and traitors. Negroes know too little about Frederick Douglass, have almost forgotten that Shields Green ever lived and died, and are not teaching their children anything about either of these men.

The only honor which I can recall as having been paid to Green was given him by Jesse Max Barber, founder of the Philadelphia, who has named one of the branches of his association "The Shields Green Chapter." Most other Negroes will hear the name Shields Green for the first time in this little editorial slip which we are handing the "Daughters."

It was Frederick Douglass, whom a poet of the white race called "The Noblest Slave That Ever God Set Free," who brought Shields Green to the attention of the "Daughters" could point with pride.

It was Frederick Douglass, whom a poet of the white race called "The Noblest Slave That Ever God Set Free," who brought Shields Green to the attention of the "Daughters" could point with pride.



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HUGHES WANTS TO KNOW IF IT IS JUSTICE

(By LANGSTON HUGHES)

Langston Hughes, who wrote the following article, is America's leading Negro novelist and one of America's best poets. He is a member of the National Committee for the Defense of Political Prisoners which is cooperating with the International Labor Defense in its fight to save the nine Scottsboro boys from legal lynching. Together with him on this committee are Theodore Dreiser, Lincoln Steffens, Edna St. Vincent Millay, Floyd Dell, John Dos Passos and other of America's most prominent literary figures.

South ought to be ashamed of itself — but the twelve million Negroes in America ought to be more ashamed than the south. Maybe it's against trials in a State court. If not, every Negro paper in this country ought to immediately publish the official records of the Scottsboro cases so that both whites and blacks might see at a glance to what absurd farce an Alabama court can descend. (Or should I say an American court?)

The nine boys in Kilby Prison are Americans. Twelve million Negroes are Americans, too. The judge — the jury at Scottsboro, and the governor of Alabama, are Americans. Therefore, for the sake of American justice, (if there is any), and for the honor of Southern gentlemen (if there ever were any), let the South rise up in press and pulpit, home and school, Senate chambers and Rotary clubs, and petition the freedom of the dumb blacks, so indiscreet as to travel, unwittingly on the same freight train with two white prostitutes.

And if the sensible citizens of Alabama (if there are any), supply schools for the black populace of their state, and for the half-black, too — the mulatto children of the Southern gentlemen — I reckon they're gentlemen, so the Negroes won't be so dumb again.

But back to the dark millions — black and half-black brown and yellow, with a gang of white foremen — like me. Let these twelve million Negro Americans raise such a howl that the doors of Kilby Prison shake until the nine youngsters come out (and I don't mean a polite howl, either). And let the mill-owners of Huntsville stop paying women workers too little for them to afford the price of a train ticket to Chattanooga. Dear Lord, I never knew until now that white ladies (the color of Southern gentlemen) travelled in freight trains! — Did you, world? — And who ever heard of raping a prostitute?

Proprietors S. A. Sims R. DeJourette

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Garvey to Geneva

Geneva, Oct. 29—(CNS)—Marcus Garvey, colorful West Indian leader, who was deported to Jamaica by United States immigration authorities some time ago, appeared before the League of Nations officials here last week to present claims of the darker races throughout the world. Garvey styled himself "Commissioner to Europe representing the Black Peoples of the World" when he appeared here. He called on Sir Eric Drummond, since his expulsion from the United States. He stated that a convention of Negroes would be called in Jamaica early next year to name a delegate to represent them at the League.

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