

LANCASTON HUGHES FLAYED BY INFIDELS OF SO.

Traducing the Negro to honor Washingt'n

BY CARTER G. WOODSON

To do proper honor to George Washington, as the prejudiced element in the country sees it, the Negro must be dramatized as the lowest of the lowest, the blackest of the black, from his inferior status. The poor white man, who was just as badly off at that time, must appear as far superior to the enslaved Negro. This, of course, is to be emphasized here and there to satisfy the desires of our race-haters who will thereby be made to rejoice that the people of that day believed as the majority of them do today—that the Negro must be kept down.

My attention has just been called to a play written for the George Washington Bicentennial to dramatize this very idea. In this play the poor white man, the indentured servant of George Washington's day, is made to express his contempt for the Negro and refuse to associate with him because of his color. This is the contribution to race hate which some of the American people hope that the celebration will make.

Now is the time, therefore, to begin combatting these ideas instead of giving our approval to our own humiliation as some Negroes in various parts of the country are doing. It is unfortunate that we do not appreciate how industriously the propagandists of this country work to pervert history. Through their churches and schools and by the use of the press and the theatre the propagandists labored earnestly for half a century to bring this country to the position of enjoying such a caricature of the Negro participants in the government of the reconstruction period as was portrayed in "The Birth of a Nation." They succeeded in this effort, and the Negro in consequence is now despised and rejected. Apparently the aim now is to re-enslave the Negro or exterminate him and bring the world to the point of accepting this as his just portion.

It is a wilful misrepresentation of the history of American Reconstruction to picture the Negro as being debased far below the status of the poor whites. History shows that Negroes held as slaves were so much better cared for by the aristocracy and had more money than the poor whites. The moral development of the poor whites that the Negroes themselves looked down upon this class with contempt. The free Negroes of that day, moreover, became free only by their dint of energy and industrial enterprise and tended to constitute a prosperous element of farmers, mechanics, and artisans, some of whom following the example of the whites, became slave holders themselves. 3,777 Negroes owned 1,269 slaves in 1850.

The prejudice of that time, therefore, was one of caste and not of race. A well-to-do Negro was socially received by well-to-do white people. Phillis Wheatley was received by George Washington. Jefferson entertained Milburn and Bancker, the Governor of Georgia had Austin Dabney as a guest at his home; and even in later years, before race prejudice got the upper hand, we hear of Dr. James Derham being accepted by the white physicians in New Orleans, and throughout North Carolina they tell you today about John Chavis, who over a hundred years ago conducted a school to educate the children of the most aristocratic of the State, including those of Governors and United States Senators, who entertained him as a guest in their homes.

It is well to note, too, that free Negroes who could meet the high qualifications for suffrage in George Washington's day did vote and they exercised this right in both North Carolina and Tennessee until 1834. The Industrial Revolution, which culminated with the cotton gin and made slavery apparently profitable, caused the pendulum to swing the other way in debasing the Negro to a lower status in the effort to make cotton king. To show how far these propagandists stray from truth when they try to make the poor white breed so much higher than that of the Negro we need only go to the records of that time. These poor whites had no prejudice and freely mingled with the Negroes. The "Pennysylvania Gazette" advertised on October 8, 1747, the escape of a white servant woman who took a Negro woman with her when she fled from her master. This same weekly of June 1, 1749, reports a white servant woman of Frederick, Md., as running away with a Negro. On August 2, 1750, is reported in this same newspaper, a case of a Negro servant running away with a white servant, and other cases on August 2, 1750, and August 23, 1755. The "Maryland Gazette" of April 11, May 9, and July 25, 1754 published cases of indentured servants running away with Negroes saying they went off in company with white servant men. The "New York Gazette" of August 11, 1750 complained of the escape of a Negro servant who said he had a white mother and was born in New England. On October 19, 1779 the "Maryland Journal" and "Baltimore Advertiser" reported a case of a Negro woman running away with a white male indentured servant.

Helpful hints

By NANCY LEE

Betty wants to know if love is an excuse for a girl to break all the rules of moral decency and get herself into trouble. She says she has a friend who explains her misdeed as by such an excuse and passes it lightly by.

Why do human beings blame all their sins on love? It is an excuse for immorality, theft, and murder. All the folly of depravity and flesh is laid at its door, while the blameable thing is our way of dodging and lack of backbone to face results of our own actions. We are so anxious to justify our deeds in our own eyes and in the eyes of the world that we fail to take stock of ourselves and see ourselves as we really are. When our desires are avary our whole thinking process suffers and we fail to adjust ourselves to society. It all comes from a love of self. To be courted and admired by the boys is the ruination of our girls of today. They will go any length to satisfy this abnormal craving for popularity. Every breath they draw is a sigh to be approved and sought after, to win adulation and praise, and be admired for their physical beauty instead of their character. The reason is because all their thoughts are centered around their egos. Constantly thinking of self leads some girls astray, while others draw within themselves and become the willow-flowers. The same reason causes some boys to be shy, and other to force their attentions on their girl acquaintances.

This weakness in character and laxity of morals in the youth of today is engaging the attention of our educators all over the country and they are at loss to know how to cope with the situation. What the next generation will be like is hard to say, when they will not have the inheritance of moral stamina so necessary for the progress and development that only the highest spiritual attributes, unselfishness, honesty, honor, strength of character, faith and sanctity should be laid at the Shrine of Love.

NANCY LEE

KEEPING FIT

A Health Column

By DeNorval Unthank, M. D.

When your physician comes in answer to your call don't be too harsh a judge. Don't feel that he has not done his work if he does not load you down with medicines. Don't feel chagrined if he has little to say and does not seem to take you completely into his confidence. He may just sit and let you do most of the talking. He may not do or say the things you think he ought to.

While there is something distinct and different about each physician, there is a marked similarity. There is his own personality to be considered. Probably no other group of men learn to submerge their own feelings like the physician. Here is combined with his own individuality, his experiences and teachings. He is bringing to your bedside the summary of at least twelve years of intensive training, twelve to fifteen hours a day.

The records of learned physicians and scientists since the very beginning of the healing art are open to him. No other group of men so freely give of their knowledge. There is no patent office available to his keen discoveries. His discoveries are gladly given to the world for the benefit of humanity.

When your physician comes to your bedside he brings a wealth of knowledge. He sees first of all an individual of a certain nervous makeup that he must fathom and understand. He cannot and will not make the same approach to your complaints that he makes to another's. He may see your ailment as soon as he enters the room and proceed to tell you just how you feel. On the other hand, he may have to make several visits before he can properly diagnose your case. The one visit patient is exasperating to most physicians.

Remember the physician brings to your bedside a heritage of science and medicine. He deserves pay for this heritage much more than he does for the pills he leaves.

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BIG SHOTS PUT ON SPOT

NAPERVILLE, ILL., Dec. 18—News has just reached The Advocate that J. L. Nichols & Co. of Naperville, Ill., are publishing a new edition of "The Official History of The Negro Race."

The book is called PROGRESS OF A RACE and is by W. H. Croghan, L.L.D. and J. L. Nichols, AB., with an introduction by R. R. Moton of Tuskegee Institute. There are special articles by Mrs. Booker T. Washington, W. M. Douglass, C. M. Molden, Alphon L. Holsey, and other noted writers. 475 gravings tell the tale of Race Progress as it has never been told before.

Where can you find more thrilling heroism than was displayed by one Crispus Attucks in the famous Boston Massacre? Or Peter Salem at Bunker Hill? Or Major Jeffrey in the campaign of Mobile? Or John Wall and William Carney at Fort Wagner? Or Capt. Calloux at Fort Hudson? Or Quinton Bandero in the Cuban War? Or Privates Roberts and Johnson, the first Americans to receive the coveted Croix de Guerre in the World War? Why, beside the glorious achievement of Al Capone and his notorious gang-men look like a Sunday School Convention.

THE BIG SHOTS

Furthermore, The New Progress of a Race now includes "Who's Who in The Negro Race," an exclusive copyrighted feature that tells you who the big shots are today and why. Nothing like it ever printed before. You read not only history, but history in the making.

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Tip on Politics

TO BOTH DEMOCRATS AND REPUBLICANS
By WILLIAM PICKENS

"A game of politics," pure and simple, is what you will be playing from now until about sundown of Nov. 8, 1932. You will be playing for votes, everybody's vote, including the half million or so of votes of the "black brother." As to the black man's vote, here's a suggestion for you—and let's see which side will grab the ball first and in whose hands the "pigskin" will be at the "first down."

The Democrats have a majority in the lower house of Congress; let them pass an anti-lynching bill and send it up to the Senate, to give the "black brother" a chance to observe the antics of the Republicans of the upper house. If the House Democrats had the cunning to do this, they would make a "touchdown."

On the other hand, if the Republican minority in the House want to explode the "Democratic myth" for colored voters, let the House Republicans introduce a real anti-lynching bill and vote for it to the least Republican member. Or if the Republicans have a majority in the Senate, and should pass an anti-lynching bill and send it down to the Democratic House, it would certainly be a "forward pass" of momentous consequences and would "pass the buck" to the Democrats with a vengeance. It would be like handing the Democrats a loaded and lighted bomb, so far as their Negro adherents are concerned.

You are only playing a "political game"; why not make this play for all it is worth? You cannot lose if you make the first move and get away for a good start. And you have nothing to lose; for whatever side starts away with this ball, the other side will try to down you in the first few yards. None of you would be sincere about it, but you would have a lot of fun, and the rest of us could crack our sides with laughter and forget our troubles for awhile.

Aftermath of The Non-Partizan Confab

By KELLY MILLER

The Non-Partizan Conference has gone into history. The after tone is still ringing in our ears. The enthusiastic response to the call issued by the Congressman DePriest was but indicative of the wide spread spirit of political uneasiness and unrest prevalent throughout the race. The Negro has no political home in which he feels that he is a welcome and satisfied member. The press, pulpit, platform and other organs of public opinion echo this dissatisfaction. Neither of the two great political households have any great desire for him, except to utilize his political potentiality for their own ends. But the Negro now feels that he must turn this potentiality into his own account regardless of party fate or fortune. His political estate has been miserably managed up to now, but it is to be hoped that it will be more efficiently done from now on.

Congressman DePriest had the happy sagacity to strike the iron while it was red hot. The evenly balanced fortune of the two major parties gives the Negro vote strategic significance. The Conference was called without prejudice either for or against either party. It eschewed Republican and Democratic partisanship alike, but laid the chief stress of emphasis upon Negro partisanship. It put race before party. Race is deeper than politics. The white race acts on this principle, which makes the Negro think and act likewise. The Negro's cause is similar to that of the Anti-Saloon League. Some of its members are unwavering Republicans, some are hard and fast Democrats, while still others are Independents; but all stand first and foremost for prohibition which they strive to promote through either or both of the contending parties. The analogy goes still further. Neither party favors prohibition any more than it does the cause of the Negro. In both instances the alignment on bosses is from whom they derive their power and their provender. But despite it all, the movement promises better things than we have hitherto been able to secure by carrying all of our goods to a single market. The price demanded is not mere paltry patronage, but rights and privileges under the Constitution and the law, implemented by patronage as a guarantee of good faith.

The authorized Committee of the Non-Partizan Conference is now hard at work formulating some scheme of permanent organization which will carry out the findings of the Conference. The new agency must not parallel or duplicate the sphere and function of other organizations committed to cognate tasks.

Of course, the die hard partisan politicians have prophesied failure. They have already done their best, one hears hereabout, to discredit the movement in the eyes of the Republic. They are to be congratulated for their power and their provender. But despite it all, the movement promises better things than we have hitherto been able to secure by carrying all of our goods to a single market. The price demanded is not mere paltry patronage, but rights and privileges under the Constitution and the law, implemented by patronage as a guarantee of good faith.

The Negro has vaguely felt this political dissatisfaction for several decades but he has allowed himself to be beguiled by the false blandishment of party promise. This has repeated itself so often that it can no longer deceive even the simplest. The Non-Partizan Conference is the first serious attempt, on part of the Negro, to consolidate this dissatisfaction, to organize it and give it effective expression. Hitherto, the expression of dissatisfaction has been explosive and effervescent. But now it is to be made the basis of concerted action.

At best a conference furnished opportunity to swap experience and exchange views and to devise means of harmonizing these views and harnessing them to some effective scheme of procedure. Too often our conferences end in vigorous enthusiasm and declaration of impotent purpose. Even this may not be altogether without advantage. But the permanent result will depend upon the ability of the conferees to follow up these resolutions and translate them into some form of practical action.

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FAMOUS POET SAYS CHRIST "NIGGER"

PUBLISHER ASKS ACTION FROM GOVERNOR

PROTESTS POUR IN TO THE GOVERNOR OF CAROLINA

College Publication Denounced For Publishing "Blasphemy" Poem

(Special)

RALEIGH, N. C., Dec. 29—If Langston Hughes, our celebrated poet, thought that he was coming down into this Tar Heel State and get away with something new, in the form of liberation of treatment, he now has, as the saying goes, another thought a coming to him.

For the bound dogs of Southern prejudice have been unleashed against him. The indirect object of their initial attack is a publication with headquarters at Chapel Hill, which is the seat of the University of North Carolina. The name of the magazine which is under fire is Contempo. The editor of Contempo was hospitable to Hughes when he visited in Chapel Hill and published a poem from his pen and a short article based upon the Scottsboro affair.

The issue of Contempo in which Hughes material was published was so far in many respects (or radical as white folks would say) that Negro leaders in this city and other sections of the state were unable to believe what they saw and many wondered if the university was responsible for such a progressive publication. They were not kept in suspense long, however.

From away down at Anderson, South Carolina, Wilton E. Hall, white newspaper publisher, addressed a protest to Governor Max Gardner against Contempo because of the matter in it written by Hughes. His first attack was made in a poem by Hughes entitled "Christ in Alabama."

The Anderson publisher asked Gov. Gardner if he could sanction blasphemy when a white textile mill owner works and a reference to Dixie justice as blind and diseased without calling for expulsion of the student editors.

In this article, Hughes referred to the two women on the trials with the Scottsboro victims as "two white prostitutes" and advised the mill owners of Huntsville, Ala. to pay their women decent wages "so they won't need to be prostitutes."

Hughes concluded his article in the following manner:

"If these 12 million Negro Americans don't raise such a howl that the doors of Kibby prison shake until the nine youngsters come out (and I don't mean a polite howl, either), then let Dixie justice (blind and syphilitic as it may be) take its course, and let Alabama's southern gentlemen amuse themselves burning nine young black boys till they're dead in the state's electric chair and let the mill owners of Huntsville continue to pay 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 same color as southern white textile mill owners) were so much interested in the freight trains! Did you, world?—and who ever heard of raping a prostitute?"

The university authorities have been quick to deny that the institution had anything to do with the Contempo. It is published by two expelled students of the school, Milton Abernathy and Anthony J. Buttatti. Abernathy is from Hickory, N. C. and Buttatti is from Monroe, La.

The university reported that Abernathy had been a storm center at the school for three years, various charges being made against him, but the one which was made to stick was that of moral unfitnes.

When called before the student council for trial, Abernathy was defended by Dr. Carl C. Taylor, dean of the graduate school at the college and an outstanding liberal. He based Abernathy's defense somewhat successfully on the right of freedom of speech.

However, last June, Dr. Taylor was dismissed from the school for reasons of "economy."

Added interest is given to the attack on Mr. Hughes by the fact that North Carolina, and this city particularly is the home of his family.

NEW YORK, N. Y., Nov. 26—The National Association for the Advancement of Colored People Christmas Seal for 1931, a striking, original design by E. Simms Campbell, famous young colored illustrator, is ready for distribution. The seal is a sharp black silhouette on a bright Christmas green background depicting a virile figure of a man who has broken the chains that have held him in captivity. The seals bear the inscription, "For Justice."

E. Simms Campbell the designer is well known for his illustrations which have appeared in noted magazines as Judge, Life, Halliday's, College Humor, The Chicagoan and others. Many of his cartoons have been copied in German, French and English periodicals. Young Campbell formerly lived in St. Louis. He studied art in Chicago and has been living and working in New York for several years. Last year he did two covers for Judge.

The seals sell for one cent each and come bound in books of 250, selling for \$2. They may be bought in any quantity from the local branches of the N. A. A. C. P. from Mrs. Garrison, Box 364, Garry, W. Va., or from the National office, 69 Fifth Avenue, New York, N. Y.

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