

PATRONIZE PORTLAND'S NEGRO ORCHESTRAS

Youth Trying To Find A Way

By CARTER G. WOODSON

The other day a young business man approached me for my cut to appear in the first issue of a daily paper which he desired to start in Washington.

"A daily for the colored people of Washington?" I replied. "You cannot do it. You have not enough capital, and the business upon which such a newspaper would have to depend is inadequate."

Frankly rebuking me, the young man said:

"That's just the trouble with the older Negroes like you who will not break away from the slavery tradition that there are certain things which a Negro in this country cannot do. The only thing which educated men of your class can do is to teach, preach, or beg some boss for a political job. Why cannot I run a daily? If the Negroes would subscribe to it in sufficiently large numbers I can get just as much advertising as any newspaper in town. Of course, I was not taught such a thing in school. My education was largely negative, and to make a living I have to forget what was taught."

"When I met one of my former teachers the other day," continued the young man, "and in response to his inquiry I began to tell him what I am doing, the first thing he had to say was, 'You cannot do that, and you should not be so foolish as to try it.' And yet at that very time I was doing the thing which he told me that I could not do."

"How can you or any body else figure out beforehand what I can do? How can you truthfully say that the Negro cannot do this and that when he has never tried to do such things? And individual is the best judge of his own capacity; and so is it with a race. As long as Negroes must go to others to find out what they should do just so long will the race be afflicted with serfdom and slavery."

"The old Negroes," said he, "are too timid. They are afraid to undertake this or that because they might fail, and the little money invested therein will be lost. The matter of failing or losing should be the least of the worries of the Negro. He has nothing to start with; and if he fails he has not lost anything. He has merely come back to the starting point. In undertaking things new the Negro has everything to gain and nothing to lose. Let him, therefore, go forward in the hope of a better day."

After this young man had talked to me in this fashion I was not sure that I could properly comply with the request to advise a group of young people of this type now doing a fine piece of work in a western city. They organized with persons not under twenty nor more than thirty-five, the aim being to exclude those who are too young to think and to keep out also those who are too old to get away from their warped education in the slavery setting.

At first these young people were criticized as foolish and dangerous. In the same city at this time a group of older Negroes were at work trying also to open up new avenues of employment for people of color; and it was feared that the more aggressive organization would ruffle the feelings of the employers and cause the Negroes to lose what jobs they have. The older heads believed that only the cautious and tactful should be allowed to approach the employers. The Uncle Toms were so scared

that they would proceed only step by step and then in cringing fashion appear in the first issue of a daily paper which he desired to start in Washington. While the older Negroes were doing nothing in this fashion, as most of us do, these younger people under a courageous leader made a survey of their neighborhood, found out how many patronized the stores of merchants on the corners, and secured the support of such persons in their campaign for recognition in the management and development of these businesses.

They did this too without begging. They merely went to these merchants in straightforward fashion saying, 'You get our trade here. It is worth so much a year to you. We get nothing in return for what we give you. You must let us share the prosperity which we bring you.' In this way this aggressive group in a small community has secured ten useful positions for Negroes who heretofore had never thought of working in such establishments. In the meantime the older Negroes who knew everything and did nothing are wondering how it happened.

This is the young Negro of today asserting himself. He has broken a way from slavery and its traditions. He has recovered from the education imposed upon him by his traducers working through members of his own race. This young Negro does not understand every time exactly which way to go; but, believing that so far the race has not gone anywhere, the restless youth is ready to plunge to find a way out of the difficulty which beset his people.

And he is right. If you listen awhile to the advice that Negro leaders are now giving their people, if you carefully investigate the significance of what our teachers impart to students, if you examine closely what ministers are feeding their flocks with on Sunday morning—if you will look into these things, you will readily understand why Negroes are now groping in the dark to find the nearest headline. These leaders have no program.

The message to the Negro has always been secondhand thought, long since discarded by the most progressive elements, but considered advisable in the case of the Negro to direct his course in a direction opposite to that pursued by others. No Negro should try to run a department store because he does not know the business, and the whites will not teach him. He must, therefore, stick to what his race was doing centuries ago. No Negro should open a factory because he does not control the raw materials, and he does not know the market. No Negro should try to run a daily because he cannot stand the competition of the better established journals. And so on we learn what we cannot do. When the educational process is finished, we are also finished.

To concede such preachments as true and despair will be suicidal. If the Negroes cannot do all of these things in spite of obstacles to be encountered, then the race had just as well die. If the Negroes concede that their path upward is blocked and conduct themselves accordingly, then they have ceased to serve any useful purpose, and the world will devise means for their extermination.

"AS NOTED"



REFORMERS NEVER HAVE A CENT

To use a modern expression, "I have sat in the game" with various groups of progressives, and to the best of my knowledge they never have a cent.

Had those reformers been animated by the money-grabbing desire such an instinct would have stifled their deep love for mankind and their efforts would have been fruitless.

Although they have been destitute of what is termed worldly goods, they were rich—far richer than so-called wealthy ones who sneered at their poverty—rich in their service to mankind, rich in the joy of selflessness given to struggling, suffering humanity.

Men and women who labor unceasingly for the common good do not do so for selfish motives, nor for personal aggrandizement, but because they firmly believe in the Fatherhood of God and the Brotherhood of Man. They seek to bring about Heaven on Earth, as much as humanly possible, by the right kind of laws.

They know the legislation sought by Special Interests and Political Bosses often results in Hell on Earth. These self-sacrificing workers seek to secure the right kind of statutes—those which will exemplify "Peace on Earth and Good Will to Man."

It seems almost ridiculous to imagine that penniless toilers could achieve results over the entrenched Mammonites, but victories have been attained nevertheless all over the globe. Right must prevail in time.

In Oregon we have secured the Initiative and Referendum, Civil Service, the Direct Primary, the Recall, Workmen's Compensation Act, Widow's Pension and other humanitarian measures. Through the support of penniless groups numerous states have also made notable advancement along social and economic lines through the Herculean support of penniless groups. If people complain now of economic and social injustice, what would they have thought of conditions we had to meet and overcome in earlier days.

Yet, we faced them and fought the battle just as fearlessly as did David when he went forth to battle with Goliath. David had only a sling and pebbles. The modern Davids of today have nothing but the sling of justice and the pebbles of righteousness. Goliath was armed with the armour of gold and the spear of greed, and was puffed up with pride and power. Goliath, no doubt, taunted David, and called him a "Crazy Reformer," a "Bolshevik" and a pertinent fellow, just as selfish interests impugn the motives and attack the characters of the modern reformers now-a-days.

As Goliath lost out in the Biblical days, so are the worshippers of Mammon in the modern age losing out to the "Reformers" who Never Have a Cent.

TACOMA OUTGROWS PORTLAND
I predict that unless Portland establishes a municipal electric system that in fifteen years Tacoma will outgrow Portland in importance and in population. My prophecy is based on the fact that Los Angeles, with its city-owned electric light and power, outgrew San Francisco, identically in this manner.

For Portland to come into its own the "Rose City" must harness the abundant water power so close to its back door. Then, and then only will it be able to offer inducements to new industries, with such a low power rate that the threatening rivalry of the "City of Destiny" will be negligible. Cheap electricity means many smokestacks and payrolls.

TOO MANY 'CHOICES'

One of the measures I am going to urge the City Council to place on the May primary election ballot is the charter amendment eliminating the second and third choice votes in the election of city officials.

I had quite a talk with the man who helped to place it in the charter of the Commission Form of Government and he said an error was made. What was wanted was a modern system of proportionate representation. Instead, the present self-contradictory method of "One-Two-Three" election law, was "sprung" on the people. This law is non-sensical, out of date, and defeats the will of the electorate. The absurdity of the law is very apparent. For example, if it were applied to the race for governor, you would vote first choice for Meier, second choice for Metscham and third choice for Bailey. How far would you get? Not far—you would meet yourself coming back.

So let us knock out the assinine second and third choice. One choice is sufficient vote for the candidate you desire and let it go at that.

Helpful hints

By NANCY LEE

I have been asked frequently of late when I thought the depression would be over.

I am no seer or prophet of future events, but reforms, no doubt, will have to take place before we can expect a readjustment of the economic situation—reforms in the individual and in the state.

For example: Why do people note to see Tom and Mary have a stroke of good luck? When will they learn to be magnanimous and unselfish enough to wish happiness for each other? Why do they sigh and look mournful every time a friend has something nice happen to her? Because they are jealous and selfish and want to appear superior to others as they do to themselves. Each one wants to receive all the Divine blessings, and feel that he has been picked out to receive special favors from a discriminating Lord—that he belongs to the elect.

When the depression has had this regenerating effect on the people that they awaken to the needs and rights of all, and work together for the common good, then the depression will have solved itself but not before.

NANCY LEE

BOOK REVIEW

"I AM A FUGITIVE FROM A GEORGIA CHAIN GANG"

By Robert E. Burns

Reviewed for The Advocate by CLIFFORD C. MITCHELL

(The Vanguard Press, New York)

In 1929 there was much publicity given to the arrest, as a fugitive from the Georgia Chain Gang, of the successful editor and publisher of the Greater Chicago Magazine. It was established at that time that while Robert E. Burns had within a few years made a name for himself in the publishing business and civic life of Chicago, he was an escaped prisoner from Georgia.

Despite the intense efforts made by prominent Illinois citizens, Burns was taken back to Georgia and the Chain Gang, believing however, that an ultimate pardon or parole would soon follow. After serving over a year on the Chain Gang, with clemency not in sight, Burns again escaped and is, at this writing, a fugitive from justice.

It is Burns contention that he is not a fugitive from justice but a fugitive from injustice and to establish his case he has written a history of his life, particularly from the date of his discharge in the army, after the world war, and describing in detail his experiences in the Chain Gang, what sent him there, how he escaped, how he achieved success, only to be eventually caught and sent back to the Chain Gang, how he again escaped and his experiences as a fugitive, always fearing the inevitable arm of the law.

As an expose of an intimate system of treating prisoners, in the Chain Gangs of the South, and Georgia in particular, everything is realistically described in, "I Am a Fugitive from a Georgia Chain Gang."



double-minded man is unstable in all his ways. Every minority group labors under handicap of this disadvantage. In our cosmopolitan population, we have three fairly well defined minority groups—the Catholic, the Jew and the Negro. The Ku Klux Klan avers that no one of them can be American citizens, in the one hundred percent meaning of that term. The Negro is by far the most isolated and proscribed of these three. He alone is shunted and set aside in Jim-crow cars, separate schools and segregated residential and social areas. Wherever the proscribed group has a peculiar culture at variance with that of the general body social, or where racial arrogance sets up a color bar, the despised and rejected element is thrown back upon itself for such consolation of hope or resolution of despair, as may be feasible.

A Catholic can hardly be elected President of the United States unless his catholicism is diluted to the point of negligibility. The vast Protestant majority rose up in protest against the candidacy of Al Smith, on the ground that his allegiance would be divided between the state and church. The Jew can hardly be an ardent advocate of his religious traditions and be accepted in full measure, as an American. He may

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Preservation of 'Just Balance' Will Secure The Negro's Future

BY KELLEY MILLER

Dr. Carter Woodson, in a recent release, advises the Negro to think black. This is possible only to a limited degree. The Negro is largely confined by the walls of his racial prison house. His mind is inevitably distributed between the inner and outer circle. An old proverb says that a

conceal his Semitism and be accepted as an American, but then, only with reservations. On the twenty-second of February the voice of Solomon Bloom, a Jew, was heard on the air extolling the religious devotion of George Washington, in the little church which he founded at Powhite, Virginia. But how many millions of gentle Americans thought of the artificiality of a voice, alien in tradition and culture to those of the extolled Father of his country? Bergeon, the philosopher, visited America, not as a Jew, but as a philosopher, and was received and accepted as such. On the other hand, when I first saw and heard Albert Einstein, he came to our shores, not as 'the world's most famous mathematician and physicist, but as a delegate to the Zionist Movement. I once heard Wise say that no Jew could be made president of an American college. His Semitic bias effectively forbids. Unlike the Catholic and the Jew, the Negro is bound to the body of his race from which there is no possible release. He is anxious to be as good an American as circumstances will permit.

But in whatever sphere he may aspire, he is slapped in the face by the racial bar which reads, "Path closed, so far shalt thou go and no farther." This is equally true in politics, business, education and religion. The beupuzzled aspirant is thus thrown back on himself by the explosive power of race prejudice. He therefore, must think black under law of social and psychological necessity.

But he must not allow himself to think altogether black. He lives in a nebula of a white world. But for the central light, the nebula would turn into crass darkness. He must preserve a just balance between the white and black world. One of these days we will develop an educational statesmanship which will recognize this principle. Up to now, the Negro's educational trend has been in the direction of whiteness to the degree that he has come to despise himself. There is no greater condemnation than this. This is especially true of those brought up exclusively under white tutelage. The curriculum of Fisk, Lincoln, Howard and Atlanta, differ in no essential aspect from those of Oberlin, Yale and Dartmouth. In so far as the exact sciences are concerned, this could not and should not be otherwise, but where it comes to the social sciences and their interpretation and application to practical life relations the case is far different.

The bird on the limb is a poor adviser of the fish under the water. Booker T. Washington is the only Negro educator who disclosed any marked originality. He sought to adopt only as much of the white man's curriculum as was necessary to meet the requirements but always with a view to adapting them to the needs and necessities of his constituency. He fully recognized that this need was a constantly expanding one. Had he lived to work out the completion of his program and had not the World War frustrated all educational procedure, the Wizard of Tuskegee would have gone down to history as the greatest American Educator of his time. Since the war all our educational endeavor is rather in the nature of busy work rather than a stimulus toward some definitely stated ideal. But our Negro schools are in the most desperate predicament of them all. Aside from preparing a few men and women for jobs, our pedagogy is floundering on a shoreless sea without chart or compass. It is preparing men and women to take jobs, but not to make them, and that too, at a time when there are fewer jobs to take. It is lacking in stimulative motive and dynamic power. But whatever this ultimate pedagogy may turn out to be, the Negro who is to lead public thought and opinion must think both white and black, and must observe a just balance and proportion between the two.

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