

# EDITORIALS

## THE ADVOCATE

E. D. CANNADY, Founder

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### THE PULLMAN PORTERS

Twenty five Portland pullman porters were definitely laid off on the 14th of this month when summoned to the office of the Supt. of the Pullman Company in Portland.

These twenty five men represent the heads of twenty-five colored families dependent upon them for maintenance and support.

These twenty five porters left good jobs back in their home towns when sent for to come to Portland to work as porters. In fact they were required to furnish recommendations showing a five-year period of satisfactory service from their former employer as a prerequisite to working for the Pullman Company.

These twenty five men left their homes in other sections of the country; gave up their jobs; moved their families here and established themselves as citizens of Portland and Oregon. They started buying their homes and furnishing them mainly on the installment plan. In short, they began life much in the same fashion as any other good, respectable citizen would upon entering a new place of abode.

These twenty five porters on less than ten days' notice, we are told, were dismissed from the service because they are no longer needed.

Pullman cars have been pulled off the lines running into Portland and there is no place for them.

The thing we do not understand is why the Portland Rose, —a train made up in Portland using exclusively Chicago porters. We are informed that when the Rose made her maiden trip to Chicago, Portland porters were used for the trip, but were de-headed back to Portland while Chicago porters were placed in charge and ever since have manned the Rose.

How can this be accounted for? Is it because the Portland porters render inferior service? We think not. Head officials of the Pullman Company are said to have commended the men upon their splendid work in the pullman service. And some of the men did not have a single demerit against them. Then why the use of outside porters? The answer is obvious. Somebody — some individuals and organizations in Chicago are on their job. Chicagoans of influence are seeing to it that the porters are kept in service. They realize that it is not good business for men to be idle. They cannot pay their bills when they are not working and they cannot incur more bills. They must live, they and their families and if they are not permitted to work—the public must take care of them. So Chicago is busy.

What is the matter with Portlanders? Instead of so much fighting and fussing over who will rule or ruin and a lot of nonsensical resolving, why not get busy in the interest of the porters? It would be good business for the business men of Portland and also for the Portland Chamber of Commerce to get busy and use their influence with the Pullman Company to put these men on the Portland Rose. It is suggested that if one car was put back on the lines, it would give employment to at least half of the men who have been laid off.

### WHY NOT?

Down in Atlanta, Georgia, the most prominent men and women of the colored race as well as many of the whites are serving on the "Herndon Defense Committee". Among them are the president of the Negro Chamber of Commerce, professors at Atlanta University, doctors, lawyers and leading churchmen and many others. It will be recalled that Herndon, 19, was recently sentenced under an old slave law to 18 years on the Georgia chain-gang for circulating communistic literature and leading poor, starving men and women of both races to the City hall to demand food.

Herndon was admittedly a Communist. But the fact that his political and social views were not in harmony with those who composed the Herndon Defense Committee, did not make its members none the less aware of the injustice of his punishment. They realize that the way to help people and change their views is to help them and set the example by their tolerance.

## Kits Grid

(From a Bulletin of the Federal Council of the Churches of Christ in America)

I  
I am the Lord thy God, but thou shalt remember that I am also the God of all the Earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican are all by beloved children.

II  
Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its houses, play grounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery, and murder.

III  
Thou shalt remember that no civilization can rise above the level of its respect for and its ideals of womanhood.

IV  
Thou shalt remember thine own sin and build no prisons for revenge and punishment, but make thy courts clinics for the soul, and thy jails hospitals for moral diseases.

V  
Thou shalt remember that the end product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

VI  
Thou shalt press on from political democracy towards industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

VII  
Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

VIII  
Thou shalt honor men for character and service alone and dishonor none because of race, color or previous conditions of servitude.

IX  
Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as Dago, Chink, Jap, Wap, Nigger or Sheeny.

X  
Thou shalt remember that when thine own ancestors were savages and barbarians, other men brought to them the saving and civilizing Christian Gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy war ships, goods and moving picture films, and forget to export the Christian message and Christian spirit also.

### TRYING MEN'S SOULS

These are times that try men's souls. Hunger and want stalk abroad and millions suffer for food, clothing and shelter. Our city is struggling to furnish relief for the needy even though many perhaps are unworthy. Food clothing, fuel and rent provided for us many as possible. Unfortunately there are some people accepting charity who should not get it. Since they do not need it, these should be exposed.

The voter will not be obliged to make his selection of a national and state administration at one and the same time. This change will come some time. We might as well start now.

### JORDAN DEFENSE COMMITTEE REFUSED HEARING BY NAACP

(Continued from Page One)

much so to quote from the Bible in a spectacular effort to play upon the emotionalism of his audience. "He's drunk, the man is drunk", said one little woman and because she refused to apologize for what she believed to be true, she was summarily evicted from the meeting by the "official bouncer."

It is said that when C. W. Robinson challenged white members of the Jordan Defense Committee saying that not one of them would give a dollar to save Jordan, Attorney Irvin Goodman accepted the challenge by offering five dollars for Jordan's Defense fund which was promptly rejected by the N. A. A. C. P. officials.

According to reports, no one who was even suspected of being a member of the Jordan Defense Committee was permitted the floor with the exception of Irvin Goodman who read a communication allegedly written by Jordan to the Defense committee urging them and the N. A. A. C. P. to cooperate in his defense.

When Revels Cayton passed out handbills stating the Jordan Defense Committee's position in the Jordan case, he was interrupted by Ivey who threatened him with eviction and who demanded the return of the leaflets from those of the audience who already had them.

According to those who witnessed the doing of the meeting, Ivey and Robinson ruled with an iron hand and never once gave the audience the opportunity of listening for themselves to what this committee had to say so that the people who had come there could judge for themselves whether or not the Committee's intentions were objectionable.

The meeting closed with the addition of three members to the local branch's roll and without the association and the public having heard what the Jordan Defense Committee had to say.

### OPEN LETTER TO PUBLIC EXPOSES INTOLERANCE OF N. A. A. C. P. OFFICIALS

(Continued on page two—Col. 4)

more, he was insulting and nasty, and when we left his home, we felt deeply humiliated. We felt that Jordan himself should know about it and so the Committee went to see him in prison. Jordan said, after the refusal of the N. A. A. C. P. and the entire situation had been laid fairly and squarely before the Committee as they had said that they wanted help. But it seems that when help is forthcoming, the N. A. A. C. P. have nothing to do with it.

In a written statement in the form of an open letter, Jordan states his position clearly and firmly:

"In the event that the N. A. A. C. P. refuses to cooperate with the Jordan Defense Committee and the International Labor Defense, then it is my wish that the N. A. A. C. P. withdraw from the case and the I. L. D. conduct the defense in my behalf and that the funds collected by the N. A. A. C. P. for my defense be turned over to the I. L. D.

"In closing, I wish to again appeal to the rank and file not to allow their leadership to place their organization above my life by refusing to accept the support of the I. L. D. and the Jordan Defense Committee."

The Committee then had no other alternative but to attend the mass meeting that was being held under the auspices of the N. A. A. C. P. and to again appeal to the leadership of the Association to accept their support and in the event that they maintained their former intolerant attitude they were to appeal to the mem-

bership for support. But when we arrived at the meeting that was held in a house of God we were greeted in the doorway by a large policeman and another large individual of the thug type glared at us. Shortly before the meeting started, I passed around some open letters, stating the Jordan Defense Committee position. Immediately the policeman and Mr. Ivey and his thug looking individual were on the job and threatened to throw me out of the church and Mr. Ivey further made all of the congregation that had secured the letters give them to him or also be thrown out.

The meeting started and one C. W. Robinson who is said to be the attorney for the N. A. A. C. P. went up in the pulpit. In all honest, readers, I am not interested in making a personal attack upon anyone, what I want to do is to free Jordan, but if Charles Robinson wasn't so drunk that he was on the verge of passing out, there isn't any sun in the heavens. The meeting opened with the singing of the Negro National Anthem and while the audience was singing, Mr. Robinson walked back and forth on the rostrum and shouted at the top of his voice, "sing, you sing", "sing you smart guy".

Mr. Ivey during this time was running back and forth between the quarter in which he was singing and Mr. Robinson—very much on "pins and needles" not knowing how far the worthy attorney would go in his drunken delirium.

After a brief period in which the minutes were read, Attorney Robinson, the main speaker of the evening began Mr. Robinson is a very clever man in his way—clever enough to carry out a vicious attack upon the members of the Jordan Defense Committee, upon their integrity and sincerity by using Biblical phrases and terminology to enlist the sympathy of the audience. He accused the committee, the men who sincerely wanted to give the N. A. A. C. P. the support of their committee, as being Godless. Robinson, R. L. D.'s et al.

When Mr. Robinson had finished, a white woman in the audience who was not a member of the Committee, but who had come to the meeting because she had heard of the case, arose obviously very much shocked and indignant, and said, "why the man's drunk" Mr. Ivey immediately demanded that the woman apologize, but she refused saying that she didn't care "because he is just plain drunk". Ivey then commanded the "bouncer" to put her out and she was ejected.

C. E. Ivey then continued with the slanderous attack—misquoting, lying, and even when reading the open letter stating the position of the Defense Committee, left out parts of the letter which plainly put him in a hard light.

When a member of the Defense Committee called the attention of the group to the fact that he was skipping over parts of the letter, they were threatened by the "bouncer" who by this time was sitting right up with the Jordan Defense Committee in an attempt to terrorize and intimidate them.

Not until the very end of the meeting was the Jordan Defense Committee representative allowed the floor and then only long enough to read the open letter from Jordan to the membership of the N. A. A. C. P. When an attempt was made to explain the letter Ivey and Robinson both told him to sit down.

An appeal for funds was made and when Atty Irvin Goodman, a member of the Jordan Defense Committee offered five dollars, it was refused by Mr. Ivey when Mr. Robinson said, "Give it back to him."

After a few of Mr. Ivey's little clique had gotten up and denounced the Committee they hastily called the meeting to a close.

This is a clear, concise and truthful statement of the case. From it the reader must come to their own conclusions. Citizens of Portland, this is a very serious business with the continuation and deepening of the crisis with its uncertainty and insecurity, we may ourselves be behind the bars before it is over. So it is imperative that we have an organization that is capable of carrying on a real struggle for those of us who are persecuted.

I ask you to consider these questions:

Is an organization who after appealing for help refuses the honest assistance of a non-political committee that has on it leading citizens, both white and colored, of the community, and will not allow the committee the right to state their position, but resorts to vicious slander, lies and even to physical threats to stop the presentation of the committee's position, fit for leadership?

Is an organization that wants to confine the defense of a persecuted member of the Race in its own narrow little clique even at the risk of having Jordan's neck broken, so that they can gain personal glory for themselves, worthy of the support of honest men and women?

Such tactics are the method of cheap politicians and when an organization that is to fight the battles of an oppressed people resorts to such narrowness and unscrupulous demagoguery, it becomes unworthy of leadership and even unworthy of respect.

The I. L. D. is going to take the Jordan case and it is going to win.

On behalf of the Jordan Defense Committee, I appeal to all people, regardless of race, color or creed to support the Committee and its efforts.

Signed:  
REVELS CAYTON,  
Portland, Oregon

# The Goal of a New World Order

(By Shoghi Effendi)

Although this communication is addressed to the adherents of the Baha' Faith in Europe and America, and was written in order to deepen their understanding of the Providential forces released in this age, nevertheless its analysis of the causes of the present world depression has so vital an interest, its assertion of the true outcome is so firm, its regeneration so vital, that the administrative body of the American Baha'is is deemed it not only a privilege, but a high religious obligation, to make the letter available to all who sincerely seek light and guidance in these days of direst trouble ever experienced by mankind.

### THE IMPOTENCE OF STATESMANSHIP

Dearly-beloved friends! Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted—their action, however unsparring in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic

unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Baha'u'llah, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a New World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Baha'u'llah's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

MYRTLE

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## ATTEMPT TO CONCEAL RUBY BATES LETTER FOILED BY LEGAL DEFENSE

*Jan 5 1933  
Huntsville  
Alabama*

dearest Earl  
I want to make a state  
ment to you my  
sister is at Godham  
all about those negroes  
passing me those police  
man make me the  
man that I want  
because I want to  
clear my self that is  
all that if you want  
to believe all I want  
that is ok you will  
be sorry some day  
if you had that  
you will with  
me you would all  
be better than  
the white boys  
I hope you will answer  
me the law don't  
want you better than

Mary does are any body  
else in the world that  
is why I am telling  
you of this thing  
was drunk at the time  
and did not know what  
was going on  
I was wrong to let them  
negroes do on account  
of me I hope you  
will believe my sister  
because it is the gods  
truth I hope you  
will believe me I was  
drunk at the time  
but those white boys  
they will not let  
me on account of  
I am white boy  
that is why I am  
telling you of this  
thing I hope you  
will believe me  
I hope you will answer  
me the law don't  
want you better than

P.S. This is one true  
But I might tell all  
But I hope you will  
believe me  
So God help me  
Ruby Bates

The above is a fac-simile of the letter written by Ruby Bates, star prosecution witness in the Scottsboro case, as produced and filed in the Jefferson County Court, Birmingham, Ala. It which she categorically denies the charges she made on the witness stand in the original Scottsboro trial. Certain words in this letter unfit for publication have been deleted. This letter is one of the most important documents for the Negro people ever produced in any court in the country. International Labor Defense attorneys demanded it from the files of the court.



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