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ADVOCATE REGISTER

Volume 1

Portland, Oregon, January 19, 1951

Number 8

PATTERSON COMING TO PORTLAND

William L. Patterson, one of the stormy petrels of the left wing, will pay a visit to Portland January 22. Admirers of Mr. Patterson are busy securing speaking engagements for him, according to a news report.

Patterson, who is a national executive director of the Civil Rights Congress, is currently idolized by the left wing movement for his success in arousing a session of the 81st Congress to a fever pitch.

As a result of his appearance before the House Mommittee on Lobbying Activities last August, Patterson was cited for contempt of Congress and will go on trial on the charge early this year.

An attorney, Patterson is the witness who won headlines in dozens of Negro newspapers last summer when he provoked Rep. Henderson Lovelace Lanham, of Georgia, to call him a black and to threaten to attack him physically.

It required the efforts of a pair of Congress guards to restrain the irate Lanham from attacking Patterson.

Lanham had demanded that Potterson hand over the records of the Civil Rights Congress, which is listed by the Attorney General as left wing.

Patterson refused afterwards telling reporters that he feared that disclosure of the names of contributors would expose them to physical violence in the south.

KANSAS CITY, Mo. — A call upon Congress to enact civil rights legislation "on a bi-partisan basis;" an appeal to President Truman to issue an executive order to insure fair employment in defense industries; and an emergency contribution of \$1,000 to the NAACP marked the 40th Annual Grand Chapter meeting of Kappa Alpha Psi which closed here last week.

Sessions were presided over by J. Ernest Wilkins, of Chicago, who ended his third term as national president and 28 years of fraternity office-holding. He was previously secretary for 25 years.

BUNCHE SAYS WORLD PEACE STILL POSSIBLE

NEW YORK—We can have peace in our time, declares Ralph Bunche, 1950 Nobel Prize winner, in an article in Look magazine.

We can have peace when the peoples of the world are willing to work and pay and sacrifice for it, Bunche stated. "All the nations must mobilize their peoples for peace, as they would for war, by welding into an irresistible force that there shall be peace."

"Indeed, if the peace is lost through our complacency, our lack of awareness and determined effort, the blame would be shared by all of us—peoples and governments whose intentions were sincerely peaceful as well as by those whose aggressive actions provoked war," stated Bunche.

LOS ANGELES—(Special to the Advocate-Register) Jan. 3, 1951—The Los Angeles County Conference on Community Relations successfully got through the city council an ordinance recommending certain standards and policies relating to conditions to be inserted in the redevelopment plans submitted to the council for approval, pursuant to the provisions of the Community Redevelopment Act, so as to provide for the sale, lease, sublease, transfer, use, occupancy, tenure, or enjoyment of any land in any redevelopment project without discrimination or segregation based upon race, color, creed, national origin or ancestry.

The housing committee of the LACCCR drafted the ordinance. The terrific struggle to achieve the goal lasted almost a year. Over 30 organizations are member agencies of LACCCR. This is a real achievement in coordinated human relations.

Rusty Payne Suspended For Month

SACRAMENTO—State heavy-weight contender Rusty Payne, of San Diego, was suspended for a month last week by the State Athletic Commission.

The commission handed Payne the month for needed rest. He is scheduled for reinstatement Feb. 1.

Race Gains of 1950 Most Far-Reaching Says Walter White

NEW YORK—Some of the most far-reaching gains ever made in the field of race relations were attained during 1950, Walter White, executive secretary of the NAACP, said in a report submitted Tuesday at the association's annual meeting here.

However, White warned, "we face one of the most difficult legislative struggles in American history in the 82nd Congress, where Dixiecrats and conservative Republicans are already ganging up on civil rights legislation. If those forces of darkness succeed, then the colored people of the world may have their last hope of democracy destroyed, because they will not place democracy above color prejudice."

Gains made last year, White said, were won at greatly increased costs.

He said that the Supreme Court decisions smashed the color line in higher education in the South, and as a result, approximately 1,000 Negro graduate and professional students have attended state-supported universities in the south from which they were formerly excluded. Segregation of Negro passengers in southern dining cars has been banned by a decision of the Supreme Court.

"For 41 years the bulk of the struggle has been carried by Negroes themselves," White declared. "It was significant to note that in Ambassador Warren Austin's report to the United Nations on the progress of human rights in the United States more than 60 percent of the specific gains cited were won by minorities, and especially by the Negro. This progress, if properly publicized and continuously accelerated, is the most important means of lessening anti-white feeling in Asia."

Warren Asked for Negro On Accident Commission

SAN FRANCISCO—Appointment of a qualified Negro trade unionist to the State Industrial Accident Commission was requested this week of Gov. Earl Warren by Franklin H. Williams, West Coast regional director of the NAACP.

Williams informed Governor Warren that his office had received complaints from Negro citizens who felt that the commission had not been properly concerned with their welfare. Appointment of an active Negro leader in the trade union movement to fill a current vacancy on the commission would be helpful to this large group of citizens who are affected by the commission's policies and actions, the NAACP executive said.

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Free from Services of Any Special Interests

The News As We See It.

The Editorials Are Our Opinions

IN MY OPINION . . .

By Rene Bozarth

With the end of 1950 and the first half of the twentieth century, almost everyone with access to a typewriter or a ball point pen has attempted the verbal gymnastic of both summing up the past and neatly classifying the future.

Of course, there have been a few carping voices from the sidelines nagging away that the half century really ended with the beginning of 1950, and surprisingly enough emotions can become quite intense in these discussions of time. Like the sweet old party who firmly set her Big Ben on what she insisted was "God's Time" all last year and refused to concede the right of City Council or State Governor or "That Man in the White House" himself to change it back an hour.

There have been two amazing and violent political issues of this first half century (regardless of when it ended, the poor thing did end) and both of them keep cropping up in the most unexpected places and recurring from one year to the next. One is Daylight Saving Time (as though the sun could be made to stand still) and the other is, under a guise of various names, the Civil Rights Issue (battled as though the Constitution means nothing, and often voted down as though no one has the right to expect fulfillment of guaranteed liberties).

No study is more interesting that the efforts of humanity to divide and measure and harness time. Our experiments with calendars and other such devices have been both amusing and frightening, especially when we take the current products as our absolute and ruthless masters.

Our measuring of time is such a poor thing. Our present, rather new, calendar is still defective utterly. It, in theory, dates from the birth of Christ—and even in that it misses the mark by, at least four years. But the problem of Daylight Saving time, believe it or not, hinges with the little old lady at the end of the runway (apologies to Mr. Lampman; the airplane has edged out the carline) and her quaint sub-conscious belief that God must have wound up the first clock and split each day in twelve parts and each month—somewhat erratically—into 30 or 31 or 28 and occasionally 29 days.

He didn't, of course; but one dares not politically go so far as to say that Standard Time is not necessarily God's Time, anymore than Hank Luce's Time is.

Civil Rights issues sort of spring from the same basis. Some greybearded son of Abraham who fancied himself the first

anthropologist wrote down in the Book of Genesis (another artificial name) that Noah's sons peopled the earth on a racial basis—with the progeny of Ham, Shem and Japheth causing the different colors of skin, instead of natural evolution and environment. And so for thousands of years the little old lady and most of the rest of us have believed that God really divided the world's people into colors and creeds, false divisions of humanity.

We have ignored the lessons of time, by any measure, that racial and religious discrimination is never anything but economic and emotional. We have reached a time and a country where there are no races anymore—but we have refused to move the clock and calendar ahead.

So, in recorded history, every ethnic group has sometime and somewhere been subjected to discrimination or persecution. The Israelites persecuted the Caananites and discriminated against the poor cross-bred Samaritans (the good Samaritan would in modern times be a good Negro, or Oriental or, in one of history's ironies, a good Jew). And from then on (or back the other way, for all of that) first one people and then another is considered inferior.

And every area of discrimination vanishes when the economic causes behind it vanish. Which is why we dare not confine our thinking or our work to any one area—such as the Negro "problem"—but must labor on a two fold front that covers the whole experience of discrimination.

1. We must work constantly to root out every symbol and lie that divides mankind on the artificial basis of color or dogma (as we have tried to divide our days into hours).

2. We must labor without rest to improve the economic status of the whole community, so that there can be no area—of Englishment or Negroes—in economic problems that in turn produce the emotional problem of discrimination.

We must have courage and vision and understanding (so much finer a word than "tolerance") and above all, love.

And we shall accomplish our task.

The children in our Colored homes in the South are nearly two grades ahead of their parents.

In the recent survey of 17 southern counties entitled THESE MY BRETHREN, information was secured as to the grade in school completed by 4390 parents. The same information was secured regarding their children who had stopped school or were through school.

The average grade completed by the 4390 parents was 7.0. The average grade completed by their children was 8.8. The children are nearly 2 grades ahead of their parents.

If each generation exceeds the preceding one by two grades in school we can see progress ahead.

This survey is being distributed by the Rural Department, Drew Seminary, Madison, New Jersey for 40 cents a copy. It contains 104 pages.

The wives in these families were a little more than one grade ahead of their husbands. The average grade completed in school by the husbands was 6.4, by the wives it was 7.5.

MRS. SMITH'S SPEECH

Your Honor, Mayor Lee, Oliver Smith, Publisher of Advocate Register: Mr. Binns, Honored Guest Speaker, Mistress of Ceremonies, Friends and Neighbors:

I am lost for words to express my heartfelt and deepest appreciation for the honor you have seen fit to bestow upon me. You, who have worked with me in our community; in fact in the City of Portland are the rightful ones to evaluate the things I have done and confer this great honor of Negro First Citizen upon me. Just having finished celebrating Negro History Week; for which so many White groups, such as U.C.L.A. as well as others held Negro History Programs are becoming more aware of the part we as Negroes have contributed to the Culture of America. No right thinking Negro could not help from being proud that he is a Negro.

At this time it would not be fair to you if I did not try to explain to you the reason or the inner-drive that has compelled me to go on through the years, even if sometimes, seemingly, my efforts were in vain. I have three reasons. I love God, I love people, I love Portland. I will talk about them in reverse order. I love Portland because it is my home. All cities are made up of many communities and in our observation in the 34 years we have watched Portland grow. Portland is like most all our American cities with a cross-section of Americans who have been attracted to it until now only a small percentage of the total population are native-born. However, it is not an old City. As you know, we have just celebrated the Portland Centennial. I like Portland because it is a City with integrity and character. We have been called Puritannical because we have not allowed an open city with an entrenched underworld organized gambling and vice. It is a good City to rear children and the public schools are excellent. We have made some progress in racial problems and in equalizing opportunities for all citizens. We have made mistakes by being late in discovering the problems around us, but not too late to do something about them. We know neither a Nation or a City can live in the past. We go only once along a given path of time and we can only face in one direction—forward.

I love People, that is why whenever there came an opportunity for me to work for or with anyone that was trying to do a job in the community for the betterment of people I never refused. No matter how great the sacrifice . . . and I can truly say it has paid off in the tribute you are showing me tonight. I love people strong of heart that have not let themselves become engulfed in passing ways which obscure the current progress of a community—people who see the wrong and weakness of their city that are evident only to those

who live in an active world. People who realize the situation existing around them and do not turn aside from what they know should be done.

Love of God stimulates a large portion of my innerdrive. Our Bible tells us that all men are created equal. However, we know it would have to be defined somewhat when we say men are created equal. We mean equal in the sight of God, whose eyes are infinite. It is obvious that all men are not created equal in gifts, in size, in shape, in weight, in color, the same as all other things God has created—flowers, birds, and animals. Sorry to say, men are not equal in opportunities provided for them by social situations in which they live, but we can admire a person for capacities in which they differ from us and respect them for their infinite worth in the site of God, who is not respecter of person; and who has said all men are brothers. That is why we have to work at trying to love our brother as ourself, or love the infinite qualities of God in our brothers by closing our eyes to everything but the good in them, then even in the seemingly meanest persons we can excuse their behaviour toward us.

EDWIN C. BERRY IS SPEAKER

Edwin C. Berry, Executive Secretary, Urban League of Portland, was the principle speaker at the Annual Meeting of the Yakima Branch N.A.A.C.P. Sunday, February 25. Berry urged the members of N.A.A.C.P. to continue the battle to abolish second class citizenship. He said, "We must fight this battle with courage, integrity and intelligence".

"Our work must be pushed with more vigor than in the past. There are those who constantly say 'This is not the time'; 'You're pushing too fast'; 'You'll make more enemies than friends'. Of them, I say, they are either uttering weasel words or are grossly misinformed. This is the time to make democracy work. This is the time to abolish second class citizenship. This is the time to tell the white majority to get off my neck and permit my children to grow up free and unencumbered because of his membership in a racial group."

Berry warned the members against communist influence and infiltration. He said, "Communism is making a great bid for Negro support directly and in a veiled

manner through front organizations. Bonafide race relations' organizations must be aware of this and must resist it. Communists want to use Negroes and interracial organizations for their own ends; and in most instances they plant the kiss of death on all of the organizations with which they identify themselves."

The speaker told the group to resist Communist encroachment but not to get so busy witch-hunting and fighting against Communism that it had no time or energy left to fight for its own program.

Berry accused the majority of white citizens in most American communities of giving aid and comfort to the communists and their program by refusing to carry out a constructive program of race relations; by continuing to practice racial discrimination; and in short, by doing everything about race relations that the Communists said they would do.

"We must continue and intensify the battle against bigotry. We must fight our battle within the framework of American democracy and according to democratic rules. We must recognize that bigotry is every bit as dangerous to the American way of life as any foreign political ideology.

"In Portland, the Communists have made little headway in duping Negroes. The reason — we're making headway. We're hitting the problems of bigotry hard. Prominent whites, as well as Negroes are working. The job in Portland is by no means finished, and I do not wish to leave any faulty impression. But we are working and the people know we're working, and democratic living for non-white citizens is coming closer and closer everyday. We, in the intergroup organizations in Portland, know the way to defeat Communism is to perform the democratic job **forthrightly and first.**"

The average rural Sunday school in the South has 2 women and 1 man to teach the 31 pupils present. Over twice as many people attend the preaching services as the Sunday school. The preacher talks about "Salvation" and "gets the people ready for Glory." In the Sunday school Bible knowledge is stressed and daily Christian living is emphasized.

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Rev. J. F. Smith, Pastor

HUGHES MEMORIAL CHURCH 2809 N. E. Rodney St.

Church School 9:45 a. m.
 Morning Service 11:00 a. m.
 Youth Service 6:00 p. m.
 Evening Service 7:30 p. m.

Rev. Ennis Whaley, Pastor

ZION HILL CHURCH OF GOD IN CHRIST

Sunday School 9:30 a. m.
 Morning Worship 11:30 a. m.
 Y. P. W. W. 6:30 p. m.
 Evening Service 8:00 p. m.
 Tuesday - Friday—Evening Service 7:30 p. m.
 Wednesday—Prayer & Bible Band .8:00 p. m.
 Thursday—Junior Church 8:00 p. m.
 Saturday—Prayer Meeting 6:00 p. m.

Elder W. L. McKinney, Pastor

VANCOUVER AVE. FIRST BAPTIST CHURCH 1914 N. Vancouver Ave.

Sunday School 9:30 a. m.
 Morning Services 11:00 a. m.
 B. T. U. 2 and 4 p. m.
 Sunday—Brothrhod Union 3:30 p. m.
 Evening Service 7:45 p. m.
 Wednesday—Prayer Meeting 7:30 p. m.
 Sunday—2-4 3:30 p. m.

Elder O. B. Williams, Pastor

MT. OLIVET BAPTIST CHURCH 1734 N. E. 1st Ave.

Sunday School 9:30 a. m.
 Morning Service 11:00 a. m.
 B. Y. E. 6:15 p. m.
 Evening Service 7:30 p. m.
 Thursday—Prayer Meeting 7:30 p. m.

Dr. J. J. Clow, Pastor

BETHEL A. M. E. CHURCH 1239 N. Larrabee St.

Sunday School 9:30 a. m.
 Morning Service 11:00 a. m.
 Christian Endeavor 6:00 p. m.
 Evening Service 8:00 p. m.
 Wednesday—Prayer Meeting 8:00 p. m.

Elder Justus Ezra Roberts, Pastor

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 Morning Prayer 11:00 a. m.
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 Mid Week Service
 Prayer Meeting Wednesday 7:45 p. m.

Rev. L. R. Kibler, Pastor

Any Church not listed need only to send their program to the Editor with the Church name, address, and pastor's name. (Editor's Note).

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Vacationers and Visitors, the Advocate-Register welcomes and is glad to print without charge the "Personal Items" of its readers such as the following: Visits to town, entertainment of visitors in the home or elsewhere, Birthday recognitions, entertainment of friends at meals or on other occasions, anniversary celebrations, honors to the children or others in the family, sicknesses, deaths, births, marriages, special church activities of members of the family, hunting and fishing trips and other such items including good pictures of the above.

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