THE NEGRO IN OREGON

A SURVEY

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PREFACE

The purpose of this study is to make a survey of the Negro population in Oregon and to discover the historical and sociological factors which have determined and limited his residence here. The writer does not pretend to offer an exhaustive treatise but rather to present the salient facts essential to such a thesis.

Mr. George H. Himes, curator, and Miss Nellie B. Sipes, librarian, of the Oregon Historical Society, gave valuable assistance to the writer in the search of old Oregon laws, wagon train diaries, newspapers and other references concerning the early history of the Negro in the Oregon country. There was very little material available on this subject and a systematic search of original sources had to be made for the facts. An unusually interesting sidelight on the early history of the state is found in the story of slavery. A study of the slavery question in Oregon shows that the slavery issue was at one time the most important political question in the state.

The information which affords the connecting link, the "Post-Civil War Period", was gained almost entirely from interviews with the oldest Negroes living in the state of Oregon. Forty Negroes were interviewed who had resided in the state for more than thirty years and several who had lived in the state for more than forty years were questioned. No small amount of difficulty was experienced

in this work as there was a great amount of suspicion and anxiety as to the motives of the writer in obtaining such information. Several of these Negro pioneers have died since the work was started and the physical disabilities of some of them made the holding of interviews a tedious task. Two men who had been residents of the state for more than sixty years gave reliable accounts of the history of the Negro in the days immediately following the Civil War.

Negro clubs, churches and other organizations helped in the gathering of material on the chapter of the "Organization of the Negro Community". Mr. W. B. Brown, secretary of the Odd Fellows Lodge, made a survey of Negro lodge life in Portland and Attorney Eugene A. Miner, executive secretary of the "Negro Bureau of Economics" was kind enough to assist with the compilation of information on Negro business enterprises, employment, housing and property evaluation.

The ministers of the Negro churches assisted readily with information on membership, finance and church programs and the Catholic church (Diocesan headquarters) and Episcopalian church through its missionary pastor, the Reverend Mr. H. E. Chambers, volunteered information concerning the Negro members of their faiths. Difficulty was experienced with the "Apostolic Faith" church which stated that it had no "members" and would give out no information. The Reverend J. W. Anderson, Baptist missionary preacher (deceased) who traveled throughout the northwest area in the interest of the Negro Baptist denomination, used his "good offices and his gifts and graces" in giving information on Negro church life in Vernonia, Klamath Falls,

Pendleton, LaGrande and Salem, Oregon, and the writer made two trips to LaGrande and Pendleton in search of further information.

The Oregon Social Hygiene Society, the Oregon Tuberculosis Association and the Portland City Health Department cooperated with the writer in the preparation of the chapter on "Negro Health". Dr. DeNorval Unthank, Negro physician, directed the Negro Health week activities in the city of Portland for 1931 and 1932 and assisted in the compilation of records on diseases of Portland Negroes. The lectures given in the Portland School of Social Work on "Health Aspects of Social Work", formed the general background for this chapter.

Miss Robert Summers, acting secretary of the Williams Avenue Branch, Young Women's Christian Association, assisted with the chapter on "Recreational Activities of Portland Negroes". The writer made personal visits to all of the Negro pool and billiard rooms, to public and private dances conducted by Negroes and to all of the large downtown theatres in the city of Portland in gathering material for this chapter.

The framework for the discussion of "Race Relations" was taken from the lectures on "Contemporary Social Movements" which were delivered in the Portland center of the University of Oregon in the fall of 1931, and material on the local problems of the race was found through interviews with black and white citizens and from the personal experiences of the investigator. The idea of the place of social work in the solution of race problems was received from lectures on "Case Work Methods" which were delivered in the Portland School of

Social Work of the University of Oregon, and through experience gained as a field worker with the Public Welfare Bureau and the Department of Domestic Relations of Multnomah County, Oregon.

From fifty to seventy-five Negroes attend the weekly meetings of the Christian Endeavour League of the Bethel African Methodist Episcopal church in Portland, and the minister of the church conducted a series of "seminars" during which time the subject of education was discussed. Additional interviews were held with older members of the race so that a cross section of opinion might be gleaned which might be called representative of certain age groups among the colored people of the city, and the findings of these meetings and interviews were used to form the basis of the chapter on "Philosophy of the Portland Negro".

It is hoped that the study here attempted will serve in explaining the genesis and development of racial attitudes in the state, and that in the light of this knowledge adjustments may be made which will assist both races in working out their common problems in the interests of a more harmonious citizenry.

Acknowledgement is made to Dr. Dan E. Clark for assistance given to the writer on the chapter on "Slavery"; to Miss Elenora Thomson for the proper perspective on the importance of the health of the Negro; to Miss Margaret Creech, who enabled the writer to see the approach which social work makes to all human problems; to Dr. Alexander Goldenweiser, whose lectures on Primitive Religion enabled the writer to appreciate the place of religion in the life of the American Negro; and to Dr. John H. Mueller whose lectures formed the framework of the chapter on "Race Relations", and who supervised the organization and writing of the entire thesis.

Chapter I

EARLY HISTORY OF THE NEGRO IN OREGON

Beginnings. Oregon was recognized as a Territory in 1849 and on February 14, 1859 was admitted to the Union as a state. The history of the growth and development of the state is linked with stories of the "Old Oregon Trail" and constitutes an epic in the history of the American Commonwealth with which the Negro has been identified from a very early date.

The Negro made his first appearance in the Oregon country in November, 1787 as a seaman with an expedition which set out to sail around the world. This was an American Expedition which started from Boston, Massachusetts and, after rounding Cape Horn, came up the Pacific coast to the mouth of the Columbia River. At a point near what is now known as Seaside the ships anchored and here occurred the tragic death of one Marcus Lopeus, Negro:[1]

"We anchored half a mile distant from the shore in 3 fm in the anchoring place I observed by Lat'd to be 45 27'N and Long'd 122 26' E'."

Follows an account of the natives who brought boiled clams and crabs to the ship and kept knives always in their hands.

"A young black man Markus Lopeus, a native of the Cape Verde

1 Bancroft, H.H. "History of the Northwest Coast", I: p.207. "A Voyage Round the World on Board the Ships Columbia-Rediviva and Sloop Washington", p.29 1788 August Saturday 16th. Oregon Historical Society, Portland.

Islands and who had shipped Captain Gray's servant at St. Jago's being employed careing grass down to the boat, had carelessly stuck his cutlass in the sand one of the natives seeing this took a favorable uppertunity to snatch it at first unobserved - We were informed of the circumstances adding that the Black boy had followed him in spite of everything they could say to the contorary - - -"

"When we were observed by the main body of Natives to hastily approach them they instantly drenched there knives and spears with savage fuery in the boddy of the unfortunate youth -- we turned leaving the dead boddy - - " "Murderer's Harbor, for so it was named, is I suppose the enterence of the river of the west it is by no meens a safe place for aney but a very small vessel to enter the shoal at its enterence being so aucuardly situated the passage so narrow and the tide so rapid that it is scarce possable to avoid dangers."

The Lewis and Clark Expedition 1803-4 brought a Negro by the name of York along to the Pacific coast. York was the personal servant of Captain Clark, interpreter for the expedition and an object of admiration and fear to the Indians. The Original Journals of the Lewis and Clark Expedition speak of the expedition as "organized as a military detachment, under orders of the secretary of war - although President Jefferson remained the moving spirit, the party, when complete, consisted of twenty-nine persons officially recognized on the

rolls; with French and half-breed interperters, Clark's Negro servant York, and the Indian woman Sacajawea as super-numeraries - forty-five in all, including the two captains."[2]

The Negro servant had many duties to perform. He served as personal servant to Captain Clark and as interpreter to the expedition:

> "I crossed the river in about an hour after the arrival of the Indian express with 23 men including the interpreters - - a mulatto, who spoke bad French and worse English, served as interpreter to the captains, so that a simple word to be understood by the party required to pass from the natives to the woman (Sacajawea, Indian wife of Charboneau, who could not speak English) from the woman to the husband, from the husband to the mulatto, from the mulatto to the captains." [3]

York was an object of curiosity to the Indians and a cause of excitement and admiration wherever the expedition went:

> "Some of the party had also told the Indians that we had a man with us who was black and had short curling hair, this had excited their curosity very much and they seemed quite as anxious to see this monster as they wer(e) the merchandize which we had to barter for their horses." [4]

After the successful termination of the Lewis and Clark Expedition the Negro, York, returned to the middle west as a sort of "free lance to liver

[2] Original Journals of the Lewis and Clark Expedition. Intro. XXXI
[3] Op. cit. I:229 (McKenzie p. 336)
[4] Op. cit. II: 363

"There was a Negro residing in Crow village at junction of Big Horn and Stinking Rivers, who apparently was Clark's servant, York. He told Leonard that he first went to that country with Lewis and Clark, with whom he returned to Missouri, and had remained with the Indians ever since (about 10 or 12 years) He had, when Leonard saw him, four Indian wives, and possessed much reputation and influence among the Crows, from whom he secured the return of some horses which they had stolen from Leonard's party." [5]

One of the best known names in the history of the northwest is the name of George Bush, Mulatto, free born in Pennsylvania of a white mother and Negro father. George Bush became a respected citizen of the Oregon Territory and helped to finance some of the wagon trains that came from Missouri to the northwest:

"George Bush built the first house in Boonville, Missouri, then he crossed the plains and mountains and settled in Oregon as early as 1844. He was a financial backer for the Caravans. It is said that Bush stopped with his white wife at a point known as the Dalles, Oregon and did not like the treatment given him by the other white settlers. He then crossed the Columbia and settled near Vancouver, not far from Washougal. He squatted on six hundred and forty acres, although he had no right to do so. Bush with a company of thirty eight men made the wagon road through to the Puget Sound. He was so well thought of that

[5] Chittenden, American Fur Trade. "Adventures of Zenas Leonard" p.379.

Michael Simons offered a law seeking the removal of the disability of George Bush (law against Negroes owning property). He acquired six hundred and forty acres of land south of Olympia, Washington and this is now in possession of the Bush family. Bush frequently loaned money to people and would not profiteer. Although most of the early settlers were democrats they referred to the Bush family in terms of respect always. The oldest son, William O. Bush, has won a gold medal at every National Exposition of the United States beginning with Philadelphia and ending with the Lewis and Clark Exposition in 1905 - he won these medals for excellence of farm products representing Lewis County, Wn."[6]

There is evidence that a number of Negroes made the journey overland with wagon trains to the Oregon country. The reading of a number of wagon train diaries failed to reveal more than mention by name of the presence of these people. References are made to "Jim, our negro slave", "Annie", etc. The "Journal of Myra F. Bells", kept while passing through the United States and over the Rocky Mountains in the spring and summer of 1838, comments on "the degraded aspects of slavery as seen in St. Louis Mo". With such laconic statements as "John, our negro slave, died today" the presence of Negroes with the wagon trains is established.[7]

Thus from the records of the early voyage of Captain Gray's ships in 1787, down through the Lewis and Clark Expedition and the westward trek of the caravans and wagon trains, the Negro is identified with the early history of the "Land of the Empire Builders".

[6] Interview with George H. Himes, curator, Oregon Historical Society.
[7] Wagon Train Diaries. 1838. "Journal of Myra F. Bells". Oregon Historical Society.

Chapter II

THE NEGRO AS A POLITICAL AND SOCIAL ISSUE IN THE OREGON COUNTRY

Slavery a National Issue. It was in 1619 that a Dutch ship came into harbor at Jamestown, Virginia, and discharged the first cargo of Negro slaves on American soil. From that time on, slavery became profitable in America both from the standpoint of the slave trader, and to those who made purchase and worked slaves. The institution was known throughout the length and breadth of the New England states but finally became deeply entrenched in the southern states.

The special sectional interests in slavery were due to the favorable climatic conditions of the south and to the adaptability of the soil to agricultural purposes. The cultivation of cotton and the invention of the cotton gin helped to fasten the institution upon the south land. It became a profitable business and afforded leisure for southern aristocracy much after the fasion of the Greek city states. This self-sufficient system kept successive waves of European immigration from overflowing into the south and with the westward spread of "slavocracy" into Alabama, Mississippi and Tennessee, slavery gradually but definitely became a national political issue.[8] Schlesinger states that this power was so great that "every presidential

[8]Schlesinger, A. M., "New View Points in American History" I:11.

candidate of the Democratic party from 1844 to the Civil War was a southerner or a northerner with southern views." [9]

Slavery, then, became a national political issue based upon economic grounds, defended by its advocates by voluminous quotations from the Bible, sponsored by those states that fell below the Mason and Dixon line, and opposed by the northern states. Free states which forbade slavery within their borders began to array themselves against the slave states and the fight was on for the balance of power in the government. With the admission of new states into the government came the question - "Shall this state be a free state or shall it be a slave state?" If the new territory appeared favorable to slavery the democrats would fight in Congress for its admission. If it seemed to favor the "free side" the republicans would contend for its admission. For after all the great issue at stake was an economic and political one. The anti-slavery crusade was assuming great proportions in the north. The under-ground railroad was making its inroads on the institution and slave owners were losing money every time a slave was spirited to safety and freedom.

Worshiping the fetish of state rights and sensing the extension of the system by the individual decision of each state, the south conceded this principle and justified its political foresight when the Kansas Nebraska Act of 1851 opened new territories to slavery. Again the advocates of slavery won a signal victory in the "Dred Scott Decision" which left the Negro without any rights whatsoever

[9] Schlesinger, A. M., "New View Points in American History" II; 66.

and made slavery legal in every territory and declared the Federal government's impotency to interfere in any way with the system. So bitter did the political fight become that even the major Christian Protestant churches, the Baptist and the Methodist, split on the subject and there was formed the southern Baptist church and the Methodist Episcopal Church, South.[10] The Roman Catholic church instituted separate seating arrangements and separate churches for faithful white and colored communicants. From this time on the question became a national one and no politician could avoid announcing where he stood on it.

It seems a far cry from the seat of the slavery war to the Old Oregon country, and it is easy to think that the slavery question had no place in the territory and state. But an examination of the facts reveals that the question of slavery was a great issue in far away Oregon. Although the United States Census of 1850 reveals that only two hundred and seven Negroes were residing in Oregon then, nevertheless there was great agitation over the question of the slave.

The pioneers who braved the perils of an arduous overland journey to the Pacific coast brought with them, not only the high and exalted ideals of government which history credits them with possessing, but also a certain "social inheritance" translated in terms of customs, habits, taboos, prejudices, which may be enlightening to us in the further study of this subject. The attitudes of these early

[10] Fish, C. R.. "Rise of the Common Man" p. 269.

settlers takes on a new meaning when we study the sources of the covered wagon streams. East, south and middle west gave their share of pioneers to the Old Oregon Country. They came from far and near:

"I find that out of seven thousand four hundred and forty-four (7,444) pioneers who came to Oregon before 1859, fifty-six percent were born in the northern states; thirty-three percent in the southern states; and eleven percent in twenty-one foreign countries. It is my belief that the above ratio will hold good, substantially, in respect to the population of 52,465 with which Oregon is credited by the U. S. Census of 1860." [11]

The total population of the Negro was small but nevertheless the Negro constituted quite a political bone of contention. This was the time when the slavery issue was at fever heat. The disposition of the question in the Oregon country would decide the problem of placing a new state either in the column with the free states or in the line with the slave states. The Negro bugaboo was made to loom up large in the new country. Customs, laws, taboos, which existed in the southern, middle western or eastern states were transplanted to the Oregon country. Slavery, residential restrictions, special legislation and poll tax, separate schools, anti-Negro laws - all find expression in this period. [12]

[11] Op. Cit. Himes, G. H. p. 6. Statement confirmed by table no. 5, U. S. Census (1860) "Natives of Population".

[12] 50th Anniversary, State of Oregon. p. 45.

Political Parties and Newspapers. The two views of Union newspapers in Oregon, The Statesman and The Oregonian, were almost antithetical on the question of slavery and reconstruction. The chief issue was that of Negro suffrage and the disposition of the territory to slavery or freedom. The Statesman published the following on October 2, 1865:

"We do not believe that any democratic or republican form of government can successfully govern two separate and distinct races of people in large numbers with equal political rights to both races."

When the Oregonian refused to be drawn into the attack the Statesman continued with:

"The Statesman has expressed its opinion plainly upon the most important question of the day, while the Oregonian, with its usual want of frankness, is waiting to see which way it will be prudent to jump." [13]

Oregon democrats were hysterical over threatened "Negro equality". The Oregon Daily Herald of April 5, 1866 stated:

"Shall U. S. bonds be taxed? Shall the toiling millions of this land pay the taxes of the rich? Shall Negroes be placed upon the same social and political footing with white men?" [14]

The most intense and bitter fighting over the issue occurred in Oregon during the year 1857 which preceeded the great election. The

[13] Statesman. Oct. 5, 1865
[14] Oregon Daily Herald. Apr. 5, 1865.

national issue of slavery became the great state issue of the Oregon country. In this campaign, slavery was beginning to cast its shadow over the territory and presented the real issue before the people. Although the people of Oregon had committed themselves unequivocably for state government, the findings expressed in the "Kansas-Nebraska Act" reopened the question of slavery in the state. Newspapers sprang into being to defend both sides of the controversy and adaptability of the institution to Oregon was freely argued. The national administration had committed itself to slavery propaganda. It had become good politics to advocate the issue. The Dred Scott decision rendered the institution national and sanctioned it by the action of the Supreme Court. Dryer, a legislator at Salem '56 -'57 stated that:

> "Office holders and office hunters have been busily preparing all winter, with ever increasing boldness, to force slavery into Oregon; that several prominent leaders had openly declared that the democratic party in Oregon was in favor of the introduction of slavery." 15

Lane, democratic leader, imported from the east a man by the name of Hibben to edit the Portland Times as a pro-slavery organ; Judge Deady, democrat, advocated slavery. Editor Adams, however, exponent of free state ideals, stated that the republicans were silent and afraid whereas the democrats were marked by "agressive activity" and "brazen, boisterous effrontery". "Jo" Lane, rabid

16 Statesman, March 31, 1857.

pro-slavery man, had been made candidate for Congress; three of the five democratic newspapers were pro-slavery journals - "The Table Rock Sentinel", "Messenger" and "Times".

Ashael Bush delivered the question in the economic column with the caption "Will it pay?"

"Did our climate, productions and market unquestionably favor slave labor, Oregon would knock for admission into the Union as a slave state." [16]

F. B. Martin, of Yamhill County, argued that cheaper labor was needed to develop the agricultural resources of the country, and that Oregon's salubrious climate would be beneficial to Negro slaves.[17]

The Jacksonville Sentinel committed the Oregon country to the southern cause:

"There is no longer any doubt but the issue will hereafter be narrowed down to slavery and anti-slavery. The black republicans will rally under the banner of Free state and Free soil in Oregon and the pro-slavery party under the constitution and the measures to perpetuate the Union." [18]

The greatest slavery propaganda in Oregon was found in the Occidental Messenger which was established at Corvallis during the summer of 1857 through the instrumentality of J. C. Avery, prominent democrat. In its very first edition it declared:

"We desire to awaken the people of Oregon fully to the importance of this subject. African slavery is the conservative feature in our system of government - and must be broadly main-

[16] Statesman, Aug. 4, '57.
[17] Statesman, Aug. 4, '57.
[18] Argus, July 25, '57.

tained or the historian may now live who will record the dissolution of the union. The slavery representation in the United States senate needs strengthening - and a fine opportunity is now presented to restore equilibrium by the admission of Oregon with a slavery clause." [19]

The intensity of the slavery question is further revealed in the Statesman of November 17, 1857 in these words:

"Whether our principles triumph in the present election or not, so strong is our faith in the omnipotence of truth, that we shall throw out upon the banner, to the pro-slavery men of Oregon, in whom we place our chief reliance, the consecrated words of Paul Jones - 'We have not yet begun to fight.'"

It began to look, for a time, as though Oregon might fall into the column of the slave states. The democratic masses believed what their leaders told them. They read and followed the democratic newspapers as one would read the Bible, and they spurned republican papers. Great fears were felt for the future of the state.[20]

It was at this time that George H. Williams, chief justice of the Oregon Territory by appointment of President Pierce, and an outstanding democrat, released his letter of July 18th, 1857 to the "Statesman". He had been opposed to the extension of slavery in the new states and desired to stem the tide if he could in Oregon. He was the only democrat of standing in the territory who jeopardized

19 Oregonian July 4, '57.
20 Woodward, "Political Parties in Oregon". p. 115.
W. C.,

political ambitions in defence of "Union hating abolitionists and dis-union black republicans".[21]

His letter did incalculable harm to the side of the pro-slavery men because he was known as "one who could not be accused of having any designs on the unity and harmony of the democratic party." Judge Williams ignored the moral aspect of the problem and attacked the question from its practical and financial sides. He argued that:

1. The ultimate benefits of slavery were in doubt even in the south. There is no ambition, no enterprise in such labor. Oregon, because of geographical conditions, does not favor the slave system.
2. Negro slaves, other than house servants, would be leeches upon the families of farmers during the long, rainy winters.
3. Risk and expense of transporting slaves to distant Oregon would be too great.
4. Escaped Negroes would find refuge and consort with Oregon's Indian enemies.
5. Oregon could not foster such an institution with one half of public sentiment arrayed against it.
6. Introduction of slave labor degrades free white labor.
7. Oregon cannot afford to throw away the friendship of the north for the sake of slavery.

With the publication of the letter, the hopes of Mr. Williams for the U. S. Senatorship "vanished like the pictures of a morning

[21] Oregon Historical Quarterly. Sept. 1928. p. 283.

dream." He was considered by Oregon democrats as "unsound on the slavery question". But Judge Williams' argument was convincing and reached all the democrats of the country; and from that time on pro-slavery sentiment seemed steadily to recede. "After the circulation of this address, any observing person could notice that a change was taking place; any sensitive person could feel it." 22

In 1907 Mr. George H. Himes, assistant secretary of the Oregon Historical Society, wrote to Judge Williams relative to the matter of the famous letter released in the "Statesman" in 1857 and Mr. Williams replied on August 26, 1907 with a very interesting letter, setting forth his views on the issue of that day.* It does not appear that any single force exerted greater influence in the slavery question in Oregon than the original letter of Judge Williams to the Statesman.**

Documentary Evidence of Slavery. The people of the state of Oregon adopted a state constitution on November 9, '57 and refused admission of free Negroes or slaves to the state by a vote of 8,640 to 1,081. But even this did not settle the issue. One of the state

22 Oregon Historical Quarterly. September 1908. pp. 234-235.

* For letter of Judge Williams to Mr. Himes explaining the interest in the slavery question in 1857 see Appendix A, p. 125.

**For letter of Judge Williams to the "Statesman" July 18, '57 - the greatest blow to slavery in the northwest - see Appendix B. p. 128.

newspapers, the "Messenger", refused to accept the results as final, maintained the doctrine of equal rights between states and stated that the people of a territory had no right to exclude slave holders. It hinted that Oregon might withdraw from the Union. Pro-slavery advocates continued to fight for their lost cause and William Allen, a "soft" democrat from Yamhill County offered the following preamble and resolution at Salem:

"Whereas it has been decided by the supreme court of the United States that Congress has no power to prohibit the introduction of slavery into the Territories; and whereas slavery is tolerated by the Constitution of the United States, therefore, Resolved - that the chair appoint a committee of three to report what legislation is necessary to protect the rights of persons holding slaves in this territory."[23]

Allen continued with the statement: "There are some slaves here - but no law to protect this kind of property."

In the course of the debate, J. W. Mack said: "My neighbor in Lane County owns slaves and is now in California endeavoring to test the validity of the fugitive slave law." [24]

Allen said: "It has been proved upon this floor that slavery does exist in the territory in several counties. There are some in Benton, Lane, Polk, Yamhill and I know not how many other counties.

23 Oregonian. Dec. 26, '57.
24 Statesman. Dec. 22, '57.

That matter was fairly proved on this floor on a former occasion and I do not deem it necessary to bring further proof than the veracity of honorable gentlemen who are representative of their constituents here."

A letter written by Judge R. P. Boise, of the Oregon Supreme Court, to T. W. Davenport, concerning the matter of slavery in the state gives conclusive evidence of the use of slaves in Oregon:

"Yours of the second instant is just received. Colonel Nathaniel Ford came to Oregon from Missouri in 1844 and brought with him three slaves - two men and one woman. The woman was married to one of these men and had some small children. Ford claimed these children as slaves and continued to claim them until 1853. One of these children - a girl - had prior to that time, been given to Mrs. (Dr.) Boyle, a daughter of Ford. Prior to 1853 the parents of these children (Robbin and Polly) had claimed their freedom and left Ford and in 1852 were living at Negmith's Mills, but Ford had kept the children. In 1853 Robbin, the father of the children, brought suit by "habeus corpus" to get possession of the children. The case was heard by Judge George H. Williams in the summer of 1853, and he held that these children, being then (by voluntary act of Ford) in Oregon, where slavery could not legally exist, were free from the bonds of slavery, and awarded their custody to their father." 25

25 Quarterly Records of the Oregon Historical Society XVII: 108-9

Existence of slavery in the territory is confirmed further by the following record:

RECORDS OF CLARK COUNTY - Page 107.

FORT VANCOUVER, May 5, 1851.

"Mommia Travers, a black woman, aged about fourty five, bought by me from Isaac Burbagge, in April 1849, I have this day given her freedom unconditionally, and she is in all respects free to go and do as may seem to her most to her advantage, without let or hindrance from me, my agents, heirs or assigns.

Witness my hand and seal, at Vancouver, May 5 1851.

Llewellyn Jones, Captain, U.S.A."

"The above named woman, Mommia, is an honest and perfectly conscientious woman and deserves kind and good treatment at the hands of every one.

Llewellyn Jones, Captain U.S.A.[26]

Recorded, July 29th, 1857.

A former slave mother from Missouri sought to insure liberty for her son in the following manner:

"Know all men by these presents, that for an in consideration of five hundred dollars, to me in hand paid by Jane Thomas, late Jane Snowden, a free woman of color, the receipt whereof is hereby confessed and acknowledged, I, David Snowden, of the

[26] Opus. cit. O. H. S. XVII: 108-10

County of Ray, in the state of Missouri, have bargained, sold and delivered to her the same Jane Thomas, late Jane Snowden, a free woman of color, one certain Negro boy slave named Billy, aged about eleven years and the son of the said Jane Thomas, late Jane Snowden, a free woman of color. This sale is made to gratify the said Jane Thomas the mother of the said negro boy Billy, as she is about to emigrate to Oregon and wishes to take the boy with her. Given under my hand and seal this 17th day of December A.D. 1852. David Snowden (Seal).

Received for record April 10th and recorded this thirteenth day of April A.D. 1854. U.S. Caldwell, Auditor and Recorder, Washington County, Oregon Territory." [27]

The following Act is of interest in this study, not only because it enlightens us concerning the existence of slavery in the state but because it shows the attitude of desire for exclusion of all Negroes, whether slave or free. It is significant that a law was actually passed which excluded all Negroes from the state and deprived those living here at the time, of all rights of American citizenship:

"AN ACT PASSED BY THE PROVISIONAL LEGISLATURE 1844 AND SPONSORED BY PETER H. BURNETT:

"An Act in Regard to Slavery and Free Negroes and Mulattoes":

Section 1. That slavery and involuntary servitude shall be forever prohibited in Oregon.

[27] Opus cit. O. H. S. XVII: 108-110.

Section 2. That in all cases where slaves have been or shall hereafter be brought into Oregon, the Owners of such slaves shall have the term of three years from the introduction of such slaves to remove them out of the country.

Section 3. That if such owners of slaves shall neglect or refuse to remove such slaves from the country within the time specified in the preceding section, such slaves shall be free.

Section 4. That when any free Negro or Mulatto shall have come to Oregon, he or she, as the case may be, if of the age of eighteen or upward, shall remove from and leave the country within the term of two years for males and three years for females from the passage of this act - - - - -

Section 5. That if such free Negro or Mulatto be under the age aforesaid, the terms of time specified in the preceding section shall begin to run when he or she shall arrive at such age.

Section 6. That if any such free Negro or Mulatto shall fail to quit the country as required by this act, he or she may be arrested upon a warrant issued by some justice of the peace, and if guilty upon trial before such justice, shall receive upon his or her bare back not less than twenty nor more than thirty-nine stripes, to be inflicted by the constable of the proper county.

Section 7. That if any free Negro or Mulatto shall fail to quit the country within the term of six months after receiving such stripes, he or she shall again receive the same punishment once in every six months until he or she shall quit the country.

Section 8. That when any slave shall obtain his or her freedom the time specified in the fourth section shall begin to run from the time when such freedom shall be obtained." [28]

The desire to exclude all Negroes from the state is seen in the efforts of the Oregon State Constitutional Convention, which met August 18, 1857 at the Marion County Court House, Salem, Oregon:

"No free negro or mulatto, not residing in the state at the time of the adoption of this constitution, shall come, reside or be within the state or hold any real estate, or make any contracts, or maintain any suit therein, and the legislative assembly shall provide by penal law for the removal by public officers of all such negroes and mulattoes, and for their effectual exclusion from the state, and for the punishment of persons who shall bring them into the state, or employ or harbor them." [29]

Apparently the Constitutional Convention correctly reflected the general attitude in the state for at the territorial election November 9, 1857 the vote stood 7,727 to 2,645 against slavery. Against allowing free Negroes to come into the state the vote was 8,640 to 1,081.

The Constitutional Convention had also passed the following amendment:

"An act Amendatory of an Act in regard to slavery and for other

28 Woodward, W. C. "Political Parties in Oregon", pp. 198-9

29 Oregon State Constitutional Convention Aug. 18, 1857. p.

purposes: Be it enacted by the Legislature Committee of Oregon as follows -

Sec. 1. That the 6 and 7 sections of said act are hereby repealed.

Sec. 2. That if any such free Negro or Mulato shall fail to quit and leave the country, as required by the act to which this is amendatory, he or she shall be arrested upon a warrant issued by some justice of the peace; and if guilty upon trial before such justice had, the said justice shall issue his order to any officer competent to execute process, directing said officer to give ten days public notice, by at least four written or printed advertisements, that he will probably hire out such free negro or mulatto to the lowest bidder, on a day and at such a place thereon specified." [30]

The Oregonian of October 3, 1857 gives additional information on local mores concerning the slavery question and the matter of segregation or exclusion from public schools of all Negroes:

"Mr. McBride moved the following amendment:

'There shall be neither slavery nor involuntary servitude within the state, unless for crime, whereof the party shall have been duly convicted.' This was lost by 9 to 45.

Mr. Logan moved to insert 'white' before 'children' who should attend common schools. He said he could 'wring in a nigger or an Indian' under the provision as it stood. The motion was adopted.

Mr. Smith thought that negroes and Indians could be excluded." [31]

30 Oregon State Constitutional Convention Aug. 18, 1857
31 Oregonian, October 3, 1857.

Again, the mores of the local group finds reflection in laws passed by the state convention relative to suffrage and elections. The Oregonian of September 12, 1857 quotes from the minutes of the state convention as follows:

"Suffrage and Elections" Section 6. No negro or mulatto shall have the right of suffrage." Adopted. page 173.

The "Statesman", September 10, 1857 records:

"Mr. Deady moved to amend that 'No person, other than those of the pure white race, shall have the right of suffrage - he suggested that the expression 'Simon pure' be used. Voted down. Negroes, Chinamen and Mulattoes should not vote. Adopted." [32]

The Legislature of 1862 provided by Penal Code, for the removal of Negroes and Mulattoes from the state, and for their effectual expulsion. It was enacted that:

"Each and every Negro, Chinaman, Hawaiian and Mulatto residing within the limits of the state should pay an annual poll tax of $5.00." [33]

C. H. Carey in his "History of Oregon" records that the exclusion act was confined to the region south of the Columbia River. [34]

The question of slavery delayed the plans of Oregon to be made a territory. Politicians in Oregon and at Washington, D. C. fought to place the state in the "free" column or in the "slave" column,

32 Oregonian, September 12, 1857
33 Oregon General Laws. 1845. Oregon Code 1862.
34 C. H. Carey, "History of Oregon", p. 517.

as their political ideals dictated to them. Thomas. H. Benton wrote in 1847 that:

> "The House of Representatives as early as the middle of January passed a bill to give you territorial government, and in that bill had sanctioned and legalized your provisional organic act, one of the clauses of which forever prohibited the existence of slavery in Oregon. An amendment from the Senate committee, to which the bill was referred, proposed to abrogate that prohibition, and in the delay and vexations to which that amendment gave rise, the whole bill was laid upon the table and lost for the session. This will be a great calamity to you - - - The most ardent propagandist of slavery cannot expect to plant it on the shores of the Pacific, in the latitude of Wisconsin and the Lakes of the Woods." [35]

Knights of the Golden Circle. The coming of the Civil War did not settle the slavery question in Oregon. There was organized the "Knights of the Golden Circle", a group dedicated to the task of fighting the Union and propagating slavery. The group was known also as "The Old Guard", and "Friends of America". The organization grew to have ten circles which were located in the following places; Salem, 2, Scio, 1, Albany, 1, Jacksonville, 1, Portland, 2, and Yamhill county. The purpose of the order as expressed by historical records was:

1. To resist the draft.
2. To erect a Pacific Republic in the western states.
3. To drill members in the manual of arms and to prepare them to resist the union.

The organization numbered approximately three thousand members in

[35] Oregon Historical Society, XVII: p.112.

Oregon.[36]

The Civil War was brought to a close but the Negro question in Oregon was still the subject of discussion for quite a time. Woodward records that the special session of the legislature passed three resolutions on the subject. The first was in agreement with President Johnson that suffrage is a question that constitutionally belongs to the states; the second applauded the Negroes for loyal support to the Union; the third declared that Congress should take steps toward colonizing Negroes in a new state if they did not fare well in the south. To this the Oregonian of November 18, 1866 replied that the question "is not now and probably never can become a matter of paramount importance here." The Oregonian was anxious to avoid discussion of the issue and expressed itself on May 5, 1866 as follows:

"One cannot pick up any democratic newspaper without finding these terrible words (Negro equality) staring at him from all parts of the page. The world has furnished many remarkable instances of "the ruling passion strong in death' but the democratic party has been permitted to become about the most remarkable example on record. Born of the slavery interest, nurtured by the profits of human bondage, hoisted to and kept in power by the slave trade and propagandist and now dying of an overdose of 'nigger' and self administered treason, the democratic party will have no consolation not derived from recollections of the 'nigger' and strongly objects to being buried

36 Woodward, W. C. "Political Parties in Oregon" p.

in anything but a 'nigger' shroud, a 'nigger' coffin and a 'nigger' grave. It will expire with 'negro equality' last on its mortal tongue."

The campaign of 1868 showed the intense feeling and hatred of former years which had made Oregon politics intense and strenuous. The Oregonian of June 5, 1868 reminds us that the questions of "taxes" and what to do with the Negro were still the big issues of the Oregon country.

It is significant that during the time when the question of slavery was at fever heat in the Oregon territory an "Anti-slavery Convention" met in Albany. It was the first convention of its kind to be held in the territory and thirty-nine men signed their names to a document against the evil. They sought to have their minutes printed in "The Statesman" but the editor of the paper, Mr. Rush, refused to do so and called the convention a "collection of old grannies".

Thus the study of the question of slavery in Oregon has revealed many interesting things. The intensity and bitterness of the question as waged between the north and the south were reproduced in the far northwest. The same sectional, economic and political interests so clearly in evidence in the east were apparent in Oregon. Negroes came into the country by boat, with the wagon trains as servants and slaves. They were few in number as pointed out by the United States Census, but the issue was kept alive by virtue of political, economic and sectional interests and by virtue of habits, customs, taboos and racial attitudes and religious and racial convictions which were

brought across the plains along with the other baggage and impedimenta of the pioneers.

The study is valuable in understanding something of present day racial attitudes which are still our heritage as we become conscious of the "hand of tradition" which directs us from the grave. The small number of Negroes in the state today (2,234 by U. S. Census of 1930) may be due in part to the attitudes developed during the early life of the territory and state, and the laws which were passed barring all Negroes and Mulattoes, whether slave or free, from Oregon.

Chapter III

POST-CIVIL WAR PERIOD

Negroes in Oregon at the Close of the Civil War. There were 128 Negroes in Oregon in 1860. This number had increased to 346 by 1870. Oregon had made her stand on the Negro question known before the Civil War was fought. It was understood that the Negro was not wanted in the state under any circumstances. Altho the Civil War settled the question for the nation, a precedent had already been established for the state of Oregon.[36]

The few colored people who came into the state came as personal servants for white people, crossed the plains with wagon trains or came as servants on the boats. When the railroads reached the coast they brought Negro servants as porters and waiters to Portland.

An interview with Mr. A. E. Flowers, (colored) Oregon pioneer, illustrates how many of the members of the colored community came to Oregon. Mr. Flowers who came to Oregon in 1872 tells of his experiences:

"I was born in Columbus, Ohio in . The family moved to Niles, Michigan when I was quite young. My father decided to go to California during the gold rush. He went to California and then sent for his family to join him. We came to California from New York by boat. We left New York by boat to the Isthmus of Panama and crossed the Isthmus by train to the other side

[36] Chapter I "Early History of the Negro in Oregon" p. 19.

where we took another boat to California. We settled in Sacramento, California. My father bought a home in Sacramento which was destroyed by a flood in 1861. Following the loss of our home in Sacramento we moved to San Francisco, California.

"In San Francisco I got a job as 'Captain's boy" on the steam ship 'Brother Johnathan', running from San Francisco to Portland, Oregon. When I reached Portland a man offered me a job w as a waiter in the hotel 'Lincoln'. I took the job and held it for awhile and then I took a job on a boat running to the Dalles. I held various jobs at the Dalles, Umatilla and Lewiston, Washington. I worked as a 'bull driver' from Lewistown to Walla Walla, Washington. There was one main street in Walla Walla and gambling dens and saloons flourished on all sides. Murder was a frequent occurrence in that town. I worked in that country for a while and then I came to Portland, Oregon again.

When I arrived in Portland there was only one Negro church in the whole town, the 'People's church' which was an independent organization. It was organized in 1862.

At this time colored people were not allowed to own any property. They were not allowed to go into any kind of business and they were not allowed to vote. Every Negro had to pay $10.00 head tax. The colored people had no civil rights. It was very difficult to get jobs of any kind except as a menial.

The Negroes lived in different places. They had a school for 'adults' in South Portland. Later they had a regular school for colored children. There were four teachers in this school.

Two of the teachers were white and two were colored and this arrangement continued until the time of the fourteenth and fifteenth amendments.

About this time Sacramento, California, passed a bill making all people of Negro blood wear a collar around their necks and this collar was fastened with a tag which had to be renewed annually. Many Sacramento Negroes took flight to Victoria, British Columbia and then afterwards came to Portland, Oregon.

In order to protect themselves the Negroes of Portland organized themselves into a society called 'The Working Men's Joint Stock Association'." [37]

Increase in the Negro Population. The Negro population in Oregon increased from 346 in 1870 to 1,886 in 1890. During this time there was a movement of the Negro population from the rural districts and small towns to the urban centers. There was a concentration of the Negro population in Portland, Oregon. Causes for the growth of the Negro population may be summarized as follows:

1. Portland became a railroad and shipping terminal. Negro porters, dining car waiters and ship attendants took up residence here.

2. The laboring class of white people were so busy fighting Chinese labor, which had been brought in to build the railroads, that they overlooked the Negro question. During this time a number of Negroes moved into the state. [38]

37 Interview with A. E. Flowers
38 Interviews with George E. Hardin and C. Logan

3. Negroes who formed the "under-world" group were allowed to flourish without interference. Their numbers rapidly increased.

4. Approximately 75 Negroes were brought to Portland at one time by the manager of the Portland Hotel. These working class Negroes came from North and South Carolina and Georgia. They formed the better class of the colored population and sent for their families. Most of them took up permanent residence in Portland and bought their own homes.

5. With the passing of the Civil War the anti-Negro feeling subsided and the colored people received more favorable consideration in the state.

The Negro in Portland, Oregon from 1890 to the Present - The Working Class: The working class of the Negro population formed the best citizens of the race in the city and state. That there was a fairly representative number in this class is the belief of George Hardin, Negro pioneer, who came to Oregon in 1887 as a waiter upon a private railroad car. Mr. Hardin spoke of the working class as being fairly representative of the Negro population when he arrived in Portland:

"Three restaurants used a total of eighteen Negro waiters. One hotel, the 'Esmund', at First and Morrison Streets employed ten waiters. This hotel was owned by Sevier, Meier and Frank. All boats between Portland and San Francisco had Negro cooks and stewards. Dining cars had Negro cooks and waiters. There were Negro train porters who acted also as brakemen's helpers. When the unions got strong they objected to Negro train porters and

they were discontinued.

Negroes had street cleaning contracts. They used mules and carts to clean the streets. A colored man named Sykes hired men to work on the streets. Enoch Newsome had a contract for cleaning the streets.

There were colored janitors, barbers and porters in hotels. Gambling houses employed Negro waiters. There were ten hack drivers for public livery stables which were located at Third and Madison Streets. The hack drivers met the trains and drove for funerals. Negroes did this kind of work in those days because it was considered a disgrace for a white man to do it. About ten Negroes cooked merchants lunches from 1889 to 1896 and then the Chinamen began to take their places; the Saloon-keeper's union put the Negroes out of work. There were four colored maids in the Portland Hotel and about ten in the white sporting houses of the city.

There were about ten colored piano players playing in the white saloons and getting as high as eight dollars a day.

Gus Waterford was a volunteer on the fire department.

The City Hall employed three colored janitors but they lost their jobs when the new City Hall was built in 1894.

Negro farmers lived in Clackamas County and sold their produce in Portland and other towns. They sold chikkens, eggs, turkeys, veal, hay, potatoes, vegetables, pigs, etc.

A Negro shoemaker, Charlie Brown, made all the boots and shoes for the white bankers and business men in the town. His shop was located on Front Street above Morrison Street.

One Negro tailor, Brady, ran a shop for white trade only.

A man named 'Cuban' Crawford belonged to the Horseshoer's union. He had a contract with the city and took care of fire engine horses, police horses and race horses. His shop was on Main Street near Second Street.

Rueben Crawford was said to be one of the best 'ship corkers' in the northwest.

Two colored men worked with the union carpenters.

Ten colored timber workers were employed by the mills.

During the summer season 25 colored waiters were employed at the beach at a place called the 'Holladay'. The Great Northern Railway Company built a hotel at Gearhart and employed eight men as waiters and cooks."[39]

Several of the Negro pioneers voiced the opinion that any man or woman, who wanted to, could get employment as laborer or domestic during the period 1880 to 1900. Sometimes one Negro worker who was enterprising would hold several jobs. One Negro held several jobs as janitor and averaged over four hundred dollars a month for several years. His wife and his son would help him with the work and oftimes they would work all night in order to have the offices ready for occupancy in the morning. An interview with this man revealed

[39] From interviews with George B. Hardin, A. E. Flowers and I. Fuller.

the fact that he held all of the following jobs at one time and that he gave satisfactory service for a period of years:

Exchange building, janitor work	$ 114.00 per month
Broadway Bank building	40.00
Ashland State Bank building	50.00
Real Estate building	10.00
Goodsell Company	25.00
Holman's office	10.00
Packard Auto Company	35.00
Maxwell Garage	10.00
Rubber Company	25.00
Seattle Company	15.00
U. S. Custom's House, janitor	55.00
Maple Leaf Company	25.00
Total	$ 414.00 per month[40]

A study of the vocations of Negroes living in the state and in the city of Portland, Oregon revealed a considerable range in opportunities for employment at the time of the period under discussion. Many of these jobs, which used to be considered as the sole property of Negroes, have passed over into the hands of white workers or have been supplanted by machinery.

The "Under-world" Life in Portland. The so-called "red-light district" of Portland was located on the west side of the river and ran from the river to Broadway on Glisan Street and from Glisan Street

40 Interview with I. Fuller.

to Burnside on Broadway. From the corner of Broadway and Burnside Streets it ran east again toward the river.[41]

There was indiscriminate mixing of the races in the underworld and the law protected the denizens of this section. Fighting and shooting were frequent occurrences on Broadway. Negroes lived in a compact area because the white citizens objected to Negroes living in other sections of the city. Negro sporting men imported women to the city for purposes of prostitution.

The "open life" was characteristic of frontier life and flourished in Portland until business enterprise bought out the shacks in which the people lived. Very few people looked for work in those days because the easy life of the sporting world made work unnecessary. Loggers, miners and trappers would come to town and seek out the restricted area and the "sporting women" would take their money away from them.[42] The saloons would run until midnight and then the people would go over to the "Golden West Hotel" at Broadway and Everett Streets where tthey would gamble all night. All this was done with full knowledge of the local authorities because the town was "wide open" in those days.[42]

Two colored pioneers gave this intimate picture of the underworld life in Portland:

"Early Negro saloon keepers of Portland were Frank Webb and Mark Burnett. The Negro community was located for the most part on

[41] Interviews with I. Fuller, George Hardin, A. E. Flowers.

[42] Interview with Charles Weaver

Second Street. First Street was reserved for white sporting houses and Third, Fourth and Fifth Streets were mixed. Everett Street was mixed. Japanese sporting women were on Flanders Street and Burnside Street was mixed. This section constituted the red-light district.

There were two classes of houses in this business; the "Cribs", old houses with latticed windows through which the women would peer and invite the men to come in, and the 'Octaroon Sporting House' which catered to more expensive patronage. The 'Cribs' were on First Street and ran down First Street to Burnside. White and colored women lived next door to each other in these houses. About three hundred French women were in this settlement. Laura Warwick opened an 'Octaroon Sporting House' on the corner of Second and Glisan Street. 'Montana Joe' opened an 'Octaroon House' in 1891 at 265-69 Everett Street. These houses were designed exclusively for white patronage. Only the whitest colored girls were employed in these places. These girls paid thirty-five dollars a week to live, (expenses) including room and board. The money was paid to the mistress of the house. They sold drinks, gambled, etc. They had their own men, sometimes colored and sometimes white, who were not allowed to see them until after hours. The 'Octaroon House' was known as a closed house and charged five to ten dollars for admission. The landlady kept a housekeeper, maids, etc. and the city required

a medical examination of the inmates. All of these houses brought a steady revenue into the city treasury.

Saloons which were run by one or two men employed from three to five colored women who were paid twenty cents on the dollar for the sale of drinks. The dance halls paid twenty-five cents on the dollar and the white and black patrons danced on the same floor. Gambling houses afforded roulette wheels, klondike games, draw and stud poker, fargo and dice games.

A saloon-keeper would lease a whole block of 'shacks' which he would rent for twenty-five dollars a month each. These he would sub-let for 'cribs' at a daily rate of two to three dollars each. Every night the land-lady of the house would come to the saloon and pay the amount agreed upon.

There was no street walking by prostitutes, either colored or white until the close of the Portland 'cribs' by City ordinance about 1910 or 1911 and then the prostitutes took to the streets to solicit their trade." [43]

The Negro in Politics. When V. B. DeLashmutt was mayor (1888-1891) the elctions were held by "boodlers". The people had no standard ballot and the underworld forces ran the city. About this time a Methodist church which was located at the corner of Third and Taylor Streets waged a war on the underworld and on corruption in politics. V. B. DeLashmutt was elected mayor due to the efforts of this church and he confined the sporting element to a section

[43] Interviews, George Hardin and I. Fuller.

surrounded by what was called the "dead line": Pine Street to Glisan and from the river to Fourth Street. During this time the Negro played a part in local politics.

A man by the name of Charlie Green, a barber by trade, was the first Negro elected councilman. He was nominated by Ben Norton, Democrat, and put up for office by the democrats. At the time of his election there were not more than forty Negro voters in Portland. Green, who came from New York, never took his seat as a councilman for he was bought out.

Two prominent Negro politicians at this time were Julius Sevier and Webb. Sevier was known as a "go-between". He put people in jail and got them out of jail and he had a number of people who were guilty of murder let out by the law. For sixteen years he was a great power among the Negroes.[43] Sevier's henchmen were the saloon keepers known as Brown, St. Clair, Harding, Clark brothers and Geffart. These politicians were paid money for their services in the elections by the white political bosses. When the two parties became equally divided the Negroes divided their allegiance between the two parties and collected from both sides. When the Australian ballot was adopted much of the looseness and graft of the local political fights vanished.[43]

The colored people had a political club which they called the "Bed Rock Republican Club". They had a membership of forty and had been organized about 1878 or 1880./ This club was active in the

[43] Opus cit. George Hardin and I. Fuller.

interests of the Negroes of Portland until a crew of Negro waiters came to Portland from North and South Carolina and Georgia.

With the arrival of these waiters who were placed at the Portland Hotel there came into existence another political organization known as the "New Port Republican Club". This club had an enrolment of eighty members. John Logan, head waiter of the Portland Hotel, was its president. Through the efforts of this club George Hardin was placed upon the Portland police force in 1894.[43]

The local branch of the National Association for the Advancement of Colored People, church organizations, women's clubs and independent organizations have attempted political leadership for the Negroes in the state from time to time.

Recreation. The Negro of these days found his recreation in hack riding, picnics which were given in the country, dances, saloons, hunting and the opportunities afforded by the small churches in the community.

Racial Attitudes. The schools did not draw the color line in Portland although they tried at times to do so. They were always mixed. Similarly white and colored churches were on the best of terms and the former did not attempt to segregate Negro worshippers. Catholics and Protestants treated all alike.[44]

The American Protestant Association, known as the "A. P. A." was strong in politics and fought the Catholics but were favorable

43 Interviews with George Hardin and I. Fuller
44 Interviews with George Harding, I. Fuller and C. Logan.

to Negroes and Jews and helped them. They were active in 1902, '03 and up to 1906.

The Klu Klux Klan was at its height from 1920 to 1924. This organization fought Greeks and Catholics. They tried to get the Negroes to take the boot-black stands away from the Greek and Italian Catholics but they did not want the Negroes to have any political position. George Stark had a large boot black stand and taxi cab business which was patronized by this organization. It is interesting to note that the lumber which was used in building the Mount Olivet Baptist Church was given as a donation to the Reverend J. W. Anderson, Pastor, by a local branch of the Klu Klux Klan.[45]

Negroes and white people would mingle freely in the sporting world and would often go to Vancouver, Washington to get married, but there was a law against mixed marriages in the state of Oregon.[46]

During the years 1890 to 1900 occurred the first instances of segregation of Negroes in the theatres of Portland. Up to this time Negroes patronized white merchants instead of their own. They went to white theatres, restaurants, saloons, hotels and lodging houses. When they got out of work or became "broke" they went to their own people.[47]

About this time a Negro minstrel show came to the city and played at the French Park theatre. A request was made by the Negro waiters of the Portland Hotel for a reserved section to this show.

45 Interview with Rev. J. W. Anderson (deceased).
46 See appendix - Olson's Oregon Laws.
47 Interview with G. B. Hardin and C. Weaver

The waiters occupied this section and the incident established a precedent which the theatres have followed to a degree until this day.[48]

A study of the Negro population of Oregon by counties and cities for the year 1930 shows that several counties have no Negro residents and that some of the cities in the state have only from three to nine Negro citizens.[49] There have been frequent occurences of anti-Negro feeling in some sections of the state and frequent outbreaks of anti-Filipino sentiment. In some sections of the state the early traditions and attitudes persist.[50] A quotation from a local newspaper published in the southwestern part of the state will serve to illustrate this point:

"LET'S KEEP GRANT'S PASS A WHITE MAN'S TOWN."

"Grant's Pass always has been a white man's town, and there is no reason under the shining sun why it shouldn't continue to be a white man's town. The fact that this is a white man's country here in this wonderful Rogue River Valley has brought the best of the white race here and such population will bring the cream of the white race here in the future.

The attitude of the people of this peaceful, law-abiding community toward the encroachments of the black, brown or red races of the land, or the world for that matter is:-

NIGGER WE DON'T WANT YOU HERE - AND WE WON'T HAVE YOU HERE - YOU HAD BETTER ROLL UP YOUR BED AND RIDE - THIS IS TO BE A WHITE MAN'S COUNTRY, YESTERDAY, TODAY, AND FOREVER.

48 Interview with G. E. Hardin.
49 The Population, p. 4.
50 Oregon Journal, April 24, 1923. "Filipinos Granted Delay". Sec. I, p. 1.

If there are any jobs to hand out in this country, the white man or white woman are ones to get the jobs - this thing of bringing niggers in here to take jobs as chauffeurs, or maids, or laborers or in fact any job that may open here is an infringement on the rights of the white people who have taken pride in this their ideal community.

Those who must have niggers for help had best move to where niggers are wanted for we are dead sure the nigger is not wanted here and he is not going to be allowed to stay whether his number is three or three hundred. - - - - -

WHO WANTS GRANT'S PASS TO BE THE SCENE OF A RACE RIOT?

WHO WANTS TO SEE THE PROPERTY VALUES SLUMP IN JOSEPHINE COUNTY?

WHO WANTS TO SEE THE HANDIWORK OF YEARS PASS INTO THE HANDS OF A DESIGNING BLACK RACE WHO DON'T BELONG IN OREGON AND WHO WILL ONLY CAUSE TROUBLE IF THEY TRY TO COME HERE?

Foreigners of any kind are not wanted in this community that is made up of peaceful white people who are striving to live, move and have their being in peace with the world, under the law that God has laid down for man to obey. - - - -

There is only one way to keep Grant's Pass white, and that is to - keep it white." [51]

The above front page editorial was written as a protest against the importation of three Negroes to Grants Pass as servants in the homes of white families. The Negroes were forced to leave during the night.[52]

51 Southern Oregon Spokesman, May 24, 1924.
52 Interview with Mrs. Beatrice Cannady-Franklin.

Prior to 1890 the Negro population in Portland lived in or near the section designated as the "dead line". White citizens had protested against Negroes moving into other residential districts. After 1890 a few Negroes moved to the east side of the river following the erection of a lodge hall for the "Enterprise Lodge of Masons" at Larrabee and Clackamas Streets. Gradually Negro churches left the west side and crossed the river to the east side of the city. Bethel African Methodist Episcopal Church, First African Methodist Episcopal Church and Mount Olivet Baptist Church found places in the new Negro community. Barber shops, pool rooms and Negro organizations of different kinds left the old area which was fast giving way to the waves of industry and business which razed the shacks and "cribs" and erected stores and factories in their places.

In 1930 the Golden West Hotel, last stronghold of the old Negro section, closed its doors on the west side (Broadway and Everett Streets) and reopened in the "Medley Hotel" at Interstate and Mississippi Streets on the east side. With the shifting of this hotel came a retinue of "camp followers" who rented the houses and found places in the cheap apartments around the hotel.[53]

[53] From personal survey by investigator.

Part II

PRESENT STATUS OF THE OREGON NEGRO

Chapter I

THE NEGRO POPULATION IN OREGON

The Negro population of Oregon has remained small during the entire history of the state. This population has ranged from 1.56 percent, or two hundred and seven people in 1850, to 2,234 people or 0.2 percent of the total population of the state in 1930.

The most substantial increase in population occurred between 1890 and 1900 when the Negro population gained by 699 persons. The United States Census records for 1860 and 1900 show decreases in the total Negro population in the state of 79 and 51 persons for these years respectively. The present Negro population of 2,234 for the state of Oregon represents an increase of ninety persons or 4.2 percent for the last ten year period.

The following factors are probably responsible for the small number of Negro residents in the state:

1. Anti-Negro feeling and laws which prohibited residence of Negroes in the state in the early days of its existence.
2. Persistence of old traditions and attitudes against the Negro.
3. Lack of opportunity for employment for the Negro.
4. Excess of deaths over births among the Negro population during the last three years.
5. Unstable and unsettled nature of the Negro population which came to the coast in the last quarter of the nineteenth century.

Record of Negro population from 1850 to 1930. The U. S. Census of 1850 by counties gives the Negro population for the Oregon country as follows:

Free Colored	Slaves	Total Free Colored and Slaves	Percent White	Percent Colored
207		207	98.44	1.56 [54]

The colored population in Oregon had decreased from 207 in 1850 to 128 by 1860, as shown in the following table:

Total White	Free Colored	Indian	Aggregate
52,160	128	177	52,465

Negro population was distributed as follows:

Benton County	10	Linn	7
Clackamas	1	Marion	20
Coos	0	Multnomah	17
Clatsop	2	Polk	2
Columbia		Tillamook	
Curry		Umpqua	3
Douglas	9	Wasco	9
Jackson	42	Washington	
Josephine	4	Yamhill	1 [55]
Lane	1		

Of the 207 Negroes in Oregon in 1850, 63 were foreign born and 109 were born in the Oregon territory:

Natives of the Population (Negro) :

	Male	Female	Total
Born in the Territory	47	62	109
Born out of Territory	23	12	35
Born in Foreign Countries	50	13	63
Total	120	87	207

Native and Foreign born White and Negro Population 1870 to 1920:

	1870	1880	1890	1900	1910	1920	
White	86,929	163,075	301,758	394,582	655,090	769,146	55
Negro	346	437	1,186	1,105	1,492	2,144	

54 U. S. Census (Oregon) 1850 Table V. p.998
55 U. S. Census for 1860, 1870, 1880, 1890, 1900 -1920 (Oregon).

The Negro population in Oregon has remained small in proportion to the entire population during the history of the state. The greatest increase was in 1890 when the Negro population gained by 699 persons.

Negro Population in Oregon from 1850 to 1930[55]

Year	Population	Increase	Decrease	Percent of total Population
1850	207			1.56
1860	128		79	
1870	346	218		
1880	487	141		
1890	1,186	699		
1900	1,105		81	0.3
1910	1,492	387		0.2
1920	2,144	652		0.3
1930	2,234	90		0.2 55

Three of the counties in Oregon have no Negro population and those counties showing the largest number of Negroes afford urban centers where the Negro population is concentrated:

The Present Negro Population. 1930 United States Census.

Counties:			
Baker	24	Lake	3
Benton	9	Lane	16
Clackamas	10	Lincoln	2
Clatsop	8	Linn	6
Columbia	72	Malheur	5
Coos	27	Marion	63
Crook	1	Morrow	2
Curry		Multnomah	1,634
Deschutes	8	Polk	1
Douglas	4	Sherman	6
Gilliam	2	Tillamook	
Grant	2	Umatilla	80
Harney	9	Union	41
Hood River	2	Wallowa	58
Jackson	18	Wasco	8
Jefferson	4	Washington	6
Klamath	101	Wheeler	56
Josephine	0	Yamhill	2

55 U. S. Census for Oregon. 1850 to 1930
56 U. S. Census for Oregon. 1930.

Cities:

Astoria	3	
Eugene	5	
Klamath Falls	97	(Klamath County)
Medford	5	
Portland	1,559	(Multnomah County)
Salem	58	(Marion County)

By School attendance: (Ages 5 to 20 years).

Total number in school -

	Total number school children	Total no. in school	Percent
	263,553	197,719	75.0
Native white	199,817	151,004	75.6
Negro	410	305	74.4

56

That Oregon has the smallest number of Negroes in the Pacific states, both in absolute and percentage figures is shown in the following tables:

California	Total	Percent
Total	5,677,251	100
White	5,040,247	88.8
Negro	81,048	1.4
Other	555,956	9.8

57

Washington		
Total	1,563,396	100
White	1,521,099	97.3
Negro	6,840	0.4
Other	35,457	2.3

58

Oregon		
Total	953,786	100
White	937,029	98.2
Negro	2,234	0.2
Other	14,523	1.6

The Negro population of Washington is three times as large as the
Negro population of Oregon and the Negro population of California is thirty-six times as large as that of Oregon.

56 U. S. Census for Oregon. 1930.
57 U. S. Census for California. 1930
58 U. S. Census for Washington. 1930.

There are seven centers of population in Oregon. Portland, with a Negro population of 1,559 harbors approximately two thirds of all of the Negroes in the state. Klamath Falls, with a Negro population of 97, has the second largest population of this race in the state. The city of Klamath Falls is situated near the California border and a number of Negroes have come over into Oregon from the California lumber camps.[59] They have found employment in the stores and hotels as janitors, porters and laborers. The women work in private families as domestics. Several of the men run shoeshining stands. During the summer of 1931 a plot of ground was rented and a tent erected upon it for divine services. Plans are being made to establish a Negro church in this city.

Vernonia, Columbia County, had a Negro population of 71 persons in 1930. The Negro settlement is in a segregated district. Lumber forms the chief industry here. All property is owned by the mill. A strike by the workers is impossible because the Mill Company owns and operates the boarding house for the workers and owns the property in which the workers live. If the workers strike they must vacate within fifteen days.[60]

The workers for this mill were imported directly from the south. After they had been in the camp long enough to save a little money, they sent south for their families. The children of the workers attend a "mixed" school, although there has been considerable agitation for

59 Conversation with Mrs. M. G.
60 Interview with Rev. J. W. Anderson, deceased.

a separate school for Negroes. The workers operate one barber shop and one pool room.

The Reverend J. W. Anderson, Baptist Missionary preacher was instrumental in securing a plot of ground from the Lumber Company for the erection of the First Baptist Church. The church was given a ninety-nine year lease on its property which now forms the community center for this settlement of Negro lumber workers. A comment from the pages of literature distributed by the Communist Party among Portland Negroes is interesting here:

> "Village churches are one of the most effective means of company propaganda. Poor white and negro labor is traditionally religious, and management has utilized this fact to its own advantage. Every village with rare exceptions has one or more company-owned churches and company-employed pastors. From one-half to two-thirds of the villagers, in the places where we worked, attended Sunday church services regularly, for this is one of the few diversions and social gatherings which life on the hill offers." [61]

Recently the Vernonia Lumber Mills have closed down and the Negro families have left the town. Several of these families have come to Portland and are now clients of the Public Welfare Bureau. Today only eight Negroes remain in the town.[62]

Salem, Marion County, capitol of Oregon has a Negro population of fifty-eight. These people find employment as laborers, janitors, domestics. For several years a Negro family operated a barbecue business on one of the main thorough-fares of the city. The place

61 "Southern Cotton Mills and Labor". Workers Library Pub. p. 48
62 Interview with Loomis Harris, Vernonia Mill worker.

was known as "The Fat Boy Barbecue Co.". The family encountered stiff opposition from some of the white business men of the city and was ultimately forced to close their place of business. They moved to Los Angeles, California. This family attended the First Methodist Church of Salem and the mother of the family sang in the church choir.

Pendleton, Umatilla County, has a Negro population of forty-six adults. The Negro colony is located south of the Union Pacific railroad yards, two blocks below the main street of the town. The Negroes are employed as domestics, laborers and janitors in the office buildings of the city. One Negro family, the Allen brothers, controls a large proportion of the janitor work of the city. This family is reputed to be worth thirty thousand dollars. The Allen brothers have placed all of their work upon the contract basis.

There is one Negro church in the city, an African Methodist Episcopal organization, which owes seven hundred dollars on its mortgage debt [63] and is closed most of the time because it cannot afford a preacher. A combination barber shop and pool parlor affords the recreation center for these people and there is one rooming house for the accomodation of Pullman porters and transients.

LaGrande, situated in the eastern part of the state, is a railroad center for the Union Pacific lines. Thirty-nine Negroes live here. They are located near the railroad yards. They serve as domestics, porters and laborers. The religious and social life of the

63 Minutes of the Puget Sound Annual Conference A. M. E. Church, 1929

community centers around the "Boyd Memorial Baptist Church". The Reverend Turne is pastor of the church.

Maxville Precinct, Wallowa County, Oregon is credited with a Negro population of fifty-seven people. No information has been obtained concerning the activities of this group.

The United States Census reports for the decades 1850, '60, '70 show a liberal sprinkling of the Negro race throughout the counties of the State. During the past forty years there has been a tendency towards concentration in the urban centers. Eighty-five percent of all of the Negroes of Oregon live in the urban centers. Sixty-six percent of all of the Negroes in the state are found in Portland, Multnomah County, Oregon. Portland, therefore, affords the best opportunity for study of this group.

Chapter XI

ORGANIZATION OF THE NEGRO COMMUNITY

Institutions of the Community. Institutions develop in a community to meet the needs of the people. The small Negro community in Portland is built around the churches, the William's Avenue Branch Young Women's Christian Association and the Fraternal orders. In the smallest Negro communities some evidence of the "Secret" or Fraternal order may be found. The regalia, pomp and ceremony, high sounding offices, opportunity for display and secret rites of the "order" seem to have a special appeal for the American Negro. In Portland there are ten Negro Fraternal organizations which are as follows:

Name	Membership	Sick Benefit	Death Benefit
Masons, Enterprise Lodge	35		$200.00
Masons, Excelsior "	28		200.00
Eastern Star (women)	40		100.00
Household of Ruth (women)	58		200.00
Eastern Star "	20		100.00
Court of Calanthe "	40		200.00
Daughter Elks "	58	5.00 (weekly)	75.00
Odd Fellows	29	(endowment)	875.00
Knights of Pythias	32		300.00
Rose City Elks (I.B.P.O.E.W.	90	(estimate) inactive	
Total number of Fraternal organizations			10
Total membership			430

The Rose City Lodge of Elks (Independent Benevolent Protective Order of Elks of the World) built the Elks Lodge Hall on Williams Avenue and Cherry Streets in 1930 at a cost of $20,000. However, the property was lost to the lodge by foreclosure in 1932 and the Lodge of Negro Elks is now inactive.[64]

[64] W. B. Brown and W. W. W

The local branch of the National Association for the Advancement of Colored People takes an active part in political campaigns in Portland. Candidates for office are interviewed and the Negro population advised what candidates and what measures should be voted for.

The "Progressive Club", an independent political organization of Negroes, has been organized recently. A membership of 200 is claimed by the president of this organization.[65]

The Federation of Colored Women's Clubs, an organization which includes some of the Colored Women's Clubs of Portland, advises its membership on political matters.

The local Negro newspaper, "The Advocate", conducts an active political campaign through its editor, Mrs. Beatrice Cannady-Franklin. Pictures of the candidates are printed, platforms are published and political advice is given to the local population.[66]

Many clubs are found in the Negro community of Portland. One Negro may hold membership in eight of ten clubs and in four or five fraternal orders at the same time. There are many "joiners" in the group. Clubs and other organizations are numerous in proportion to the population as may be seen by the list of organizations:

Sgt. Joseph White Camp United Spanish American War Veterans
Ladies' Auxilliary of Sgt. Joseph White Camp.
The Old Rose Club
Harriet Tubman Club
Literary Research Club
Texas Club
Kenawa Bridge Club
Oregon Association of Colored Women
Rose Bud Study Club
Culture Club
Narcissus Club
Industrial Relations Committee of the Pullman Company
The Oregon Belles
The City Club

65 Rev. W. R. Lovell
66 T. Franklin, compositor and pressman.

Ladies Auxiliary of the National Association for the Advancement of Colored People
The Negro Bureau of Economics
The Birthday Club
Vigilantes Club
Hyperior Bridge Club
Chanticleer Club
The "Tusko" Club
The Esperanto Club

Church clubs and organizations are not listed here.[67]

The small Negro population in the city affords a small number of business enterprises. Some of the business recorded here is carried in the private homes of the proprietors:

Negro Business:

Newspaper	1	Beauty parlors in homes	9
Club houses	3	Automobile washing	1
Printing shops	1	Second hand store	1
Pool halls	5	Dressmaking	2
Barber shops	5	Drayage	1
Hotels	1	Contracting (house building)	1
Restaurants	8	Interior decorators	8
Tailoring shops	1	Real estate	2
Cleaning establishments	2	Cabinet making	1
Shoeshining	15	Bakery	1
Beauty parlors	1	Oregon Mutual Aid Ass'n.	1
Caterers	8	Building Association	1
Chicken farm	1	Laundry	1
		Music studios	2
Total business enterprises			84 [68]

The "Up-to-date" Tailor shop is managed by two brothers who are graduates of Tuskeegee Institute. They make clothes and conduct a cleaning and pressing business. The "Fred D. Thomas Catering Company" conducts a large business and rents dishes and silverware for entertainments. The Oregon Mutual Aid Association owns property valued at nine thousand dollars.[69]

68 Records - Negro Bureau of Economics
69 Treasurer of Oregon Mutual Aid Association. A. A. J

"The Advocate" newspaper was organized in 1903 by ten waiters of the Portland Hotel. Three other Negro newspapers have appeared inPortland since "The Advocate" first made its appearance but the other newspapers did not survive. The editor of"The Advocate" owns and operates the newspaper in her own home. "The Advocate" receives news from the following national sources: The Associated Negro Press, Allen's Press Clipping Bureau, Crusader News Agency, New York City, Weekly Releases of the National Association for the Advancement of Colored People, Weekly Releases of the International Labor Defence.

Some of the weekly contributors to "The Advocate" are: J. W. Weaton, Real Estate News, Oakland, California; Kelly Miller, Sociologist, Howard University, Washington, D. C.; William Pickens, New York City, N. Y.; Clifford C. Mitchell, Weekly digest of news; Carter G. Woodson, Historian, Washington, D. C.; Dr. DeNorval Unthank, M. D., "Health Column"; John Jamison, "Legal Lights"; Nancy Lee, "Advice to the Love-Lorn"; Rosalie Holms, social column; local news of the city; Beatrice Connady-Franklin, editorials. Classified ads, theatre ads, foreign and local ads.

The newspaper is a four page weekly. A six page illustrated section which is printed in Baltimore by the Afro-American Company is a special feature of the Advocate newspaper. The circulation of the local newspaper is approximately three thousand. Two hundred and fifty exchange papers are sent out to other newspapers throughout the country.

The equipment of "The Advocate" is modern and up to date. The newspaper is "set up" on a linotype machine which is installed in the office of the company and owned and operated by the editor of the newspaper. All "make up" and "job work" is done in the office. One small job press is used for the printing of tickets, invitations, placards, hand-bills, etc. Press work for the newspaper is done by a white firm. The value of the plant and equipment is $15,000 and supplies employment to two Negroes.[70]

The "Northwest Enterprise" a Negro newspaper of four pages, printed in Seattle, Washington, devotes one page of its four page weekly to "Portland News". Its Portland editor, Mrs. Waldo Bogle, maintains a news office in her home.[71]

Employment and Occupations. A study conducted by the Negro Bureau of Economics of Portland in 1931 disclosed the kind of employment and the number of Negroes then employed in the city of Portland. Since the survey was made a number of changes have occurred in the number of Pullman porters and dining car waiters who "run out" of Portland. A crew of waiters at the Portland Hotel were dismissed in 1930 after thirty years of service and their places filled with white waitresses. Corrections have been made with the assistance of the secretary of the bureau with the view of bringing the records up to date. The colored people of Portland find employment in the following vocations:

Pullman porters	70	(wages 79.20 to $105.00 per month
Station porters	10	plus tips. Average wage $83.50)
Railway shopmen	20	
Pullman yard workers	20	
Barber shops, stores, building porters	120	
Hotel waiters, part-time	6	

[70] Mrs. Beatrice Cannady-Franklin. [71] Interview with Mrs. W. Bogle

Railway waiters	42	(wages $60.00 per month plus tips)	
Railway cooks	8		
Private car crews	6	Pool halls	5
Cooks, house maids	60	Clubs	3
Maids in stores, theatres and rest rooms	25	Hotels	15
		Music teachers	3
Packing house workers	20	Printers	2
Pavement workers (city)	15	Railway mail clerks	2
U.S. Government employees	13	Chiropodists	2
County employees	2	Florists	3
State Insurance dept.	2	Car washers	6
City dept. (rest rooms, etc.)	15	Boot blacks	30
Confectionery stores	2		

Professions:

Doctors	1	Dentists	1
Lawyers	3	Ministers	6

The railways give Portland Negroes employment as pullman porters and as dining car waiters and approximately twenty are employed in the Union Pacific shops as mechanics and laborers. There is one Negro engineer in the Union Pacific shops. This employment has been the mainstay of the Negro population but a number of these workers have been laid off during the past year.

The job of "Station porter" at the Union station is a coveted job. There is a large waiting list seeking employment in this work. The salary is sixty to seventy dollars a month but the "tips" sometimes average as high as $100 a month.[72]

Men who work as janitors and boot blacks receive a very low wage. They have to depend almost entirely on tips and sometimes hold as high as five or six different jobs in order to make a living. A number of Negro bootblacks who are employed by Greek managers receive

[72] Interviews with E. A. M., G. W. S., C. I., A. A. J.

as low as two and a half cents a "shine". The wives of many of these workers are supplementing the family income by working as cooks, maids in homes and in stores, renting out rooms in their homes and operating "beauty parlors".

The Williams Avenue Branch of the Young Women's Christian Association assists in securing employment for the women of the city. Fifty-one colored women received employment through this agency last year.

The "Bureau of Negro Economics" and the Negro churches give their services in assisting the men in the city. No record of placements is available.

The Brotherhood of Sleeping Car Porters, affiliated with the American Federation of Labor, has a Portland branch which looks after the interests of the Negro porters.

The Pullman Company has an Industrial Relations committee consisting of three white and three colored members who assist the company in passing upon grievances of the workers.[73]

Negro Bureau of Economics. The Negro Bureau of Economics has been of assistance in obtaining material on the employment, environment and housing of the Negro population in Portland. The executive secretary of this organization is an attorney-at-law and a real estate broker. There are forty members of the "Board of Directors" of the organization who have assisted it in its work. Some idea of the scope of the work of the bureau may be gained from reading the preamble and a few articles of the constitution which read as follows:

[73] Interview with J. W. Stanley, secretary of the commission.

"WHEREAS, it is deemed expedient to bind the forces, the energy, the finances, brain and skill of the Negro People of Portland and Oregon together for the purpose of rendering such economic service as will promote well-being and advancement to the end that they may enjoy economic freedom such as other races enjoy in these United States of America, we,your special committee on Constitution and By-laws, do hereby present the following draft for your approval.

CONSTITUTION.

Article 1. NAME

The name of this organization shall be 'THE NEGRO BUREAU OF ECONOMICS". The location of the Bureau shall be at Portland, Oregon.

Article II Duration

Its duration shall be perpetual.

Article III OBJECT

The object of the Bureau shall be to assume charge and supervision of all of the economic problems of the Negro people of Portland and Oregon and in order to carry out this object, it shall establish whatever departments are necessary. - - - The Bureau shall secure employment for its members, and shall establish a department for this purpose." [74]

Environment and Housing. There is no legal residential segregation in Portland, Oregon. Public opinion, anti-Negro feeling, threats and depredations to property owned by Negroes has excluded Negroes

[74] Constitution of Negro Bureau of Economics

from certain blocks and districts in the city. The Negro population in Portland is scattered throughout the city.

A district known as the "Williams Avenue District" has a large percentage of the Negro population of the city of Portland. Of the 1,559 Negroes living in Portland, approximately 600 of the number live in the Williams Avenue district.[75] This district extends from the Willamette River east to Union Avenue and from Oregon Street north to Russell Street. In this district are located five of the Negro churches, the Williams Avenue Branch of the Young Women's Christian Association, one hotel and most of the Negro business enterprise. It is generally understood that Negroes may rent or buy houses in this district without interference or objections from white neighbors.[76]

However, Negroes live also in other districts in Portland. Some of these people acquired their property fifteen to thirty years ago and built their homes before the city "moved out" to where they were located. Some of the better class of Negro homes are found in Upper Albina, Montavilla, McGill Addition, Irvington, Kenton, Russellville, Mount Scott, Rose City Addition, St. Johns, Alberta, Sellwood and South Portland.

A survey of 203 homes owned by Portland Negroes revealed a property evaluation of $1,063,550. Houses included in the survey were brick, frame and apartment buildings and represented all levels of living conditions. On the "North side" the transition into a

[75] Estimate of investigator.
[76] From interviews with property owners.

business zone was evident, and in some of the suburban districts the streets were not paved and modern conveniences were lacking but a majority of the homes were well kept, attractive and with all modern conveniences and well furnished. The property evaluation of single dwellings ranged from a nine hundred dollar one-family frame building on East Ninth Street, owned by a woman who works as a cook in a private family, to the palatial ten thousand dollar home of a former waiter in the Portland hotel.

A Negro business man owns property estimated to be worth $100,000. He has his own "ranch" on the outskirts of the city and several expensive automobiles. A Negro real estate investor owns several pieces of property in the down-town area which are said to be worth sixty thousand dollars. A Negro hotel proprietor is said to be worth $40,000.

Rents for properties available to Negroes have been comparatively high and the houses available for rental are not of the most desirable type. Negroes and white people live in the same apartment on Russell Street near Mississippi Avenue and in South Portland on First Street. Rentals range from one dollar and a half to three dollars a week per room. All of the occupants of a floor in these apartments use the same toilet and bathroom. Lighting and heating facilities are inadequate.

Negroes of Portland who have sought better living conditions for themselves and their children have been forced to buy their own homes. Many of the home owners are railroad employees, janitors, maids, domestics and waiters.

A comparison of home ownership of the Denver, Colorado and Portland, Oregon Negro populations shows the frugality of the local colored pepulation:

Population	Homes surveyed	Estimated Value
Denver - 7,000 (estimate) 1929	857	$ 3,731,000. [77]
Portland- 1,559	203	$ 1,063,550 [78]

Although the Negro population of Denver is nearly five times larger than the Negro population of Portland, the local colored population owns one third as much property as the Denver population.

77 Survey of the Negro population of Denver, National Urban League p. 7.

78 Records of Negro Bureau of Economics, Portland, Oregon. (Evaluation property).

Chapter III

THE NEGRO CHURCH IN OREGON

The Negro church is the American Negro's outstanding institution. The colored church affords its members a great number of secular pleasures in addition to the happiness gained from the religious life. The church is a social center, a club, a place of self-expression and realization for the Negroes, and they support it because it remains the one resort in the community where they may develop their latent powers without embarrassment or restraint. The church among the Negroes had its genesis during the days of slavery. It served as a "means of grace" and a medium through which the slave might realize his happiness and joy in a heaven to come.

The days of slavery and the period that followed in the reconstruction witnessed a strengthening and an expansion of the religious field among these people. The old fashioned Negro preacher became the liaison between white and black people throughout the country. The Negro preacher of the reconstruction days possessed a native eloquence and a gift of imagination which drew thousands of listeners of both races. He could paint the glories of a world to come or the misery and sorrow of a hell to be shunned with such vividness that "mourners and sinners" flocked to the standard of the church. A Negro preacher explained the mystery of the creation to his congregation in this way:

"And God stepped out on space,
And he looked around and said:
I'm lonely -
I'll make me a world.

"And as far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.

Then God smiled,
And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said: That's good!

Then God reached out and took the light in his hands,
And God rolled the light around in his hands
Until he made the sun;
And he set that sun a-blazing in the heavens.

And the light that was left from making the sun
God gathered it up in a shining ball
And flung it against the darkness,
Spangling the night with moon and stars.
Then down between
The darkness and the light
He hurled the world;
And God said: That's good!

Then God himself stepped down -
And the sun was on his right hand,
And the moon was on his left;
The stars were clustered about his head,
And the earth was under his feet.
And God walked, and where he trod
His footsteps hollowed the valleys out
And bulged the mountains up.

Then he stopped and looked and saw
That the earth was hot and barren.
So God stepped over to the edge of the world
And he spat out the seven seas -
He batted his eyes, and the lightnings flashed -
He clapped his hands, and the thunders rolled -
And the waters above the earth came down,
The cooling waters came down.[79]

The position of leadership of the Negro preacher and the Negro church is recognized today. The United States Census for 1930 gives the total Negro population of the states as 11,195,550. Of the entire Negro population found in the United States of America, forty-

[79] Johnson, James Weldon, "God's Trombones", The Creation.

seven percent are identified with the Christian church. The denominations are as follows:

Negro Baptists	3,393,744
Negro Methodists	1,733,449
Total Negro Baptists and Methodists	5,607,435
All other denominations	480,242 [80]

The total Negro church membership is 6,087,677 and the total number of Sunday School pupils is 2,144,553.[80] Negroes own 42,585 churches with a total value of $205,782,628.

Negro Methodists. The largest Negro Methodist denomination is the African Methodist Episcopal church which claims a membership of 750,000. The second largest Negro Methodist denomination is the African Methodist Episcopal Zion Church. The only difference in these two denominations may be said to be in the use of the word "Zion".

The African Methodist Episcopal church records its early history: "In November, 1787, the colored people belonging to the Methodist Society of Philadelphia convened together, in order to take into consideration the evils under which they labored, arising from the unkind treatment of their white brethern, who considered them a nusiance in the house of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats. For these, and various other acts of un-Christian conduct, they considered it their duty to devise a

[80] Work, Monroe "Negro Year Book", 1926. pp. 262-3.

plan in order to build a house of their own, to worship God under their own vine and fig tree." [81]

The African Methodist Episcopal Zion church describes its beginnings as follows:

"The John Street Church was the first Methodist church erected in that city. (New York City) There were several colored members in this church from its first organization. Between the years 1765 and 1796 the number of colored members largely increased, so much so that caste prejudice forbade their taking the Sacrament until the white families were all served. This, and the desire for other Church privileges denied them, induced them to organize among themselves which they did in the year 1796. This was the first African Methodist Episcopal Church of which we have any account. In the year 1800 they built a church and called it Zion." [82]

The African Methodist Episcopal church is divided into eighteen districts including North and South America, West and South Africa.

The African Methodist Episcopal Zion church is divided into fourteen districts including North and South America, West Africa and the Virgin Islands. It estimates its membership at 550,000.

Both of these Negro Methodist denominations use the Episcopal form of government as set forth by the parent body, the Methodist Episcopal Church (white). There is practically no difference in the hymnals, disciplines and methods of these two organizations. The General Conferences of these two church bodies voted in May

[81] A. M. E. Discipline, 1905. p. 1
[82] A. M. E. Z. Discipline 1924. p. 10.

1928 to unite the two groups into the "United Methodist Episcopal Church", but the union has not been consumated. Twenty-five articles of Faith are used by both churches.[83]

Negro Baptists. Negro Baptists in North America number approximately three millions. They are divided into two main church factions: The "L. K. Williams faction" of Chicago, Illinois and the "Boyd faction" of Nashville, Tennessee. Every church is self-governing. The minister and his board of deacons constitute the court of last resort for each church. The Baptists meet in annual conventions in city, county, state and national organization. An outstanding tenet of the church is that of "baptism by immersion" in water. Rules governing the conduct of the church are set forth in "The Standard Manual for Baptist Churches".[84]

Members are received into the Baptist churches by baptism, letter and by experience. Nineteen articles of faith are set forth as basic in the teachings of the church.[85]

Additional "Optional Standing Resolutions" are included in the Standard Manual which are oftimes resorted to by the more orthodox Baptist churches among the Negroes. Resolutions are often rigidly enforced relative to "drinking, card-playing and dancing"; as is shown in the following declaration:

"Resolved, That in our opinion, the use of intoxicating drinks as a beverage, and also the manufacture and sale of the same for such a purpose, are contrary to Christian morals, injurious

83 For a general outline of the A.M.E. Church see Appendix C, p. 152 for graph.
84 Hiscox, E. "The Standard Manual for Baptist Churches", p. 41.
85 Hiscox, E. "Standard Manual", "Optional Resolutions".

to to personal piety, and a hindrance to gospel truth, and that persons using, making or selling, are thereby disqualified for membership in this church.

Resolved, That the members of this church are earnestly requested not to provide for, take part in, or by any means encourage dancing or card playing; but in all consistent ways to discountenance the same as a hindrance to personal godliness." [85]

Holiness Churches. Another religious group of considerable size is that of the "holiness faith". In this group is found the denominations known as "The House of Prayer", the "Pentecostal Faith" and "The Church of God in Christ". The doctrines common to the various branches of this church may be summarized as follows:

1. Belief in the Trinity of the Father, Son and Holy Ghost.
2. Jesus Christ was, and is, the Son of God.
3. Belief in the personality of the Holy Spirit.
4. Man is by nature sinful and "fallen".
5. Belief in the baptism by the Holy Ghost with the "sign and seal of speaking in tongues".
6. Use of water baptism.
7. The second coming of Christ.
8. The first day of the week is the Christian Sabbath.
9. Rules concerning general church officers, elders, church property and political governments. [86]

Something of the nature of this religious group is revealed in a historical sketch contained in a quarterly pamphlet:

[86] Sunday School Quarterly, 1932. (Church of God in Christ) p. 174 f

"In the year 1906 a great religious revival, under the auspices of Elder W. J. Seymour, of Los Angeles, California, swept over the western portion of these United States. Hundreds of people of all religious beliefs and denominations attended these meetings of this revival, and were baptised with the Holy Ghost and fire, as on the day of Pentecost, according to Acts 2:4, 10:44-6. The news of this revival reached Memphis, Tennessee, and Elders C. H. Mason, D. J. Young and W. J. Jegter went to California to attend these meetings, and while there, they also received the Pentecostal baptism." [86]

Other Denominations. Negro Catholics, Episcopalians and Christian Scientists and Seventh Day Adventists are identified with the white denominations of those faiths and are governed by the laws and doctrines of those bodies. Negro members of white denominations form a minority group in America. There are 407,000 Negro members in all the white church denominations of the United States.[87] A tendency toward segregating the Negro in white churches which has been in evidence from the earliest church records in this country has been a contributing factor in the establishment of the "Negro church" as a distinctly Negro organization. Within his own organization he has been left alone to work out his own religious life.

The typical Baptist or Methodist church of the rural south, and of some urban centers in the south and north, reflects a curious blending of the white orthodox Christian teachings plus the original

[86] Sunday School Quarterly, 1932. (Church of God in Christ) p.174 f
[87] Associated Negro Press Article - Schyler, George F. Seattle Enterprise. April 1, 1932.

music, emotion and native humor of the Negro. There are times when the preacher seems to be "possessed", or as expressed by the members themselves, "full ofthe spirit of God". And there are times when the Negro congregation is moved to deliniums of joy and religious ecstasy.[88] On such accoasions the event is often described as a "baptism of the holy ghost". The writer has seen such meetings take place in the most "fashionable" of Negro churches. The most primitive of practices and beliefs oftimes find expression in some of these meetings. Some of the churches of the "Pentecostal" and "Holiness" group furnish ample opportunity for observation of the typical Negro church.

Negro Church Activities in Oregon. The First African Methodist Episcopal Zion church, located on Williams Avenue near San Raefael Street in Portland, Oregon, was established in 1883. This church grew out of the "Peoples Church" which was established in Portland in 1862 as an independent organization. This church is a member of District 11 of the African Methodist Episcopal Zion Connection. Preaching services are conducted on Sunday at 11 a. m. and 8 p. m. The League, (Young People's Department) which has a membership of twelve, meets at 6:30 p. m. Sunday. There are twelve auxiliaries, or clubs, which provide social and recreat onal programs for their own members and assist in raising funds for the church.

The Pendleton African Methodist Episcopal church is located at Pendleton, Oregon. There is no preacher stationed at this charge and the church remains closed most of the time. The Presiding Elder (Supervisor) makes quarterly visits to the church and

[88] Pratt, J. B. "The Religious Consciousness", p. 394 f.

conducts services. There are no additional church activities.

The Bethel African Methodist Episcopal church is located at the corner of Larrabee and McMillen Streets, Portland, Oregon. The church was organized in 1894 and has a membership of 225 adults. The church has sixteen auxiliaries and conducts the following activities:

1. Church school. The church school numbers 100 members and meets every Sunday morning from 9:30 to 11. Eight teachers conduct the classes of the school. The "International Sunday School Series" of literature is used by the teaching staff. The school is graded and affords adult, senior, high school, junior, primary and kindergarten groups. One teacher is a college graduate, one a normal school graduate and three are high school graduates.

2. Trustees and Stewards. This organization consists of sixteen men who meet every Monday night to transact the "temporal" business and direct the "spiritual life" of the church.

3. The Bethel Chorus is a musical organization comprised of forty mixed voices. It is directed by a graduate in music of the University of California at Los Angeles. This organization gives much attention to Negro music and is gradually building up an appreciation on the part of chorus and church membership for the Negro's own music. In September, 1931, the Bethel Chorus, augmented to 150 voices, presented a concert at the Municipal auditorium in Portland, which received favorable comment from the daily press. One of the newspapers expressed its approval editorially in the following manner:

"'Let me write the songs of a nation', said a philosopher,

'and I care not who makes its laws.'

Something like that must have impressed itself upon you if you attended the big chorus of the colored singers at the Auditorium Monday evening. It was an evening of pure enjoyment.

You hummed a tune or whistled an old air as you went home. It was a reflection of the inspiration of the melodies you heard at the Auditorium.

And you probably repeated the performance as you arose next morning. Sing, and the world sings with you; weep, and you weep alone.

It has been said that it was Luther's hymns more than his sermons that brought on the Reformation. The minors and the chords and the cadences in Monday evening's Negro spirituals, the marvelous tones natural in the voices of colored people, particularly the contraltos, and the precision with which all the numbers were rendered, softened the feelings and mellowed the whole nature of the listener. They were an appeal to kindlier and nobler living.

No musical instrument approximates the trained human voice. 'Old Black Joe' sung at the concert by a perfect bass, was a musical classic, and 'Listen to the Lambs', by the chorus, left a memory that will linger on and on down the years. - -" [88]

4. Two church clubs, "The Joy Makers" and "The Spotlight Dramatic Club" present plays and give entertainments during the year. Each club presents an average of two plays annually. Casts which require

[88] Oregon Journal, September 16, 1932.

from six to fifteen players are used at these performances. Finance is raised in this way for the church. A third club of high school students, "The Adventurers" meets weekly. The gatherings of "The Adventurers" are social in nature and games and one-act comedies are indulged in.

5. The "Mother's Circle" has a membership of fourteen women. The club has been conducting weekly meetings, holding discussions on the problems of childhood, preparation for motherhood, and guarding the child's health. Speakers from the Oregon Tuberculosis Association, the Oregon Social Hygiene Society and local social agencies have addressed the group and have conducted discussions in the church at regular services under the supervision of this church club. Through the activities of this organization literature on health has been distributed at regular intervals to the entire membership of the church. The work of this organization has been of an educational nature.

6. The "Knights of Bethel" is composed of twelve men of the church. This group sponsors repair and clean-up projects for the church and parsonage.

7. "Stewardesses", "Missionary Society", and "Workers" assist in visiting the sick and helping in the class meeting system which is characteristic of Methodist churches. The older women of the church are found in these organizations.

8. The "Allen League" is an organization of seventy young people which meets every Sunday evening at 6:30 p. m. Leadership is afforded by a group of high school graduates and liberal opportunity is

given for the discussion of questions pertaining to the church. The president of this organization cooperates with the city and state Christian Endeavour Leagues and directs the distribution of all Thanksgiving and Christmas Baskets which the Portland League gives to the poor. All families listed for gifts are first cleared through the Confidential Exchange. From this church organization the services of a young woman have been obtained to work as a volunteer visitor for the Negro families of the Public Welfare Bureau.

The minister of the church offers intelligent leadership for the congregation and serves with the social agencies of the city in matters relative to the members of his church and community.

There are four Baptist churches in Oregon. Two are located in Portland and one in LaGrande and one in Vernonia.

The Vernonia Baptist church is without the services of a pastor at present. The church which was built of lumber donated by the mill company functioned as long as the lumber mills of Vernonia were running. But when the mills closed down over a year ago, the Negro families deserted the town. The Reverend J. W. Anderson (deceased) former Baptist missionary was instrumental in establishing the church for the Negro families employed in the mills. Only six adults who reside in the town at present use the church for religious services.

The LaGrande Baptist church had a membership estimated at forty adults.[90] Sunday preaching services and mid-week prayer meetings are held. The church affords a social center for the local Negro population and for the transients of the race. LaGrande is a

[90] From records of Rev. J.W. Anderson, Baptist missionary for northwest district.

railroad center of the Union Pacific Railroad and the waiters and porters from the trains attend the services and "socials" at the church when ever there is an opportunity to do so.

The Shiloh Baptist church is located at the corner of 76th and Everett Streets in Portland. It was organized in 1915. There are thirty adult members in the church. Preaching services are conducted at 10:30 a. m. and 8 p. m. on Sunday. The Baptist Young People's Union meets at 7 p. m. on Sunday. There are no auxiliaries.

The Mount Olivet Baptist church is located at east First and Schuyler Streets, Portland. The membership is 165 adults. This church was organized in 1907. The church holds its membership in the "Portland Baptist Association" and the "National Baptist Convention, Inc." (L. K. Williams faction). Preaching services are held every Sunday at 11 a. m. and 8 p. m.

The Baptist Young People's Union meets at 6:30 on Sunday and is led by a group of high school girls and boys.

One of the best known musical organizations in the northwest is the Mount Olivet Male Quartet. Through the agency of this organization and the Mount Olivet Chorus of mixed voices (twenty-five members), thousands of dollars have been obtained for the church.

The minister in charge has recently been assigned to the church and could give no further information concerning the activities.[91]

The St. Phillips Episcopal Mission is located at the corner of Knott and Rodney Streets, Portland. The church was organized in

[91] Interview with Rev. J. D. W

1907 and became a separate church for Negroes in 1912. Prior to 1912 the Negro members worshipped at the Episcopal Cathedral but as the number of communicants grew it was considered expedient to separate the Negroes from the white attendants. The church has an adult membership of fifty. Two auxiliaries give annual entertainments for the support of the church. A white missionary, the Reverend H. E. Chambers serves the church. The Episcopal diocese assists the local membership in raising their annual budget of one thousand dollars.

Under the classification of "Pentecostal" or "Holiness" churches may be placed the "House of PYayer" which is on 13th Street. This church has a membership of forty adults and twenty-five children. Preaching services are held Sunday at 10 a. m. and 8 p. m. and during the week on Monday, Wednesday and Friday nights. There are no church clubs, no entertainments are given, no regular dues are paid by the members. They pay as the "spirit moves them" or as "the Lord has blessed them".[92]

The Russell Street Holiness Mission is located in a rented store front on Russell Street near Interstate Street. There are two "regular" members of the church and the congregation averages ten white and colored "believers".[92]

When the writer of this report visited the mission, a "healing service" was being conducted. An elderly white woman approached the Negro preacher and requested healing for a "tumor" which she said had been "bothering" her for several years. The Negro preacher called his assistant, an Italian Holiness preacher, and the two

[92] Interview with Rev. S

ministers went into consultation on the matter. The woman was directed to sit on a chair in front of the "pulpit" of the church; the Italian helper then knelt down by the woman and placed both of his hands upon her stomach near the place where the "tumor" was said to be. Then the Negro preacher took his position directly in front of the woman and placed his left hand upon her head and his right hand upon her shoulder. The Negro preacher prayed fervently and with a loud voice and during the course of his prayer he emited short, staccato like indistinguishable noises which gave the impression of the performance of a magical ceremony. The whole procedure might have been described as an attempt at exorcism.

During the entire time that the Negro preacher was praying, the Italian assistant rubbed the woman's stomach with both hands and repeated in a loud voice: "Do Lord, heal her lord!" "Hear our prayers blessed Jesus!" As the Negro preacher concluded his prayer, he anointed the forehead of the woman with olive oil. The anointing ceremony was guaranteed as a sure cure for the tumor. Both preachers assured the patient that she would be fully healed if she had "sufficient faith".

This Negro minister called himself a "Priest of God" and stated that he had divine power (Mana) to heal disease. Throughout the whole procedure, primitive religion was at one with modern religion. The officer was in evidence; the ritual was followed carefully; a potent substance (oil) was employed; dogmatism manifested itself in the demand that the patient accept every pronouncement of the

"priest". The usual vicious circle argument was used: "If you are not healed, it is either because you didn't have sufficient faith or it is due to the interference of some other sin (power)" which has nulified the magical procedure and the faith healing."

A few Negroes attend the Apostolic Faith Church at Sixth and Burnside Streets, Portland. The church has no "members" and would give no information concerning the Negro attendants.

In addition to the organized bodies described, there are four Negro Christian Scientists who attend the white Christian Scientist churches in Portland; two Negroes belong to the Society of Friends; there are sixty Negro Catholics (adults and children) in Oregon; and one Negro woman is a member of the Bahai Assembly.

The eight adult Negro Seventh Day Adventists in Portland have been given a separate church by the parent church. There are eighteen children in the church school. Services are conducted every Saturday in the church with a white Adventist leader or teacher supervising the work. The parents send their children to the white Seventh Day Adventist Week Day School. No financial records were available.

The statistical report of the Negro churches in Oregon shows that 30.10 percent of the total Negro population of 2,234 is identified with the church.[93] The recent report issued by Monroe Work in the "Negro Year Book" gives a percentage of the total Negro population within the church as 47 percent plus. The discrepancy in national and state averages may be due to factors of pioneer life and influence of the underworld life as explained elsewhere in this

[93] U. S. Census, 1930.

thesis. There is one Negro church for every two hundred and three Negroes in Oregon.

At this point, we may permit ourselves to advance suggestions for improving the the condition of the church organizations.

The African Methodist Episcopal church and the African Methodist Episcopal Zion church would do well to consolidate their church work in Portland. The Negro population of the city will not, and does not, adequately support two Negro Methodist churches. Both churches serve the same area, and their disciplines, hymnals and forms of organization are practically identical. There is evident duplication of effort, unnecessary burdening of the congregations and uncalled for sacrifice on the part of the ministers under the present system. In fact, the two ministers have had a plan for unification under advisement but no definite steps have been taken on the matter.

The Mount Olivet and Shiloh Baptist churches should form one strong Baptist church. Two Negro Baptist churches are not needed in Portland, since the Shiloh Baptist church is not able to do effective work because of its small membership.

The Russell Street Holiness Mission and the Negro members of the Apostolic Faith (white) if united with the "House of Prayer" would strengthen the latter group and make it selfsustaining. All are "Pentecostal" churches. The Portland Council of Churches has offered its services to assist with any plan to unify these denominations.[95]

Members of the Catholic, Episcopalian, Seventh Day Adventist and Christian Scientist churches are under direct supervision of the white churches of those faiths. Whenever the number of Negro

[95] From conversation with the Executive Secretary

communicants grows in any of these denominations to the point where a considerable Negro group is formed, the Negro members will be given separate mission churches. This has been done by the parent Episcopal and Seventh Day Adventist churches in Portland, Oregon.

The African Methodist Episcopal church at Pendleton might gain support as a community church under the supervision of the Pendleton Ministerial Alliance. There are seventy-five Negroes in the city and they do not react favorably to the denominational program offered by the A. M. E. church. No other church activity is provided for these people.

A summary of the social programs of Negro churches in Oregon shows the following activities:

Religious education	Birthday parties
Social hygiene programs	House parties
Anti-tuberculosis programs	Concerts
Dramatics	Picnics
Choral work	Hiking parties
Church dinners	Social service.
Teas	

All church programs are handicapped because of poor physical plants and lack of adequate equipment. Entertainments and other socials have as a main objective the raising of funds to carry on the work of the church.

It has been pointed out that the Negro church in America has served the race well during the days of slavery and the reconstruction. The Negro has found his greatest and best opportunity for self expression and development in the church. Negro leadership during the past seventy-five years has been found, for the most part, in the Negro church. The old Negro preacher and the old Negro

church have served their day.

Today, however, the Negro church in Oregon and throughout the United States faces the greatest crisis in all its history. Some of the factors that have precipitated this crisis are as follows:

1. The trained or educated Negro seeks other professions as law, medicine, dentistry, teaching, business, civil service.

2. The modern Negro refuses to submit to a "jim crow" Christianity.

3. An ever-growing force of well-trained Negro writers is releasing anti-church articles through the associated Negro press. These articles appear weekly and are read by a Negro public estimated at two millions.

4. An ignorant Negro ministry is unable to serve the Negro congregation of today and has no defense to offer to its attackers.

5. An unreasonable and un-business like finance and assessment system drives the membership away.

6. Attacks upon the Negro church from such men as H. L. Mencken and Clarence Darrow are taking a toll of Negro church membership.

7. The Negro church, and the Christian church in general, has failed to adapt its program to meet the changing needs of a rapidly evolving society. Here is another instance of "social lag".

8. Attacks of Negro Communists who have been trained in Russia and returned to the United States to teach Negro youth.

A release in the Associated Negro Press newspapers for the week of March 31, 1932 will serve to illustrate the third point:

"The Negro church is losing out both in membership and finances, according to Geoge S. Schuyler, New York editor and author in an article headed, 'Black America Begins to Doubt', in April's American Mercury.
The Negro, long considered irretrievably wedded to Christianity, is slowly turning from it, says Schuyler, who adds that in greater numbers he is remaining at home on the Sabbath and peruses the Sunday supplements.
Mr. Schuyler cites a number of reasons for the decline in the power of the church. Among them are the practices of white America which are completely at variance with the principles of Christianity, the corruption of the church itself as exposed through a growing press, the ignorance of the clergymen

administering to the masses in the southland.
- - - - It might be possible for the Negro church to halt the stampede by performing a major operation on itself, but surgeons skillful enough for the job are lacking. Meanwhile, the patient grows worse and erstwhile friends desert the bedside. With intelligent, educated laymen leaving in increasing numbers, and with less and less college men going into the ministry, it would seem that the Negro church, which began so auspiciously in America, and once contributed so much to the progress and development of the race, must descend in the end to the level of a barbaric cult for the delectation of half-wits and the profit of cunning shamans." 96

A new type of Negro preacher is needed to solve the problems which the modern church presents. In him must be combined the eloquence, sincerity and imaginative power of the Reconstruction day preacher and the intelligence, patience and scientific spirt of the modern student of society. A well rounded personality is essential to his success and to the progressive development of the church which he leads.

The preacher of the old days was cognizant of the problems of church leadership. He prayed that God might qualify him for the exacting tasks of the hour:

"And now, O Lord, this man of God,
Who breaks the bread of life this morning -
Shadow him in the hollow of thy hand,
And keep him out of the gunshot of the devil.
Take him, Lord - this morning -
Washing him with hyssop inside and out,
Hang him up and drain him dry of sin.
Pin his ear to the wisdom-post,
And make his words sledge hammers of truth -
Beating on the iron heart of sin.
Lord God, this morning -
Put his eye to the telescope of eternity,
And let him look upon the paper walls of time.
Lord, turpentine his imagination,
Put perpetual motion in his arms,
Fill him full of the dynamite of thy power,
Anoint him all over with the oil of thy salvation,
And set his tongue on fire." 97

"God's Trombones"- "Listen Lord"

96 The American Mercury, April, 1932. "Black America Begins to Doubt", George S. Schuyler. 97 Johnson, James Weldon,

The Negro church in Oregon and throughout America faces a new day. It must use every legitimate resource at its command, every religious, social, medical and educational agency available in an effort to serve the people who look to it for leadership and guidance.

[98] For statistical record of Negro churches in Oregon see Appendix D, p. 157.

Chapter IV

HEALTH PROBLEMS OF THE PORTLAND NEGRO

Primitive Ideas of Health. The early history of the American Negro reflects the general ideas then prevalent concerning the causes and treatment of disease. Negro and white medical formulae of the early days are very much alike.[99] A Negro cure for backache was a live toad frog; a mare's milk was used for whooping cough. A Negro in Independence, Missouri, killed a "yellow dog", boiled the flesh and drank the grease to cure himself of tuberculosis.[100]

Various ritualistic and religious services were resorted to to drive away evil spirits of sickness and death by American Negroes just as by all primitive peoples.[101] A survival of this method of treatment of disease is seen in faith healing cults and the old argument of the efficacy of prayer in the cure of disease.

The rigors of slavery and of plantation life took their toll of slaves but provision was also made for the health of Negro servants. Plantations had their medicine men and their "treatments" for pregnant women and sick slaves. It was good business for the slave owner to protect the health of his slaves. The life of the open field, the rigorous work and regular hours of the workers built up an immunity to disease in the slave, making the life of the slave itself a selective process. The city life and attendant disease of our day was unknown to the black man of fifty years ago. Doctor

99 Johnson, C.S. "The Negro in American Civilization", p. 133
100 Pastorate St. Paul A. M. E. Church, 1923-4 Ind. Mo.
101 Goldenweiser, A. A. "Early Civilization" p. 223.

Fredrick L. Hoffman writes of the Negroes of this period that

"the opinion of Southern physicians who practiced among Negroes before the (Civil) war was almost unanimous that consumption was less frequent among the colored population than among the white.[102]

With the close of the Civil War came the liberation of the slaves. And with the liberation of the Negro slaves and the migration of these people to the large urban centers have come new problems in sanitation, hygiene and general health.

Louis I. Dublin, statistician of the Metropolitan Life Insurance Company, points out in an article, "The Health of the Negro" that the facts on Negro health are of great interest because the Negro forms one tenth of the entire population of the United States of America.[103] It is argued that improvement in the health of the Negro would make many of his present disabilities vanish. Quoting from the records of the Metropolitan Life Insurance Company which insures two and a half million Negroes, Dr. Dublin gives the following figures for 1925:

Death rate of white per thousand	11.2
Death rate of colored per thousand	18.2

The colored death rate for 1925 was 62.5 higher than the white rate for that year.[104]

Listed as the outstanding disease among colored policy holders of the Metropolitan Life Insurance Company for the year 1927 is tuberculosis. "The death rate for this disease was 226.2 per

102 Hoffman, F.L. "Race Traits and Tendencies of American Negroes, p. 69
103 Annals of Am. Academy Political & Soc. Science, Nov. 1928, p. 78
104 " " " " " " " " " pp. 79-86.

100,000, or a little more than three times that for the whites."[105] Both white and Negro physicians realize that the most important step in the present day anti-tuberculosis campaign is the control of the disease among American Negroes.[106]

The Negro has not been unaware of the necessity of protecting himself from the ravages of disease. Efforts made by him in his own behalf merit favorable consideration from the national government. Official recognition of the necessity of safeguarding his own health is seen in the movement known as "Negro Health Week".

Booker T. Washington, founder of Tuskeegee Institute, gave "Negro Health Week" its greatest impetus. He adopted the health program of the Negro Organization Society of Virginia and he sent out the first great appeal for this cause:

"At the last session of the Annual Tuskeegee Negro conference, some startling facts were brought out concerning the health of colored people of the United States. It was shown that 45 per-cent of all deaths among Negroes are preventable; that there are 450,000 Negroes seriously ill all the time; that the annual cost of this illness is $75,000,000; that sickness and death cost Negroes annually $100,000,000. Because of these facts I have thought it advisable to ask the Negro people of the whole country to join in a movement which shall be known as "Health Improvement Week", April 11 to 17, inclusive, 1915.

It is now proposed to ask the following organizations to cooperate

105 - Annals of the American Academy, pp. 79-86, Nov. 1928

106 Annals of the American Academy, pp. 79-86, Nov. 1928

in a movement looking to widespread efforts throughout the country to improve health conditions among our people: The National Medical Association; the National Association of Colored Graduate Nurses; the National Association of Colored Women's Clubs; the National Negro Business League, the National League on Urban Conditions among Negroes; the National Association of Teachers in Colored Schools; the National Negro Press Association; the bishops and other heads of colored religious denominations; state medical associations; annual church conferences and associations; secret organizations; colored insurance companies; farmers conferences; churches, schools and other organizations."[107]

The first call issued in 1915 was answered by fourteen Negro organizations. The 1931 call met a response from 36 voluntary organizations. The movement has grown tremendously and is sponsored by the United States Public Health Service and state, county and city organizations.

The National Negro Health Week observed its 18th anniversary Sunday April 3, to Sunday April 10, 1932. The United States Public Health Service, Washington, D. C. issued a bulletin in which the following organizations are listed as sponsoring the movement:

The Annual Tuskeegee Negro Conference
The National Negro Business League
The National Medical Association
The National Negro Insurance Association in cooperation with
The U. S. P. H. S.
State health departments
County health departments
City health departments
Civic organizations.

The bulletin issued by the U. S. P. H. S. presented the following projects for each community:

[107] National Negro Health Week Bulletin, 1931, p. 10. U.S.P.H.S.

1. Awarding of "certificates of merit" to the communities participating in the National Negro Health Week observance.
2. Negro health week poster contest.
3. Better babies certificate of examination.
4. Correspondence is urged with 44 suggested sources of cooperation for the health program.

Health Program of the Portland Negro Community. During the past two years health programs have been presented to the local community by the Bethel African Methodist Episcopal church. In this work the Bethel church received assistance from the Oregon Tuberculosis Association and the Oregon Social Hygiene Society.

In April, 1931 a Public Health Clinic for children and adults was held at the Williams Avenue Branch (Colored) Y. W. C. A., corner Tillamook and Williams Avenue, Portland. Dr. DeWalt Payne, M. D. and Dr. DeNorval Unthank, M. D. conducted the examinations. They were assisted by the Oregon Tuberculosis Association. Eleven children and five adults availed themselves of the free examinations offered. Case records of the examinations held reveal information of diseases:

CHILDREN Ages 9½ months to 14 years.

Rickets	1	Septic tonsils	4
Hereditary syphilis	1	Circumcision	1
Suspected tuberculosis	1	Dental defect	1
Apparently normal	2	Eye examination	1

ADULTS Ages 27 to 62 years.

Fibroid phthisis (chronic tuberculosis)	1	Pituitary disfunction	1
Sinusitis	2	Eye strain	1
Tertiary syphilis	1	Tonsils	1
Early syphilis	1		

As a result of this clinic the Negro physician who assisted in the examinations, Dr. DeNorval Unthank, has removed tonsils, secured dental service for the children and has given medical advice and treatment to children and adults who availed themselves of the clinic.

The Portland Negro Community gave its first offical recognition to Negro Health Week during April 3 to 10, 1932. Through recommendation of the "Educational Committee" of the Portland Branch, National Association for the Advancement of Colored People, the entire community was asked to cooperate with Dr. Unthank in the local health week program. The following program was carried out:

1. A group representing the various lodges, churches and other organizations was called to meet at the Colored Y.W.C.A. and the committee for the health program was agreed upon.
2. The chairman of the health week activities issued a special letter to all Negro organizations in the city. This letter outlined the general activities for national observance and gave the schedule for local meetings. *

The Portland Advocate and the Seattle Enterprise, Negro newspapers, gave ample space and publicity in support of this health week program.

Diseases of Portland Negroes. The United States Census of 1930 gives the Negro population of the state of Oregon as 2,234 and the Negro population of the city of Portland as 1,559. Medical records of 615 Negroes who live in Portland have been made available for purposes of this study. A two-year period, April 1930 to April 1932, during which time the records were kept, is covered in this report.

* For copy of announcement and instructions, see Appendix E, p. 158.

Such a study is of value for several reasons. It discloses the facts which serve as a guide to educational emphasis and preventive measures for future months and years. It may be of value for purposes of comparison with other cities. Case histories of 615 Portland Negroes represents 46.2 percent of the entire Negro population of the city and therefore is of significance to us.

Diseases of Portland Negroes

Syphilis	72	Indigestion, acute	4
Gonnorrhea	65	Neurasthenia	4
Acute Bronchitis	60	Asthma	4
Injuries	51	Neurosyphilis	4
Cardio-renal	40	Impetigo	2
Influenza	37	Fistula	2
Rheumatic Arthritis	26	Gallstones	2
Acute gastritis	24	Pterygium (removed)	2
Acute Myositis	17	Incontinence	2
Chronic Bronchitis	14	Scleritis	2
Prostatitis	13	Appendicitis	2
Tonsilitis	12	Diagnosis undetermined	2
Chronic tuberculosis	11	Venereal warts	2
Acute salpingitis	11	Chicken-pox	2
Slophlycocus int	9	Ovarium	2
Eye	8	Attempted suicide	1
Fibroid	8	Circumcision	1
Measles	7	Small-pox	1
Food rash	7	Lock bowels	1
Diabetic	7	Suspected tuberculosis	1
Pneumonia	6	Gastric ulcer	1
Ethmoiditive	6	Growth on eye	1
Dysmenorrhea	6	Deaf	1
Insanity	6	Mumps	1
Births	6	Senility	1
Rickets	5	Adhesions	1
Cancer	5	Thyroid	1
Hemorrhoids	5	Jaundice	1
Miscarriage	4	Tuberculosis eye	1
		Acute rheumatism	1
		Thrombophlebitis	1

Of the entire Negro population of the city, 46.2 percent are included in this medical report of diseases. A total of 615 medical reports enables us to see readily the most common diseases of the Portland Negro community. Attention is called to the following[108]

108 Source of information confidential.

Syphilis -	72, or 11.5 percent of the total number
Connorrhea	65, or 10.5 percent of the total number
Acute Bronchitis	60
Injuries	51
Cardio-Renal	40
Chronic tuberculosis	11
Suspected "	1

Intelligent guidance is afforded for a program, sponsored by medical and social agencies of the city in cooperation with the local Negro Health Week committee. The approach may well be made through the avenues of the social hygiene society and the Oregon Tuberculosis Association. In this work all Negro agencies need to cooperate. Special training in sex education for Negro youth is imperative.

The annual report of the Bureau of Health of Portland, Oregon gives the number of Negro births for 1930 as 14 and the deaths as 36, a difference of 22 in favor of the deaths, with a death rate of 23. The causes of death for Portland Negroes for that period were as follows:

Tuberculosis of respiratory system	1
Tuberculosis of organs other than above	1
Disseminated tuberculosis (chronic)	1
Syphilis	3
Cancer of stomach	1
Cancer of other organs	4
Other diseases of the heart	7
Ansuryam	1
Arteriosclerosis	2
Embolism and thrombosis (not cerebral)	1
Bronchopneumonia	2

Lobar pneumonia	2
Congestion and hemorrhagic infract of lung	1
Intestinal obstruction	1
Cirrhosis of the liver	1
Peritonitis without specified cause	1
Chronic nephritis	2
Suicide by poisonous gas	1
Suicide by drowning	1
Accidental drowning	1
Homicide by firearms	1
Total	36

The Negro death rate was twice as high (approximately) as that of the local white group in 1930. In the record of Negro deaths, tuberculosis, syphilis, cancer and heart disease have accounted for 22 of the total of 36 deaths. Eleven deaths were caused by disease of the heart and the circulatory system. For purposes of comparison Portland Negro population is listed with six other cities in which the leading cause of death is heart disease:[109]

	Population	Percent total.	Negro death rate	Excess over white
Boston, Mass.	18,700	2.4	23.9	9.3
Knoxville, Tenn.	12,000	12.5	27.2	15.4
Wilmington, Del.	11,700	9.6	19.7	8.8
Oakland, Cal.	14,500	3.8	9.7	0.5
Portland, Ore.	1,559	0.5	23.0	10.8
Charlestown, W. Va.	5,300	10.8	28.1	13.0

Portland has one Negro physician and one Negro dentist. The wife of the Negro doctor is a trained nurse.

The Negro patient experiences no difficulty in securing hospitalization and expert medical care. The local Negro physician, Dr. De

109 Johnson, C. S. "The American Negro in Our Civilization" p. 153

Norval Unthank, reports that he has met with splendid cooperation from all of the Portland medical and social agencies and that health agencies respond readily to every reasonable request for assistance.

Plans are now being made for a program of health education that will extend throughout the entire year. In this program the churches, lodges and other organizations will follow the leadership established in the recent health week campaign.

Chapter V

RECREATIONAL ACTIVITIES OF THE NEGRO POPULATION OF PORTLAND.

Municipal Facilities. The large centers of population in the United States of America have provided for the recreational activities of the youth. Municipal facilities are oftimes supplemented, however, by the work of private organizations.

In many cities of the north the same recreational facilities are used by both races, but in some of the Negro centers in the northern cities special provision has been made for Negro youth, and colored recreational and playground directors are employed to supervise their activities.

Often there is conflict over the use of bathing beaches and tennis courts. The Chicago race riot had its incipiency in such a conflict which developed at a municipal beach, and precautions have been taken to prevent the recurrence of such an experience.[110] In some of the middle Atlantic, western and southern states the Negroes are given separate parks or special sections of the public parks. This condition obtains in Baltimore, Maryland, where a separate section of the "Druid Hill Park" is reserved for the use of the Negro citizens.[111] Ernest T. Atwell, Field Director of the Bureau of Recreation of the Colored Community Service Department of Parks and Playgrounds and Recreation Association of America discussed this situation as follows:

110 Woofter, T. J. "Negro Problems in Cities", p. 231
111 From 20 year's residence in Baltimore, Md.

"We should not overlook the handicap of not having play-space or playgrounds where colored people live. The need almost overshadowing the other activities is a recreational program that can be both educational and cultural, such as the inclusion of and participation in community service, dramatic and literary activities that for a large mass of adults will be the only attractive phase of the recreational field.

These latter activities are phases of social life which colored people are greatly in need of. Except for a limited and favored group, social recreation is largely of the commercial and unwholesome type, or, to say the least, conducted in an atmosphere of moral haze."[112]

The Negroes of Portland, Oregon, have not experienced great difficulty in the matter of municipal facilities for recreational activities. All city parks and play grounds are open to Negro youth. The playgrounds and swimming pools in Montavilla and Sellwood are favorite resorts for boys and girls of grade and high school age.

A small number of Negroes use the municipal tennis courts.

Ten colored golf players use the municipal courses. The Peninsula, East Moreland, Inverness and Rose City links are frequently used by this group. A Negro high school boy, Robert Wright, was "runner up" in the Junior City Golf Tournament in 1930.[113]

Parks, auto camps and recreational centers are also patronized freely by the local Negro population.

112 Ernest T. Atwell, Opportunity Magazine, May, 1923.
113 Interview with J. W. Stanley.

Commercial Recreation. The larger theatres in Portland offer equal privileges to white and Negro patrons. The Portland, Music Box, Alder, Orpheum, United Artists, Blue Mouse and Broadway theatres do not discriminate against Negro patrons. The Broadway, however, follows a policy of seating its Negro patrons on the main floor during the day shows and in the balcony at night.[114]

Some of the smaller neighborhood theatres have segregated their Negro patrons. But on a whole, the attendance of Negro patrons at neighborhood theatres is so small that racial segregation has not occurred frequently.

Portland Negroes conduct public dances in halls which they rent from the white owners. The hall most frequently rented for this purpose is the "Hibernia Hall" which is located on Russell Street between Williams Avenue and Union Avenue. Colored patrons also have access to the battleship, "Oregon", for their dances. Not infrequently the Negroes employ white orchestras to play for them although three Negro orchestras are available in the city. When asked why Negro orchestras are not employed to play for Negro dances a number of amusing replies were received: "The colored boys don't keep time", "The colored players can't play good enough for us", "The colored orchestras seem to lack 'it'."

Four pool and billiard parlors are operated by Negroes for their own race. The "Friendship" and the "Holliday" pool and billard parlors are located on Sixth Street near Gliesn which is the west-side location of the old Negro community. The "Curtis" pool room

114 Experience of the investigator, D. G. H.

islocated at Williams Avenue and Weidler Streets on the east side of the river; and the proprietor of the Medley Hotel, Interstate Avenue and Mississippi Avenue, operates the largest pool and billiard room for Negroes in the city. Equipment is owned by the proprietors of these parlors and all games are "charge" games.

Members of the Negro race are admitted to the Jantzen Beach Amusement Park and the Lotus Isle Amusement Park, although colored patrons are barred from the dance floor of the Parks.

Numerous social organizations among the Negro population of the city promote various recreational activities. Private house parties, card parties, bridge parties, private dances (sometimes called "stomps" by the Negroes) are most popular. Motoring, fishing, ball playing, picnics are likewise frequently resorted to.

School Activities. Negro boys and girls participate in grade school and high school athletic activities. In fact, they frequently excel, as is evidenced in the record of Charles Patterson, Benson High school athlete who was "high scorer" in the Portland basket-ball league for the season 1931-32; George Cannady, Grant high school, 1931, who was a member of the football and track teams of his school; and Charles Williams, "Bobbie" Robinson and "Joe" Lilliard who played on the varsity football team of the University of Oregon during their college careers.

Church Recreational Activities.[115] Many of the recreational programs sponsored by the church are given in order that "funds may be raised and the Kingdom advanced". These projects benefit the local denomination and afford a means of recreation for the members and friends who participate in them. The best known work of the local churches appears in the

115 A list of church activities is contained in the chapter on "The Negro Church".

dramatic clubs, book clubs and spiritual choruses so well known in church circles.

The Williams Avenue Branch Young Women's Christian Association. The Williams Avenue Branch of the Young Women's Christian Association is located at the corner of Williams Avenue and Tillamook Streets, Portland, and is the principal center of recreational activities for the colored people of the city.

The "branch" was organized in October, 1921. Prior to this time meetings had been held in the main building of the white Young Women's Christian Association at the corner of Broadway and Taylor Streets. The building which houses the branch was a gift to the Negro women and girls of Portland from Mrs. E. S. Collins, a member of the central association.

Upon the organization of the "branch" much opposition was met from some of the colored citizens of Portland who insisted that the "branch" was a segregation movement and should not be received.[116]

The Williams Avenue Young Women's Christian Association, building and furnishings, is valued at $15,655 and is free of debt. All of the furniture including the piano and the radio were gifts from Negro clubs in the city of Portland. A boy's club room and shower baths are on the ground floor; the main floor contains a gymnasium, kitchen, office, club room and lobby. The attic has never been finished.

The Williams Avenue branch is doing good work for the Negro youth and adults of Portland. Here is provided a center where all faiths and political organizations may meet without friction or rivalry, while the local churches suffer from acute cases of "denominational loyalty" and sectarian bias which prevents them from carrying on an intelligent

116 Interviews with Mrs. J. G. , Mrs. F. S.

recreational program. The churches/furthermore, lack the physical equipment necessary to such a program. Baptists, Methodists, Episcopalians and Pentecostals re-echo the church cries of their denominations:

"I'm Baptist born,
I'm Baptist bred,
And when I die
I'll be Baptist dead."

The Young Women's Christian Association has no such war cry and consequently is able to bring the factions and sects together. At such union meetings the old hymns of the church take on real meaning:

"Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky."

Charles S. Johnson, author of "The Negro in American Civilization", writes of the Young Women's Christian Association:

"The Young Men's and Young Women's Christian Associations. The most extensive institutionalized recreational work for Negro youth is conducted by the two above organizations. The Young Women's Christian Association reaches young Negro girls through 65 local branches composed of Negro members and governed by interracial boards. Special emphasis has been placed upon the South, and in all, some 135 secretaries are employed. Through the Girl Reserve movement, industrial and business clubs and its regular institutional features, an important measure of service is provided in communities for a somewhat limited number of girls."

The local branch is a character-building organization and is directed by a local committee of management of twelve women who work in cooperation with a board of management of the central association. An acting executive secretary, Mrs. Elizabeth Summers, who is a graduate of Lincoln High School, Portland, and a former student of Miller's Business College, is in charge of the colored branch.[117]

The extent of activities of the Williams Avenue Branch, Young Women's Christian Association is shown by an analysis of the budget which is allotted to the local branch by the main office of the association, approximately twenty-five hundred dollars of which has its source in the local Community Chest.[118]

A report of the Williams Avenue Branch Young Women's Christian Association for June, July and August, 1931 indicates the summer activities of the organization for this time. During this period the branch organizations do not meet and there is a consequent "let down" in projects and activities. The report of any normal school month activity will approximate the entire summer report here indicated.[119] It is during the summer months, however, when the public schools are closed, that the local branch could be of great assistance in providing recreational activities and adequate supervision for the colored girls in the Negro community.

Statistical Report for 1931 - Williams Avenue Branch Y.W.C.A.

Attendance High School Girl Reserves	386
Grade School Reserves	350
Business and Industrial Girls	289

117 By-laws formed by the local branch afford a guide to activities of this institution. (see Appendix F, p. 162)

118 See Appendix H, p. 166 for budget.

119 See Appendix H, p. 166 for report for June, July, August, 1931.

Trojan Boys Club and Basket Ball Team	527
Girls Athletic Club	190
Vesper Services	670
Rythm Band (ages 4 to 8)	436
Junior Boys and Girls Club	37
Entertainments, parties, dinners, banquets, teas, concerts, and receptions	837
Visitors	249
Outside organization attendance	2,306
Outside organizations using building	11
Committee meetings	254
Total attendance	6,542

Employment

Calls from employers	67		
Calls from employees	58		
Places filled	31		
Social service cases	1	Room Registry	1

[120]

This study of the recreational opportunities for Negroes in Portland shows that municipal recreation facilities are open to the members of the race and that parks, playgrounds, tennis courts, golf links are frequently used by them.

Very few restrictions are placed against the local Negro group in the field of commercial recreation. There are a few records of segregation in neighborhood theatres but these instances are not of frequent occurrence.

Recreational activities of the Negro churches are circumscribed

[120] Annual Report of the Wms. Avenue Branch Y.W.C.A. for 1931.

by denominational interests and the necessity of raising funds to supplement the local church budgets. The churches do not have adequate physical plants, finance or trained leadership for this most important work.

Numerous local clubs follow the general interests in providing entertainment and diversion for their members.

The Williams Avenue Branch of the Young Women's Christian Association serves as a common meeting ground for the recreational activities of the colored people of Portland. The local branch seems to have an adequate physical plant and equipment for its needs. The acting secretary and the various committees are doing good work with the character building organizations for girls and women. A secretary who has been trained in social work and in recreational leadership would bring much to the future life and development of this worthy institution.

The women of the local branch have provided a boy's club in the basement of the building for the use of the boys of the city. There is a separate entrance to this room. Two nights a week have been set aside for the boys to use the gymnasium for basket ball practise and gymnasium exercise. Twenty-five boys attend these classes. Work with the boys is carried on with volunteer workers, Mr. V. E. Keene and Mr. J. Ingersoll. The present arrangement is possibly the best that could be made in an institution which has been set apart for the exclusive use of women. No other provision has been made for the Negro boys of Portland. The work could be carried on to better advantage in a separate and adequately appointed building for boys and men and a trained recreational director should be employed for this work.

Chapter VI

RACE RELATIONS.

The institution of slavery had its genesis in the United States in 1619 when a Dutch Man o' War landed a cargo of Negro slaves at Jamestown, Virginia. The landing of these slaves and the subsequent traffic in Negroes from Africa to America gave rise to the race problem in the social, political, religious and industrial life of the country and created a caste system which has survived in modified form unto this day.

The white baron, plantation owner and business man assumed the role of master, and the Negro slave became the serf, the laborer whose very existence depended upon the whims of his master. The white slave owner thought of himself as a superior being and the Negro slave was taught to regard the master as a superior man. The slave knew himself to be inferior, a "hewer of wood and a drawer of water". The white man's hair, complexion and body were to be regarded as holy. The black man's hair, lips, face and body were not equal to the ideal seen in the life of the master. The slave was upon the level of the horse and cow, he had no rights and no standing in the community.

But even during the days of slavery a caste system began to form among the Negroes themselves of which there are survivals among the Negroes of America today. During the two centuries or more of slavery in America there were thousands of mulatto children born to slave women. These mulatto children who carried the blood

of the master and overseer in their veins, were conceded by the master to be " etter" than the pure blacks who bore no superior blood and the mulattoes were given the positions of preference on the plantation. The lightest mulattos became the "house servants". They took care of the "big house" and did the cooking, washing, ironi g and general house work. Very gradually these Negroes of mixed blood began to feel superior to their darker brothers and sisters. Did not they have the blood of the master in their veins? And yet the lot of the mulatto was not a happy one for he was neither white nor black. The white master disowned him and the black Negro despised him - oftimes his days were filled with sorrow and dismay. One of the younger poets of Negro life describes the plight of the mulatto in these words:

"My old man's a white old man
And my old mother's black.
If ever I cursed my white old man
I take my curses back.

If ever I cursed my black old mother
And wished she were in hell,
I'm sorry for that evil wish
And now I wish her well.

My old man died in a fine big house.
My ma died in a shack.
I wonder where I'm gonna die,
Being neither white nor black?" 121

The next class in the caste system of the slave was the "brown skin" group. These were the slaves who were a few generations removed from the blood of the master or those in whom the Caucasian strain was not so pronounced. Many ridiculous designations have

121 Locke, Alain L. "Four Negro Poets", p. 26. poem by Langston Hughes.

been given to this class. They were known as "brown skin", "high brown", "golden brown", and "chocolate brown". These slaves were generally assigned to stable work, cooking, carpentry, tailoring, shoe making and harness making. They stood upon the second rung of the ladder of slave aristocracy, not quite as good as the mulattoes but better than the blacks.

The blacks were the laborers, field hands, workers upon whose bare backs the burden of the entire system fell most heavily. They were looked upon as the most inferior of the whole race and they were made to feel their poisition in life. This system which was inaugurated by the master, soon became an accepted caste system for the Negro himself - he learned to draw the color line within the race.[122]

There were therefore two distinct caste systems which grew up during slavery and formed a veritable "wheel in a wheel" in American life: (1) the impassable gulf which existed between white master and slave in all legitimate social relations. (2) Stratification among the slaves themselves based upon the evident percentage of Caucasian blood in the Negro.

Evidences of the "impassable gulf" appear today throughout the south and in sections of the east and west. Separate schools, churches, hospitals, cemeteries, residential districts, jails and penitentaries, special seating arrangements in theatres are all evidences of the old caste system which still exists in the United States.

122 Herskovits, M. J. "The American Negro - A Study in Racial Crossing", p. 60.

The Negro has used the caste system within his own race in the matter of mating. It is a common thing for a mullato to marry another mulatto to insure the progeny of "good hair and a light skin" and in order that the child may not have such "a hard time getting by in this world". Quite often the marriage between a light woman and a dark man is looked upon by the Negroes themselves as a concession made by the "light" woman to her darker companion because of his "brain", "money" or his social standing. Segregation practised by the Negroes themselves appears often at social functions, in church organizations and in Negro lodges. In the religious testimony of a southern Negro woman, Jesus appeared as "a little white man" and the devil as "a little black man":

"Ah was tu'k by a strand uv my hair and shuck over hell, and all de hair broke and Ah wus about to fall in hell. Ah looked down and there Ah see'd a black man, an Ah know'd dat was de debul, an Ah sed, 'Lawd, hab mussy!' And jes' as dat-ah black man wus tryin' ter ketch me on his pitch-fork, Ah see'd a littl' white man and Ah know'd dat wus Jesus, and Ah sed, 'Sabe me, Lawd!' And dat littl' w'ite man tu'k and kicked dat black man in de haid and he fell back in hell, and dat w'ite man tu'k me in His arms, and Ah know Ah's got de 'ligion, case Ah felt lak Ah nebber felt befo' !" [123]

The emancipation of the Negro slaves brought emancipation in name only in certain sections of the south, north and west. The relationships which had existed between master and slave for centuries

[123] Puckett, N. N., "Folk Belief of the Southern Negro", p. 541.

could not be uprooted over night. The caste system which had been set up by plantation owner and accepted by Negro slave could not be abolished by legislation. The days of slavery had been accepted with a certain resignation by the slave and he siezed upon Christianity as a religion of compensations and postponed his happiness until the chariot of Jesus would swing low and take him home to rest:

"Swing low, sweet chariot,
Coming for to carry me home."

In heaven he would have rest, happiness, shoes, a crown and all the things he desired to have on earth.

The period of unrest came with the Civil War. Thousands of Negro slaves and freemen joined with the Union forces and fought for their own emancipation. Amanda Smith, Negro woman, worked with the underground railroad and Frederick Douglas, escaped Negro slave, spoke in the interest of emancipation in the eastern states and in England. Nat Turner, Negro slave preacher, led an insurrection in Southampton County, Virginia and murdered sixty white citizens.[124]

But while these Negroes worked in the interest of freedom, thousands of faithful Negro slaves took care of their master's plantations in the south and even enlisted in the Confederate Army to uphold the traditions of the south. The Negro slave displayed a vicarious loyalty.

It is a most natural thing that the American Negro should seek to emulate the American white man. He has centered his ideal upon the "marster" type and he has tried to copy him. The colored man

[124] Woodson, Carter G. "The Negro in Our History", p. 94.

has sought to straighten his hair, whiten his skin, live in the "big house" and use the same language that the "superior" race uses. In many instances the Negro has been known to go without the necessities of life in order to "look the part". In the capacity of domestics, waiters, valets, the Negro has had opportunity to learn the white man's mannerisms, customs, habits, vices, standards of living, and something of his culture. Many of the colored people who show the most refinement and culture are those who have lived for years in the private homes of wealthy white people and who have absorbed something of the culture content of their employers. These Negroes are well informed on tabel etiquette, they know how a home should be furnished and they are conversant with quotations from the stock market and are well posted on the latest Parisian styles. Current matters of church and state as well as the most intimate secrets of the best families in America and abroad are well known to them. These servants reflect something of their contacts in their own home life. They feel nothing but disgust for the "poor white" who cannot afford to employ them and they show pity and contempt for the Negro who does not know how to act and what to wear when out in "society".

Race consciousness appears with some of the American Negroes. This group of Negroes desires to preserve the integrity of the race and they manufacture colored dolls and print pictures of black angels to inspire race pride in the youth. No fraternity with Caucasians is tolerated by this group.[125] Marcus Garvey, Jamacian Negro, founder of the Universal Negro Improvement Association,

[125] Mueller, J. H. lectures on "Contemporary Social Movements" (The Negro)

declared in a speech to the association members in Baltimore, Maryland:

"I'm going to make me a Black God, a Black Jesus and Black saints. That's the only way I can remain a Christian and keep my self-respect." [126]

Assimilation between the white and black people of America which had its incipiency in slavery continues today. Laws have been passed to prevent "mixing" of the races in public places. Three-fourths of the states have laws prohibiting inter-marriage but miscegenation still goes on in America. Relations between master and slave and intermarriage between mulattos and darker skinnes Negroes seems to be developing a race of people in America which may not be white and may not be black.

The whole problem of race relations in the United States gives ground for optimism in the minds of students who believe that progress and improvement is possible. The work of loyal white and black men and women has had its good effect. There are evidences of progress on every hand in: (1) The "Freedman's Bureau" for the education of Negro youth. (2) Bi-racial organizations for the study of race relations. (3) Gifts of white philanthropists for the hospitalization, rural schools and churches for Negroes. (4) The Negro's own efforts to help himself through his churches, lodges, schools and farm life. The leadership afforded by Booker T. Washington and R. R. Moton at Tuskeegee and Hampton Institutes has been of significance in the matter of vocational training for Negroes. (5) The most recent approach to race relations has been through the avenue of social work.

The National Urban League of New York City has placed secretaries

126 Experience of the writer in Baltimore.

in all of the large American cities where a considerable Negro population is found. These secretaries have been trained in social work and in industrial relations and they assist the local group in obtaining employment. They constitute a means of liaison between the white social agencies and the Negro population. Recreational leadership is afforded through the secretaries of the Urban League and health programs are sponsored throughout the year.

Charles S. Johnson and Edward F. Frazier, sociologists, of Fisk University, and Forrester B. Washington of the Atlanta School of Social Work are doing effective work in preparing trained Negro social workers for service in the urban centers of the north and the rural districts of the south and west. The Negro church can be of inestimable value in this new approach once it has been made to see the relation between the field of religion and the problems of actual life.

We have come a long way alongthe road of race relations. The ideas of a "superior" and an "inferior" race are giving way to a scientific approach which enables us to see our problems as fellow citizens.

Race Relations in Portland, Oregon. The small Negro population in Portland is pioneering in the field of race relations. Few problems occur between the races in the cities of the west where the Negro population is small, because it is only when the Negro appears in large or increasing numbers or in some manner seems to threaten the status of the white that resentment is most evident. The colored population of the city is 1,559 or approximately 0.3 percent, whereas the total urban population is a little more than 300,000.

But small as the Negro population appears by comparison with the total population of the city, there are nevertheless instances of racial conflict. The early history of the Negro in the state shows a definite attitude of resentment on the part of the white population to the presence of the Negro. Laws passed during territorial days and during the early days of Oregon's statehood prohibited free and slave colored people from residing in the state. A conservative population has preserved something of these early traditions of the old Oregon country. As a compromise to the adherents of slavery, it was agreed to keep Oregon a country for white citizens only and this agreement may have been a factor contributing to the paucity of the Negro population in the state. Other limiting factors may have been the geographical location and climactic conditions, were it not for the fact that the population of the neighboring states of Washington and California prove that these factors have not restricted the Negro numbers within the latter borders. The colored population of Washington is three times that of Oregon while California has thirty-six times as many Negroes as this state.

Many interesting disclosures confirming the assumption that color antagonism has been the foremost factor in restricting the Negro population were obtained from interviews by the writer with pioneer Negro citizens. The most flagrant outbursts of race hatred have been instigated by Negroes acquiring, or attempting to acquire, property in sections of the city where the community seemed definitely organized to exclude them. One might expect a "black belt" as the evident result of this discrimination. The matter of residence has, however, been worked out in a more unique way. During Portland's infancy Negro families obtained homes here and there in

remote sections of the city and its environs where white neighbors were not close enough to be concerned about their presence. But as Portland has grown to maturity, homes have been erected close to these Negroes's residences and they have been accepted as part of the neighborhood by right of priority. Many Negroes have moved into homes against protests which quieted down when they proved capable of caring for the upkeep and appearance of their property. An exception to this was the "unthank case" which is the best known and most violent outbreak of the past few years.

Dr. D. Unthank, a Negro physician, had purchased a home in Westmoreland, a middle class residential district, unaware of any opposition until he had made final settlement with the real-estate agent and was ready to move into his newly acquired residence. First he was visited by a committee from the community advising him not to come into the neighborhood, but when he declared his plans unchanged, vandals attacked his residence and smashed all windows. Threats were made by telephone and mail, and agitation continued until he was forced to vacate the property. Daily papers gave this incident much publicity and better thinking whites decried the attitude of the community.

Racial conflict appears again in public restaurants and hotels of the city, for there are restaurants that will not serve a colored patron and hotels that refuse to accomodate a Negro visitor. Quite frequently signs appear in the windows of restaurants which read - "We serve white people only". A drug store in the Negro district refuses to serve Negro patrons at the fountain and has erected a sign over the lunch counter: "We reserve the right to serve whom

we choose?"[127]

The presence of a growing "black belt", the existence of Negro churches and colored missions set apart by the parent ecclesiastical bodies, the experiement of the "International House" upon the university campuses are evidences of racial segregation in the state.

The Negro group of Portland, being fairly alert and sensitive to its condition, has a nucleus of folk interested in attaining harmonious relations with other peoples and at the same time maintaining their own rights as citizens. The local branch of the National Association for the Advancement of Colored People seeks to defend the civil rights of the Negro and has been instrumental in having objectionable signs removed from store windows and counters; in combating residential segregation; and in opposing the showing of the film, "The Birth of a Nation". Both races are represented in the personel of this organization, working as an agent for the civil and legal justice ofthe group. The churches, through the ministry and spiritual choruses, have sought to interpret the Negro to the white populace and to create sympathetic understanding between the groups. Individual leadership is sporadic and ascends on appropriate occasions such as political campaigns, charity drives and other affairs of social consequence. The community has its quota of self-appointed leaders and social climbers who seek to interpet the Negro to the white group through the medium of small social gatherings and speech making on brotherly love without knowledge of a scientific or sociological approach to the problem.

[127] Experience of the investigator.

Bi-racial cooperation presents the most hopeful approach to the problem of race relations in the city. The Portland Council of Churches works with the assistance of the white and black congregations of the city. Negro ministers participate in the deliberations of the Interdenominational and denominational alliances and two of them serve on the Commission of Social and Industrial Betterment of the Portland Council of Churches. The executives of the Williams Avenue Branch of the Young Women's Christian Association meet once a month at the central office with the white executives of the main office and representatives from both offices assist with the local programs of the association.

During the month of February, 1932, the First Congregational Church conducted a "Good-will-tour" of the Negro community. Forty members of the church participated in the tour which was the most unique experiment of the kind ever attempted in Portland. Negroes have been called upon on numerous occasions to visit white churches and clubs, but representatives of white organizations had never attempted a study of the Negro community prior to this time. In the course of the tour, several Negro business enterprises, homes and churches were visited, dinner was served at one of the Negro churches and the tour ended with a mass meeting at the Williams Avenue branch Young Women's Christian Association.

Another means of bi-racial cooperation is to be found in the approach made by the social agencies but there are no Negro agencies conducting social work in Portland. The National Urban League, leading social work agency among Negroes, opened an office in Seattle, Washington, two years ago but did not consider Portland because of

its small Negro population. Women's clubs have participated in giving Thanksgiving and Christmas baskets after the fashion and concept of social work as understood by the public, and the Negro churches have helped their own membership as far as their financial ability would permit them to do so. The Williams Avenue Branch of the Young Women's Christian Association has cooperated with local social agencies in the placement of workers and in directing recreational activities for Negro youth. A Negro minister who is a graduate of the Portland School of Social Work has served for two years as a voluntary probation officer in the Department of Domestic Relations and has given his services to the Public Welfare Bureau, the Child Welfare Commission and other social agencies of the city. Through the assistance of this worker a connecting link has been established between the Negro church organizations, the population and the social agencies. Health agencies, in cooperation with the Negro physician, are able to approach the colored population with messages on social hygiene and tuberculosis; and churches and clubs are making requests of the agencies for speakers, literature and guidance in their problems. The social agencies which handle the Negro cases may receive splendid cooperation from the ministers, churches, clubs, Young Women's Christian Association (colored and white branches) and the Negro physician and dentist of the city.

Social work makes the approach to race relations through the vestibule of scientific inquiry. It finds that problems of the Negro are the problems of the community and thus it recognizes the truth that "I am my brother's keeper". A proper harnessing of the forces in the Negro community which are found in church, lodge, business

and club life, with those social, industrial, educational and religious agencies of the city which have shown a disposition to assist the Negro, will enable the local group to solve their own problems and to develop into the full stature of American citizenship. A radiant optimism pervades the minds of those who are attempting to bring this about and they find cause for exultation when they consider the progress which has been made in race relations since the close of the Civil War.

Chapter VII

PHILOSOPHY OF LIFE: ATTITUDES TOWARD EDUCATION

This paper deals with that philosophy of life as revealed in the educational concepts of the local Negro. In forming these concepts, many forces have been at work in the Negro's mind, not the least of which is the force of the "occupational classes" in which the Negro has found himself during the centuries he has lived in America.

The presence of the Negro in America was originally due to the demand for a specific type of labor supply. It appears that the vast majority of Negroes was used for the purpose of agriculture and that the South afforded the main place of residence for him. Nevertheless in some cities and states the Negro found employment in other pursuits:

> "Among the free Negroes who were found chiefly in cities there developed social and economic classes which possessed some degree of culture and independence. In Charleston, South Carolina, for example, the free colored people acquired a monopoly of the mechanical arts. In New Orleans, free mulattoes occupied positions as carpenters, cigar-makers, masons, shoe-makers, tailors, clerks and teachers; and in the enumeration for 1850 there were four capitalists and one architect."[128]

A similar differentiation of the Negro population was to be found in Philadelphia, Baltimore, Cincinnati and New York before the Civil War.[129]

128 Wesley, Charles H, "Negro Labor in the United States" 1850-1925 pp. 37-8.

129 Frazier, E. Franklin, "Occupational Classes Among Negroes in Cities" p. 70

The most significant differentiation of Negro population has taken place since the Civil War. The tendency toward differentiation has been even more marked since the close of the world war. A change in relationship between the two races has been taking place and the migration of Negroes to urban centers has helped to hasten this change in relationship. Dr. Robert E. Park, sociologist, states that:

"Originally race relations in the South could be rather accurately represented by a horizontal line, with all the white folk above, and all the Negro folk below. But at present these relations are assuming new forms, and in consequence changing in character and meaning. With the development of industrial and professional classes within the Negro race, the distinction between the races tends to assume the form of a vertical line." [130]

It does not appear that Portland offers the same occupational classes which may be seen in New York, Chicago or St. Louis. Portland with its sixteen hundred Negroes offers a picture, in miniature, but one that does not seem to show the same range of social and economic classes found in the larger urban centers. The lines are not quite so taut nor so numerous:

"In New York's Harlem may be found all the classes and levels from the very poor, living a family in a room, to the exclusive sets on such streets as 'striver's row'. Harlem has its apartments as well as tenements, its business streets and its white light district. It also has its racial prejudices. There are

130 Annals of the American Academy of Political and Social Science, CXXXX : 20.

the southern Negroes proud to be called Americans; while opposed to them are the foreign-born West Indian Negroes who are equally proud of the fact that their fathers were never slaves." [131]

The Negro community of Portland boasts one doctor of medicine; one dentist; three lawyers; two railway mail clerks; five ministers; twenty business men and women who take care of the small business of the community which is concentrated, largely, on Williams Avenue. Practically all the rest of the population find employment as Pullman porters; dining car waiters; station porters; janitors and domestics. In this regard, the occupational classes of the local Negro (according to interviews with the older Negroes) have remained practically the same for the last fifty years. Attitudes of the local white group as seen in the discussion of the early history, laws against Negroes, residential restriction, may be of significance in determining these occupational classes and in helping to mold the philosophy of life of the local Negro. It would seem that the "place" of the local group had been well defined for quite a time.

The Portland Negro finds himself isolated, geographically, from the mass of Negroes in America. He is out of touch with the great stream of Negroes who are doing things in America. It is true that he has his "Negro Press" as a means of communication, but he lacks the "living example" essential to stimulate him to activity and emulation. This may account for a complacency which seems apparent in the local group. A total of one hundred and five Negroes were interviewed regarding their educational views and I have arranged the results of my findings on the "age basis". Answers of the

131 Anderson, Nels and Lindeman, Eduard C., "Urban Sociology" p. 80.

"Older Negro", "Middle Age Group", and "Young Negro" appear. The search has been, at most, an elusive and intangible something, but sufficient, I hope, to guide me in the further quest of the subject which I intend to make.

The Older Negro. Statements reflecting the typical attitudes of the Portland Negro have been collected, of which the following are representative:

"It is not necessary to have an education to get along in this world. My parents knew the rigours of slavery and they were able to live. I have been able to acquire property, pay my bills, dress decently and hold my own without an education. 'Common sense' and 'Mother-wit' are the things a man needs to make it in this world and God has endowed us with those gifts and it is up to us to make the best use of them."

"It is futile to put much emphasis upon education here in the northwest. After you have given your children the finest education you can afford to give them, they are forced to find work in the homes and stations of the town. There is nothing open to them but menial labor. There are only certain restricted fields open to them anyhow...."

"A grade school education is more than enough to make a success in this life. When we compare such an education with that of our fathers and mothers we are indeed rich in 'this world's goods'. When I was much younger I was taught that a grade school education fitted a boy to become an American citizen. Some of our greatest leaders (and here the name of Fredrick Douglas was

usually mentioned) had less than a grade school education." "Any kind of a higher education is the wrong thing to have. God did not intend that we should know so much. The only thing we need is to get the 'spirit of God' and all other things will be added unto us. Besides, we must remember that Jesus is coming again on the clouds and all things of this world will be as vanity. What's the use of preparing ourselves to live in this world - this world is not the home of the soul anyway":

"This world is not-a-my home
This world's a howlin wilderness -
This world is not-a-my home."

This philosophy was common among certain religious sects, notably the "Pentecostal", "Church of God", and "Holy Roller" types. In a settlement known as Russellville, which is located on the Base Line Road just beyond the city limits a number of families of these sects reside. There philosophy of life is reflected, not only in their lack of education, and lack of interest in the pursuit of education, but the philosophy is translated also in terms of an unsightly community. Work with the local social agencies, notably the Public Welfare Bureau, gave the writer an opportunity to observe these people at first hand.

A group of the older Negroes insists on giving their children greater opportunities and a more liberal education than they, themselves, had. Here is something of the spirit of the Jewish immigrant who came to New York and worked in the sweat shops but saw to it that his children attended the best schools and went into other fields of labor.

Middle Age Group. In this group several men and women who made their living by working in the underworld were found. They, themselves, run the hotels, rooming houses and flats and cater exclusively to "underworld trade" but they keep their children out of the environment and send them to the best eastern schools that they can afford.

A large class in this group believes that a superficial training and a "gift of gab" is all that is necessary for life. Genuine education is not necessary. It is enough to give the appearance of learning and to wear the clothes, assume the air, live in the style and be seen in the company of great minds. To prove the position of such a contention they point to outstanding examples of those who have achieved "success" by following this theory.

Still another comparatively large percentage of this group clings to the belief that "natural ability" is all that is essential to success. They argue that the Negro has natural ability as a singer, entertainer, cook, etc. It is a waste of time to spend money or attend school in an attempt to improve the "natural talent" which God has given to you. Here we find a number of singers who possess fair voices who insist that they have achieved the top in that profession. Here also are to be found numerous good cooks who believe that they know the last thing that is to be known in the art of cooking. When a certain director of music insisted that a member of the chorus attend rehearsal, the director was informed that "natural ability cannot be improved upon."

The Young Negro. Within this group were found two rather striking ideas regarding the education of the Negro youth. First, there

was the contention raised that the mulatto did n t need more than an ordinary education because God had favored him with a "light complexion" and that insured success in life. Here the writer found something of the philosophy of the caste system within the race itself which is so apparent in Washington D. C., Richmond, Philadelphia and other cities of the south and east. It was pointed out that it was easier to obtain employment, more doors were open for social contacts; less opposition was felt from the white race and so a higher education was not necessary. On the other hand, the theory was found that a "dark" child needed to have an exceptional education to overcome the handicap of race within the race itself and from the white group as well. Education was looked upon, then, as a means of breaking down barriers within and out of the race. One mother insisted that her child, who was dark should receive the best education possible. "This will be her only chance" to get by in America. In this regard the findings of Herskovits are interesting:

> "Is it surprising that he should term Negroid hair and features, for example, 'bad' and the less Negroid 'good', and that the lighter colored, i.e. .. , those having the suggestive designations of 'brown', 'high-brown', 'high-yellow', - - 'pink', should have the advantage in his community? That the lighter colored Negro has an advantageous place among the Negroes themselves has been recognized. Sometimes it is ascribed to historical reasons and the acquiescence in the general culture-pattern that I have described. - - - -

Then too; there are actual discriminations within the Negro population against its own darker members. I found to my astonishment that it is difficult for a dark college man to 'make' a Negro Greek letter fraternity, while the social opportunities for the women who happen to have distinctly Negroid features and coloring are very small indeed." 132

There appeared the proponents of the "white collared" jobs and those who favored the agricultural and mechanical pursuits. This group seemed to lack clearly defined perspective regarding vocational guidance and tended to fall into the two camps represented by W. B. DuBoise and Booker T. Washington. The former preferred the "white collared" class regardless of opportunity or preparation as the "only" thing to do to prove one's fitness for American citizenship. The other group approved of the stand of Washington: ownership of land and knowledge of the trades as the only true basis upon which life might be maintained. Within this latter class were a few who desired an education in order to establish a business which would in turn offer employment to others of the Negro race.

A desire to "emulate" someone else constituted the sole basis for a desire for education. Nowwere in this class. Some of the same ideas apparent in the philosophy of life of the older and middle class Negroes was absorbed by the younger group. Futility of an education; lack of confidence in the Negro's ability to learn; superficial training; natural ability - all these found echo within this group which discussed the question in three "league services". Cropping out here and there, however, were evidences of appreciation for thorough training and equipment for life, and the constant pursuit of the higher education by the few confirmed that fact.

132 - Herskovits, Melville J. - "The American Negro - A Study in Racial Crossing"

APPENDIX A

Portland, Ore. August 26, 1907.

Dear Sir:

I have received from you a copy of the letter I wrote in 1857 as to the introduction of Slavery into Oregon. This is quite a revelation to me for though I had not forgotten that I wrote such a letter its contents had almost entirely escaped my recollection. There was a good deal of excitement in the country about Slavery at the time this letter was written. The troubles were then brewing which broke out into a civil war in 1861. I then belonged to the Democratic party & was Chief Justice of Oregon Territory by the appointment of Franklin Pierce a Democratic President & though I belonged to that party & contended that the Slave holding States should have all the rights guaranteed to them by the constitution I was opposed & had been opposed since I became a voter to the extension of Slavery into the new States. Many of the emigrants to Oregon before the formation of the State Government were from Missouri, Tennessee & other Southern States & were favorable to Slavery & were anxious to have Oregon made a Slave holding State. They were generally holders of Donation land claims consisting of 640 acres & they not only wanted Slaves for household servants & to cultivate their lands but they wanted as far as was possible to create & preserve an equilibrium between the Slave holding & the non Slave holding States. Those who favored Slavery talked loud & made a good deal of noise & many of the leading Democrats with General Joseph Lane at their

head a man of great personal influence in the Territory were open & pronounced advocates of Slavery & under an apprehension that they might succeed I wrote the letter which was published in the Oregon Statesman then conducted by Asahel Bush. As it turned out a majority of the people favored a free State. I do not know how much or how little this letter had to do with the result but I know that I was the only man in the Democratic party of any prominence who took an open & decided stand against the pro Slavery movement. The fact was that those Democrats who figured in politics were looking forward to official positions under the State Government, & were afraid to say anything against Slavery fearing that they would thereby injure their chances for success; for in those days to be a sound Democrat if it was not necessary to openly advocate Slavery it was necessary to keep still upon the subject. I had been Chief Justice of the Territory for four years & my administration of the office was quite satisfactory to the people & I was largely talked about as one of the first Senators in Congress from the State & my prospects appeared quite flattering but when I published this letter they went "glimmering" & politically for the time being I was as dead as a mackerel. The Pro Slavery men claimed that though I pretended to be a Democrat I was an abolitionist in disguise & to be called an Abolitionist then especially in Oregon was to be classed among outlaws & enemies to the peace of the country. When the convention assembled in

1857 to form a State Constitution the same timidity as to saying or doing anything adverse to Slavery characterized a majority of the members of that body & in order to avoid any personal responsibility upon the subject the Convention decided to submit to the people at the time the vote was taken upon the constitution the question as to whether or not Slaves should exist in the State. One of the arguments of the advocates of Slavery was that if Slavery was not adopted the State would be overrun with free negroes & to avoid the effect of this argument the Convention agreed to submit to the people with the constitution a provision that free negroes should not be allowed to come into, or hold real estates, or make contracts or maintain suits in the State. This was done to propitiate the Slavery propaganda & was to use a common expression "a tub thrown to the whale." This provision to the disgrace of Oregon was adopted but has since been nullified by an amendment to the Constitution of the United States. The change in public sentiment upon Slavery since my letter was written has been as great as the change in the material advancement of the country.

Yours very truly

Geo. H. Williams.

Geo. H. Himes.
Asst. Secretary Historical Society
Portland, Ore.

SLAVERY IN OREGON

EDITOR STATESMAN--Sir: Though I have resided in Oregon more than four years, I have never appeared in the newspapers to discuss any question, public or private, and would prefer not to do so now; but deferring to the judgment of personal and party friends, and under the rule prescribed by you for correspondence of this kind, I have concluded to trouble your readers with an article upon slavery in Oregon.

I have no pleasure in the question--nothing directly to gain--perchance something to lose by its discussion. Expecting however to have my home in this country, I confess to some solicitude that a question so deeply affecting all its interests should be fully discussed and wisely decided. Views like those here presented are not premature at this time. Much has been said for Slavery. Candidates for office have become its champions on the stump--documents have been circulated--a paper has been set up for its advocacy. These things invite, in fact, force discussion. Men are rapidly, perhaps inconsiderately taking sides, and determining as to their votes upon this question. Differing reluctantly from many friends for whose opinions I have respect, I am constrained to think that Oregon had better become a non-slave-holding State. I shall argue with facts and figures in favor of this position. I ask those concerned carefully and dispassionately to consider the subject in all its bearings, then do in reference thereto, what judgment dictates to be done. I appreciate the magnitude of the theme. To discuss

all its features and effects, one must know, like a spirit of the past, and speak like a sybil of the future. Conscious that this slavery discussion has shaken the pillars of the republic--has rent the most powerful church of the nation in twain--has appeared upon the plains of Kansas with fierce strife and bloodshed; I address myself to it, feeling somewhat as I would to approach a cloud charged with lightning and a whirlwind. I hope however, that the controversy will not grow up in bitterness, and bear its fruit in convulsions here, as it has elsewhere, but that good feeling and moderation may prevail in all that is said or done about the matter.

Whatever else may be alleged against those who oppose slavery in Oregon, they cannot, as it seems to me, be charged with commencing the contest about it. Daniel Webster said in his celebrated speech of March 7th, 1850, in the Senate of the U.S., that God had fixed the natural limits of slavery southward of this, and though dead, his words yet live and are true. On the 26th day of July, A. D. 1845, the real pathfinders and pioneers to the Pacific coast resolved that "slavery or involuntary servitude should not exist in this Territory."--On the 14th of August, 1848, the Congress of the United States, by a law voted for by Stephen A. Douglas, and approved by Jas. K. Polk, declared that "slavery should not exist in Oregon." People came here--laws have been enacted--social habits formed-- an entire system of polity set up, and I and those who think with me now, seek nothing but a continuation of this state of things,

which these laws of God and man have established.

I quarrel with no one whose honest feelings or prejudices incline him to favor the institution of slavery, but when any man says that slavery would be an advantage to Oregon if adopted here, I must be permitted respectfully to dispute the correctness of his judgment. So far as I am able to judge of myself, I have no objections not local slavery. I do not reproach the slaveholders of the South for holding slaves. I consider them as high-minded, honorable, and humane a class of men as can be found in the world, and throughout the slavery agitation have contended that they were "more sinned against than sinning."

Wise, patriotic and just were the fathers of the Republic, and their opinions and acts come down to us like the voice of departed experience to those just entering upon the stage of life. Thomas Jefferson was a great man-towering, like Saul above his fellows for sagacity and judgment--born and bred in Virginia, and a slaveholder all his life.--On the 19th of April 1784, he moved in the Congress of the Confederation that Slavery be prohibited in all the territory of the United States north of the 31st parallel of north latitude. Now slavery would have been either a benefit or an injury to that country. Jefferson must have determined that it would be an injury, and no man was ever more competent to decide such a question. On the 13th of July, 1787, the Congress of the Confederation voted unanimously to exclude slavery from the Northwest Territory. Massachusetts and South Carolina stood together in favor of that measure. South Carolina, exasperated by sectional

strife, would no doubt at this time, condemn that vote, but I appeal from Philip drunk to Philip sober. I appeal from South Carolina of nullification to the South Carolina of the revolution. I argue from this vote in 1787, that it was then the deliberate judgment of the whole United States in Congress assembled, that Slavery sould be an injury to the Northwest Territory, and therefore it was excluded.--
North Carolina, in 1786 declared the introduction of slaves into that State "of evil consequences and highly impolitic," and imposed a duty of 15 per head thereon. Virginia, in 1778, passed an act prohibiting the further introduction of slaves, and in 1782, removed all restrictions to emancipation. Maryland followed her example. Gradually these States were preparing to get rid of slaves, when abolitionism from the North, with a foolish zeal which has characterized it from that time to this, wounded their pride and awakened their jealousy, and then the movement went backwards, and slavery was forever enthroned in the heart and interests of southern society. I cite these facts simply to show, that before the slave question was dragged into the political arena, the judgment of all parts of the country was against the advantages of slavery.

I will now produce a case quite analagous if not exactly parallel to ours, to prove the impolicy of slavery in Oregon. Indiana and Oregon are both north of the forty-second degree of north latitude. They resemble each other in the productions of the soil. In 1803, Indiana was a new country, and almost as inaccessible as Oregon now is.--

Railroads, canals and steamboats were then unknown. Emigration was therefore slow and labor scarce. Prairies were "few and far between." Farms were generally made by cutting down the trees, and digging up the stumps. With his axe in one hand and his rifle in the other, the hardy pioneer went forth to his work, felling the forests with the one, and fighting the savage with the other. Trouble was of course incident to this state of things. The settlers looked round for relief. Some thought it would be found in slavery, and therefore petitioned Congress to suspend the ordinance of 1787, so that slaves might be introduced. That petition was referred to a committee of which the celebrated John Randolph was chairman. I quote from his report thereon: "In the opinion of your committee the labor of slaves is not necessary to promote the growth or settlement of colonies in that region--that this labor, demonstrably the dearest of any, can only be employed in the cultivation of products more valuable than any known to that quarter of the United States; that the Committee deem it highly dangerous and inexpedient to impair a provision wisely calculated to promote the happiness and prosperity of the Northwestern Country, and to give strength and security to that extensive frontier; in the salutary operation of this sagacious and benevolent restraint, it is believed that the inhabitants of Indiana will at no very distant day find ample remuneration for a temporary privation of labor and emigration." There spoke the statesman. Elevating his view above the exigencies of a day, he looked into the

future with prophetic vision. Slaveholder as he was, he knew that the growth and prosperity of Indiana did not depend upon the labor of slaves, but upon the intelligence and industry of a free people. Oregon is now suffering from a "temporary want of labor and emigration," and that is the great argument for slavery, but I meet it with the reasoning of John Randolph, and the confirmatory facts of history. Seven States of this Union, similar to Oregon in soil and productions, and to some extent in climate, have tried the institution of slavery and found it undesirable. Shall we now commit the folly of repeating the experiment? New York, Pennsylvania, Massachusetts, Connecticut, Rhode Island, New Jersey and New Hampshire ascertained by actual trial that slavery was detrimental to their interests, and therefore abolished it.--Can we for any reason expect to find it otherwise? To argue that slavery is a good thing in Alabama, and must therefore be a good thing in Oregon, is illogical, for Alabama has a hot climate and cotton bearing soil, which Oregon has not, but to argue that because slavery was objectionable in Pennsylvania it would be so in Oregon, is logical, for with a cool climate, cereals and similar fruits are the chief productions of both.

I believe it is customary and proper to use the opinions of distinguished men in discussions of this kind. National whigs, I presume, have not forgotten Henry Clay. When three score years and more had silvered o'er his brow, he stood up in the Senate of the U.S. and uttered these words.

"Coming from a slave state as I do, I owe it to myself,

I owe it to truth, I owe it to the subject to say, that no earthly power could induce me to vote for a specific measure for the introduction of slavery where it had not before existed, either South or North of that line. Coming as I do from a slave State, it is my solemn, deliberate, and well matured determination, that no power, no earthly power, shall compel me to vote for the positive introduction of slavery either south or north of that line. Sir, while you reproach, justly too, our British ancestors for the introduction of this institution upon the continent of America, I am for one unwilling that the posterity of the present inhabitants of California and New Mexico, shall reproach us for doing just what we reproach Great Britain for doing to us. If the citizens of those Territories choose to establish slavery, and if they come here with constitutions establishing slavery, I am for admitting them with such provisions in their constitutions, but then it will be their own work, and not ours, and their posterity will have to reproach them, and not us, for forming constitutions allowing the institution of slavery to exist among them."

Lewis Cass, in his Nicholson letter, which gave the Wilmot proviso its death blow, says: "We may well regret the existence of slavery in the southern states, and wish that they had been saved from its introduction."--Again, he says, which is particularly worthy of our notice:-- "Involuntary labor requiring the investment of large capital, can only be profitable when employed in the production of a few favored articles confined by nature to special districts,

and paying larger returns than the usual agricultural products spread over more considerable portions of the earth."

James Buchanan, speaking of the Compromise of 1850, says: "Neither the soil, the climate, nor the productions of California south of 36 degrees 30 minutes, nor indeed any portion of it, north or south, is adapted to slave labor, and besided, every facility would be there afforded for the slave to escape from his master, and such property would be entirely insecure in any part of California. It is morally impossible therefore, that a majority of the emigrants to that Territory south of 36 degrees 30 minutes, which will be chiefly composed of our citizens, will ever re-establish slavery in its limits."--Would Mr. Buchanan vote for slavery in Oregon? Would he vote for a "Moral impossibility?"

Stephen A. Douglas, in a speech delivered in the Senate on the 14th day of February 1857, says: "I am aware sir, that the act of Congress was passed prohibiting slavery in Oregon, but it was never passed here until six years after the people of that Territory had excluded it by their own law, unanimously adopted. So Oregon was consecrated to freedom by act of their local legislature six years before the Congress of the United States by the Wilmot Proviso undertook to do what had been done and well done." May not a man safely follow in the footsteps of Jefferson, Randolph and Clay, or stand with Buchanan, Cass and Douglas upon this question?

I will not proceed to show from the nature of the case that slavery would be a burden and not a blessing to Oregon.

Slavery is involuntary servitude--labor forced by power from unwilling laborers. There is no ambition, no enterprise, no energy in such labor. Like the horse to the treadmill, or the ox to the furrow, goes the slave to his task. Compare this with the labor of free white men. Take the young man without family or property--no bondage fills the little horizon of his life with its unchangeable destiny. Conscious of his equality, of his right to aspire to, and attain any position in society, he will desire the respect and confidence of his fellow men. All the world is his for action, and all the future is his for hope. Employ the head of a family to do your work. Anxious to make his home comfortable, to educate his children, to provide a competency for old age, he will have strong inducements to be diligent and faithful in business. These motives energize free labor, but have little or no influence upon the slave. One free white man is worth more than two negro slaves in the cultivation of the soil, or any other business which can be influenced by zeal or the exercise of discretion. I do not claim that this is so where slaves are worked in gangs by a task-master, but it would be so in Oregon; for no man here can have slaves enough to justify the employment of an overseer and therefore every owner must manage his own slaves, or leave them to self-management. Situated as the farmer is in Oregon, he wants a laborer to be something more than a mere slave. He wants a man who can act sometimes in the capacity of agent--to whom he can entrust

his business when absent from home, and who will go to the field and work without watching or driving. Negroes are naturally lazy, and as slaves actuated by fear of the whip--are only interested in doing enough to avoid punishment. Now, if what I have said be true, it is perfectly manifest that a farmer in Oregon cannot afford to pay as much for the labor of a negro slave, as for the labor of a free white man. I say in the language of John Randolph, that slave labor is "demonstrably the dearest of any." And I affirm that it will cost the farmer in this country, more to obtain the services of one slave, than one free man. To show the high price of slaves in the States, I might refer to different public journals, but I will quote from but one. The Central Oregan, published in the parish of Avoyelles, Louisiana, says that, "13 field hands were recently sold in that place, at prices ranging from $1,365 to $2,360. The lowest sum was paid for a lad of ten years--the highest was paid for a man 31 years of age. Four of the negroes were women, and nine of them under twenty years of age. Their aggregate value was $24,260." Now from this statement, it is entirely safe to assume that a good, healthy negro man in Missouri, would be worth $1000, and the prospect in Kansas will not reduce the price. Horses and cattle more than double in value by importation from the States to this country, and without doubt the rule would hold good in reference to slaves, so that a good man in Oregon would be worth $2,000. Now the interest on this sum at 20 per cent would be $400 per annum, which would hire a white man for ten

months, at $40 per month. State the facts in any way, and it will appear that the interest on the value of a good slave man will hire a white laborer from April to November, and there is little help needed by the farmer during the other portion of the year. But there are many other things to be considered. You employ a free man and you have nothing to do with him but to provide him with employment and food, and pay his wages. But with a slave it is different. Your house must be his home. You must provide everything for him, and pay all his expenses sick or well. You must watch him when he works and when he plays. You must tell him what to do, and whip him if he fails to do it.--Drunken, depraved and vicious as he may be, you must control his passions and be responsible for his acts. I remember that a slaveholder in St. Louis told me that the vicious behavior of a female slave which for some reason he could not or would not sell, caused him more trouble than all the other cares of his life.

Suppose a farmer to own two or three negroes. They may be of profit to him in the summer, but what can they do in the winter. They cannot then plow or sow, or reap, or thresh. What could a negro, fitted by nature for the blazing sun of Africa, do at chopping wood, splitting rails, or making fence in the cool drenching rains of an Oregon winter? One season of such exposure would endanger his life. The fact is that negro slaves other than house

servants would be perfect leeches upon the farmer during our long rainy winter. They would be more useless here than in New England, for there the winter is cold and dry, and a man can work in the barn or in the woods, but the reverse is true in this country.

There is another thing in this connection to be noticed. When a man proposes to make an investment, the risk of its loss is always taken into the account. If you loan money on doubtful security, you ask more for its use than when the security is perfectly good. Mr. Buchanan said "that it was morally impossible for flavery to exist in California, because every facility was there afforded for the slave to escape from his master, and such property there would be entirely insecure." What is true of California in this respect is certainly true of Oregon. Slaves might accompany their masters to Oregon from attachment, but suppose a slave-dealer to start for the Oregon market, across the plains, with a band of slaves bought here and there; what regard would they have for a man who had bought them to sell again upon speculation, and who was taking them a returnless distance from the "old folks at home?" With all the safeguards of law and public sentiment slaves are manacled to be taken by the trader from one slave State to another; how then could they be safely transported thousands of miles across a wilderness country with feelings of hatred and revenge rankling in their dark bosoms? To bring them by water, to say nothing about the expense,

is a hazardous and almost impracticable thing. Suppose, however, all these difficulties overcome, and your slaves safe upon the soil of Oregon, then they would stay with you or not, just as they pleased. North is the Territory of Washington with its sparse settlements--its vast forests and mountain ranges, in which a fugitive slave might hide from an army of pursuers. Eastward dwell numerous Indian tribes, to whose welcome embrace a slave might fly and be safe. No fugitive slave law would avail there, or friends of the master be found to assist in his recapture. South is the free State of California, where doubtless the fugitive slave could find friends to speed him on to a more perfect freedom in Mexico.

Isolated as Oregon is by thousands of miles from other slave States, and all the supports of slavery, an effort to maintain the institution here would be almost as impotent as the command of the vain Canute to the waves of the ocean. Some say that slave property will not be so unsafe here as I pretend, for negroes will not go to and consort with Indians, but otherwise is the evidence. Gen. Jackson found fugitive slaves fighting with the Creeks in the war of 1812. Maj. Dade's command of 112, (excepting four,) was slaughtered in the Florida war by a party of Seminoles and forty fugitive slaves, the negroes outstripping the Indians in ferocity and brutal treatment of the dead. There is another reason outweighing all others for the unsafeness of slaves in this country. I refer to public sentiment, and

I say that slavery can no more stand as a useful institution with one-half of public opinion arrayed against it than a house can stand with one corner stone.

Look at the southern States. What a unanimity of sentiment exists there in favor of slavery. Look at the laws enacted and the pains taken to preserve this unanimity. This is a necessity of the system. Every man of common sense must see that slaves would not only be unsafe as property, but dangerous if their ears were filled with discussions as to the legality or justice of their bondage.

Much is said about the necessity of slaves in Oregon for domestic servants. I admit that there is a great want of household help in this country at the present time, but I deny that slavery would remove the evil.--Various are the privations attending the settlement of a new country. People in Oregon cannot reasonably expect to have at this early day all the comforts and conveniences of an old community. Indiana, Iowa, and the new States have suffered in this respect as we do now, but time brought to them as it will bring relief to us. Immigration is the natural, and as the experience of other States attests, the most efficient remedy for this complaint. Slavery, as it seems to me, would aggravate the trouble. Now there is not one family in ten in Oregon able to own a slave woman, (worth from $1000 to $1500,) so that if one family would be benefitted, nine would probably be worse off than they are at this time.

Introduce slavery, and the chance of hiring a white girl to do housework is gone. White girls will hardly consent for wages to occupy in one family a position like that which a negro slave-woman occupies in another. Slavery might provide the favored few with domestic help, but a large majority of the people would be left to help themselves. What is it that we most need in Oregon? We have a beautiful country--a healthful climate--a rich soil--mountains big with minerals--rivers for highways, and an ocean stretching away to India for our commerce. We want more people, intelligent, enterprising and industrious people. Some profess to think that the establishment of slavery here would be the most speedy and effective way of supplying this want, but exactly the reverse is demonstrably true. I refer to the census of 1850 for evidence. Ohio and Kentucky are contiguous States, and nearly equal in size. Ohio has no advantages of climate or soil.--In 1800 the population of Ohio was 45,028 and the population of Kentucky was 179,871, but in 1850 the population of Ohio was 1,955,050, and the population of Kentucky 971,594, including 210,981 slaves. Can any reason be given for this immense difference in the growth of the two States only that the one was a free and the other a slave State. Take Indiana and Kentucky. They are adjoining States, and Kentucky has the larger territory. In 1810, Indiana had 23,890 people, and Kentucky 324,237, but in 1850 Indiana was ahead, and had 977,154. Illinois had in 1810, 11,501, but in 1850 she had 846,034. I compare

these adjacent States, and contend that the figures show beyond controversy that slavery has been an obstacle to growth, and an incubus upon the energies of Kentucky.

Everywhere the rule holds good. Missouri is a larger State, has a milder climate, a more prolific soil, and greater facilities for commerce than the adjoining State of Iowa. She had too, more than 25 years the start as a State, yet Iowa has nearly overtaken, and before the end of the present decade will surpass her in popular numbers. Who can doubt that Missouri would now have double her present population if the foot of a slave had never touched her soil? Compare Wisconsin and Minnesota with Arkansas and Florida. Have not the former sprung forward to giant greatness, while the latter have slowly dragged the overburdening car of Slavery.

Men who emigrate are not usually men of large fortunes, who own slaves, and live at their ease, but they are generally men whose limbs are made sinewy by hard work; who go to new countries to get land and homes, and who expect to depend chiefly upon their own labor. Slave States are objectionable to such men, for they are too poor to be slaveholders, and too proud spirited to wear the badge of slavery. Slavery has a terror in its very name to foreign immigration. Oppressed at home, they look to America as the "land of the free."--When they come to us they are generally ready to work on our farms, canals and railroads with white laborers, but they are not willing to take their places under the same

taskmaster with negro slaves. Establish slavery here, and the effect will be as it has been elsewhere. You will turn aside that tide of free white labor which has poured itself like a fertilizing flood across the great States of Ohio, Indiana and Illinois, and is now murmuring up the eastern slope of the Rocky Mountains. Will slaveholders in view of the great hazard of bringing and keeping slaves here, immigrate to any considerable extent? Will men run a great risk with their property when there is nothing to be made by it? Slave property is more secure and more profitable in Missouri than it would be in Oregon, then why bring it here. Millions of untouched acres in the new States of the South invite to the culture of cotton, sugar and kindred productions. Will the slaveholder wishing to emigrate go where his slaves will be secure and valuable, or will he make a wild goose chase across the Continent to engage in raising wheat, oats and potatoes?

Some people talk as though voting for slavery would supply the country with labor, but it will be found that money is more necessary for that purpose than votes. Five hundred slaves here would cost between five hundred thousand and a million of dollars, and yet only one farmer in ten would be provided with a hand, if there be (of which there is little doubt) 5,000 farmers in Oregon. Let it be remembered that out of 6,222,418 whites in the slaveholding States, only 347,525 own slaves. How can slave labor be made to pay in this country? Can any farmer afford to buy

and keep slaves, and raise wheat at 75 cents or $1 per bushel? If there were thousands of slaves now cultivating the soil here, where would be the market, and what the demand for the grain they would produce. Slaves are certainly not necessary or desirable for fruit or stock raising.

Much is claimed for slavery because the slaveholding export more and have a larger amount of personal property than the non-slaveholding States. I will compare Pennsylvania and Virginia in 1850. They are adjoining States, and that is a fair way to try the question:

	Pennsylvania	
Area	48,000 miles	61,000 miles
Population	2,311,786	1,421,661
Total Property	$729,144,998	$391,646,438
Personal do	72,410,191	130,198,429
Manufactures	155,044,910	29,704,387
Exports	6,255,229	3,302,560
Imports	12,066,154	426,599

Now I submit upon these figures which is the more powerful, wealthy and prosperous of the two States. True, the personal property of Virginia exceed that of Pennsylvania, but this is because 472,528 blacks, estimated as so much population, are at the same time considered as personal property worth from $500 to $2000 per head. I will ask if 1000 Pennsylvania families would not be worth more to Oregon --would not make more blades of grass--bring more wheat to market and dig more gold out of the mountains than so many Virginia negroes, and yet the census taker would say nothing about the value of the farmers, but call the negroes worth one or two millions of dollars. The export of the South

exceed those of the North, but that proves nothing for slavery here, for 84 per cent of exports of the slaveholding States are cotton, rice and sugar, which cannot be cultivated in Oregon.

I have heard it said that slavery would increase the price of lands in this country, but this is a very great mistake. I find by the census of 1850 that the average value of land per acre in New England is $20.27. In middle States it is $28.07 per acre, while the average value of land per acre in the Southern States is $5.34. None who are familiar with current events, can be ignorant of the fact that large quantities of land in the South have been worn out and reduced to a value merely nominal by slave labor. One very common argument for slavery is that laborers, if free, will engage in mining where they are wanted by the farmers. Admit such to be the fact, is the labor of a man lost to the country who makes $25 or $50 per month more in the mines than he would on a farm. Now the question is, what is good for the country, not what is of benefit to A. or B., or any class of individuals, and I say that is best for the country which gives to labor its greatest reward, whether it be mining, farming or any other business. Labor ought to be free so that it can go into that pursuit which pays the best, or produce that for which there is the greatest demand, and thus enrich and improve the country. Scarce as laborers have been, and loud as are the complaints about the state of things here, no where is the diligent

farmer more prosperous than in this much abused Territory of Oregon. California has mines, and her farmers obtain help, and so it will be here if the laws of free labor and free trade are left to work out their natural results. I am opposed to slavery in Oregon because it will degrade labor. Cavilled with as this objection may be, it is vain to deny it. Suppose A. and B. have adjoining farms. A is rich and can buy slaves to do his work. B is less wealthy and must hire white men. Now does not the hired white man of B seem to take the same position with the negro slave of A's. Does not this system inevitably beget a sentiment that the man or woman who hires out to do farm or house work is put upon a level with negroes.

Society if left to itself will seek to elevate and not to degrade labor. Labor changes waste places and the wilderness into the fruitful field and the beautiful city. Laboring men deserve to be the honorable of earth. They make the country and fight the battles for its defense. They till up with vigor of mind and body where riches and luxury produce decay. They give humanity and fame the Franklin's, the Fulton's and the Webster's of history. Every community ought to have a system of free or slave labor. To mix them aggravates the evils of both, and subtracts from the benefits of each. Negro slaves it must be admitted are an ignorant and degraded class of beings, and therefore they will vitiate to some extent those white men who are compelled to work or associate with them. Moral differences when they

meet, like water, seek a common level, and therefore if white men and negroes are brought in contact without that perfect subjection and rigid discipline which prevail among the slaves of the South, the white men will go down and the negroes go up, till they come to resemble each other in the habits, tastes and actions of their lives.

Slaves in Oregon, if they do anything at all, must necessarily be "Jacks of all work." They will go every where and do every thing. They will be free enough to see and learn all the vices of society, and slaves enough to practice them without pride or self respect. I do not see how white men who expect to labor in Oregon, can consent to have negro slaves brought here to labor with them. Slaveholders, as a general thing, are not willing to see their good men and women to be taken thousands of miles from relatives and home, but will sell the worthless and vicious, so that the Oregon market would probably be supplied with cheap negroes, which are a curse to any country. Slavery is intended to supersede the necessity of white labor; but I deny that any system is an evil which compels white people to work. Industry invigorates mind and body. It makes the appetite good and the sleep sweet. It leads to contentment, virtue and happiness. Suppose a farmer has slaves to do his work, and sons to rear. Will these sons be as industrious as they otherwise would be, and is any father willing to have his children grow up without habits of industry? Indolence is a dangerous luxury for young people, and there is

good sense in the Spanish proverb, that "an idle brain is the devil's work shop." What will be the political effect of making Oregon a slave State? This is a grave question and ought to be carefully considered. Surrounded by non-slave-holding territory--her geographical position--her climate--the productions of her soil and the nature of her commerce, all unite and identify her with the northern States. Suppose we go into the Union as a free State, the North will be pleased and the South satisfied. No Statesman ever dreamed that slavery would ever exist in Oregon, and for that reason Douglas voted for, and Polk approved its prohibition in our organic Act. And last winter, Mr. Stevens of Georgia, said in Congress, that he would be glad to have the northwest Territories come in as slave States, but did not expect it, for the laws of climate, production, and population would prevent. I believe that we could go into the Union as a free State, without objection or excitement upon that ground, for this is what all parts of the country expect; but as a slave State, we should arouse the prejudices of the whole North; for, as there is nothing in our circumstances or interests to justify such a thing, it would be regarded as a mere political movement to extend the institution of slavery. I contend that we have a perfect right to have slavery or not, as we please, but we know what the sentiment of the North is upon this question, and we must take things as they are, and not as they should be. Can Oregon, with her great claims, present and prospective, upon the Govern-

ment, afford to throw away the friendship of the North--the overruling power of the nation, for the sake of slavery? Would it be advisable, when we can avoid it, to go into the Union in a tempest of excitement upon the negro question? Oregon would have more influence in the councils of the country, as a free, than as a slave state. Free, conservative, and impartial, she would be like California, of the family of the North, and of the friends of the South; but as a slave State, she could only depend upon the sympathies of the slave-holding power? Slavery it is said, will save us from fanaticism, but this is not true. Fanaticism is not altogether confined to the free States. South Carolina is not behind Massachusetts in this respect. Garrison, Phillips & Co., occupy one extreme, and Adams, Rhett & Co., the other. The Tribunes and Couriers of the north, are seconded in their sectional warfare by the Mercurys and Deltas of the South. Political fanaticism within the last year, has desecrated elections in four of the chief cities of the South with violence and bloodshed. I admit that there is more intensity of thought and energy of action in the North than in the South, and that these produce many excesses which I condemn as much as any man, but at the same time they work miracles in science and art, and all the improvements of the age. Fanaticism, even if we have it as a free State, will waste itself upon abstractions and idealities about something thousands of miles away, while with slavery there will come a fanaticism like the Promethean vulture, to prey upon our very vitals. Slavery here, in the nature of things,

must be a weak institution. Fanaticism from the North will therefore assail it, and from the South rush into its defense. Torn and distracted in this way, our happiness and prosperity would be sacrificed to a miserable strife about negroes.

Some argue that Oregon should become a slave State so as to make the slaveholding and non-slaveholding States equal in the Senate. Admitted now as a slave State, we might make the States nominally equal in that body, but how soon would Minnesota, Kansas, Nebraska, or some other Territory come in and destroy it. We might set to work to balance the Union, but have we any assurance that other Territories will concur in the movement. Territories ought and will consult their own best interests upon this subject, and Congress has no right to regulate the admission of States so as to preserve the balance of power between different sections of the Confederacy. I will quote upon this point from a speech made last winter by Mr. Douglas, in the Senate: "Is it, (says he,) to be a struggle to keep up an equilibrium between non-slaveholding and slaveholding States? Sir, I deny the power of this government to maintain any equilibrium upon the subject; it is contrary to the principles of the Nebraska bill; it is contrary to the principles of the Democratic party, it is contrary to the principles of State equality and self government to keep an equilibrium between slaveholding and non-slaveholding States in order that they may balance each other." I add to this,

that it would tend to create a geographical division which all true friends of the Union should try to break down and prevent. This theory looks very much like Calhoun's still born project of a dual executive in the Government.

I might go further in this discussion, but perhaps I have already written more than will be read. Whatever may be inferred from my arguments against slavery in Oregon, I disclaim all sympathy with the abolition agitators of the North and deprecate and denounce all sectional organisations upon that subject. I take the ground that the General Government has no right in any way to interfere with slavery, except to carry out the fugitive slave clause of the constitution, and have maintained the opinion that each State and Territory has the absolute right to establish, modify, or prohibit slavery within its borders, subject only to the Constitutional restriction to "persons held to service or labor in one State escaping into another."

I hold, too, that a man's views as to slavery in Oregon are no test of his Democracy. To be national, the Democratic party must necessarily embrace those who prefer a free and those who prefer a slave State. Cobb no doubt upholds slavery in Georgia, where he lives, and Dickinson would oppose it in New York, where he lives, and both are good democrats. Buchanan, Cass and Douglas would vote against slavery in the States where they respectfully reside, and if they mean what they say, would vote against it here if they lived in Oregon.

Taking everything into consideration, I ask if it is not the true policy of Oregon to keep as clear as possible of negroes, and all the exciting questions of negro servitude? Situated away here on the Pacific, as a free State we are not likely to be troubled much with free negroes or fugitive slaves, but as a slave state there would be a constant struggle about laws to protect such property--fierce excitements about running off or stealing negroes, for which this country is so favorable, and there would be no peace.

I have faith in the future of this country, but I do not conceive that its prosperity depends upon the spiritless efforts of enslaved labor, but upon the energies of a free and intelligent people. New routes of travel are being opened across the continent. New lines of steamships and clippers are being put upon the ocean. Facilities for traveling are increasing and expenses being reduced. The Pacific railroad is a proximate reality. Men who can lift their eyes above the little precincts of a day, will see in these things the promise of our growth and greatness as a people. I know the syren song self love sings for slavery; how pleasant it seems in prospect to have a slave to till our ground, to wait upon us while we wake, and fan us when we sleep, but are these the ideas to possess men whose business it is to lay the foundations of a State? History, philosophy, and posterity plead with us not to be wholly absorbed in the present, but to learn from the past

and look to the future, and if we hear and obey this appeal, the lapse of 25 or 50 years, which is as nothing in the life of a State, will find Oregon teeming with a people, intelligent, prosperous and happy, and every man a freeman.

GEO. H. WILLIAMS

APPENDIX C

GRAPH OF ORGANIZATION OF THE CHURCH

JESUS CHRIST THE BIBLE

THE GENERAL CONFERENCE OF THE CHURCH
(Meets once every four years)

THE ANNUAL CONFERENCE

THE DISTRICT CONFERENCE

THE QUARTERLY CONFERENCE

THE CHURCH CONFERENCE

THE OFFICIAL BOARD

THE STEWARDS

THE TRUSTEES

THE CHURCH ORGANIZATIONS

GRAPH FOR A.M.E. AND A.M.E. ZION CHURCHES

ARTICLES OF RELIGION

Twenty five

CATECHISM OF FAITH

RITES AND CEREMONIES

Baptism, Reception of members, The Lord's Supper, Solemnization of Matrimony, Laying Corner Stones, Dedication of Churches, Ordination of Deacons, Ordination of Elders, Consecration of Bishops, Burial Service.

DEPARTMENTS

Publication, Missionary Societies, Financial, Temporal Economy, Educational, Sunday School, Church Extension, Allen Christian Endevour League.

STATISTICAL REPORT - NEGRO CHURCH IN OREGON

	membership	children	seating cap.	value of church	mortgage	local debt	1931 Budget	Pas Sal
Bethel A. Bethel A.M.E.	222	102	600	$30,000	----	$1200	$4840	$1800
First A.M.E. Zion	83	37	250	$15,000	$6,000	$1500.	$2780	$500.
Pendelton A.M.E.	4		100	$5,000	$700.00	$265.		
Mount Olivet Bapt.	165	87	400	$30,000	$9,000.		$3500.	$1800
La Grande Baptist	25		100	$3,000.				
Shiloh Baptist	30	25	150	$3,000.		$40.00	$400.	$250
Vernonia Baptist	6	1	100					
Episcopal Mission	50	35	100	$12,000		$50.00	$1000.	
House of Prayer	40	25	300	$5,000.	$3,000.		$800.	$400
Russell St. Holiness	2		75					
Seventh Day Advent	8	18	100	$4200.00				
Catholics	60							
Christian Scientists	4							
Society of Friends	2							

APPENDIX E

SPECIAL ANNOUNCEMENT--NATIONAL NEGRO HEALTH WEEK

April 3 to April 10, 1932.

Under the auspices of the Annual Tuskegee Conference, the national Negro Business League, the National Medical Association, and the National Negro Insurance Association, and in cooperation with the United States Public Health Service, State, County, and City Health Departments, and various Voluntary Health and Civic Agencies.

NOTE-A Bulletin and a Poster, published by the United States Public Health Service, in the Interest of effective observance of the National Negro Health Week in the several urban and rural communities, will be soon available.
The
The Health Week comprises the following special days and activities:

Sunday, April 3- Mobilization Day-Health sermons, health sermons, health talks, churches. Popular mass meetings: Outline program; good speakers: good music.Bethel A.M.E.C.

Monday, April 4- Home Health Day-Home clean-up. Parents meetings; separate meetings and speakers for mothers and for fathers. Consider proper sex education methods.

Tuesday, April 5-Community Sanitation Day-Activities for sanitary needs and improvements; water, food, and milk supply; waste disposal, clean streets paving; safe wells; sanitary privies.

Wednesday, April 6- School Health Day--Invite parents. Health essays, songs, games, plays; parades, pageants. Health examinations for preschool and school children. School clean-up.

Thursday, April 7- Adults' Health Day--Emphasis on annual health examination with opportunities for examination. Health talks to men's clubs, women's organizations, etc.

Friday, April 8- Special Campaign Day--Survey of community health needs and concentration of one or more practical objectives which can be accomplished.

Saturday, April 9- General Clean-Up-Day--Cooperative large scale clean-up activities. Inspection of community campaign results; completion of all unfinished activities. Collect

data and take pictures for reports and newspaper stories.

Sunday, April 10- Report and Follow-up-Day-Close campaign with enthusiastic meeting for reports; good talks, good music, experiences. Effect: continuation organization. Send copy of summarized reports to the National Negro Health Week Committee, Tuskegee Institute, Alabama.

Put Zest and Zeal into each day. Make each minute and method pay.

LOCAL PROGRAM

Improvement of health conditions of members of their race is the objective set by the Portland Negro Health committee recently organized here with Dr. De Norval Unthank, the only physician of his race in the city, as chairman.

Sponsoring as the first activity in their campaign the 18th annual national Negro health week, to be observed April 3 to 10, inclusive, the local workers have arranged special events for every day this week.

The late Booker T. Washington, nationally recognized racial leader, is said to have been the originator of the annual event which has grown in scope annually until now it receives the active support and good will of state and national health agencies.

The Portland Committee is composed of official delegates from 16 religious, civic, fraternal and commercial negro organizations. Mrs. Mabel Sheppard, secretary, W. B. Brown, treasurer, Dr. Unthank, and chairmen of various committees to be appointed will constitute the executive committee which will actively conduct the work.

The program for the week follows:

Sunday, April 8 - Vesper Service by members of the

Williams Ave. Y.W.C.A., Williams Ave. and Tillamook Sts. 4:30 P.M.
Mobilization Service 8:15 P.M.
Bethel A.M.E. Church, Larrabee & McMillan Sts.,
Speaker, Dr. Unthank

Monday - Radio Health Talk, KGW 11:30 A.M.
Meeting with special home groups

Tuesday- Radio Health Talk Station KTBR 3:00 P.M.
Radio Health Talk, Station KWJJ 9:15 P.M.
Nursing Corps Demonstrations by The Business Girls Club-Williams Ave. Y.W.C.A. 6:30 P.M.

Wednesday -
Social Hygiene Lecture to young adult boys
Boys Club Room, Williams Ave. Y.W.C.A.
by Fred B. Messing, Exec. Secretary,
Oregon Social Hygiene Society 8:00 P.M.

Thursday - Social Hygiene Lecture to young adult girls. Williams Ave. Y.W.C.A. 4:30 P.M.
Radio Health Talk, Station KTBR 4:15 P.M.

Friday - Conference and preliminary reports, by committees; Discussion of community health needs.
Radio Health Talk, Station KTBR 3:30 P.M.

Saturday - Health conferences and clinic for mothers and children at Williams Ave. Y.W.C.A. 2:30 - 4:30PM
Radio talk, Station KTBR 3:30 P.M.
Station KXL 8:45 P.M.
Station KXL 9:00 P.M.

Sunday - Summary of meetings, Health sermon and film, Mount Olivet Baptist Church, First & Schuyler at 8:15 P.M.

Radio talks will be given by: Mrs. E. D. Cannady
Rev. Daniel G. Hill
Rev. J. D. Wilson
Dr. Unthank

APPENDIX F

BY-LAWS
of the
Williams Avenue Branch
Young Women's Christian Association
Portland, Oregon
(As amended and approved, March, 1932)

Article I. Name and Purpose

Section 1. Name: The name of this Branch shall be the Williams Avenue Branch of the Young Women's Christian Association of Portland, Oregon.

Section 2. Purpose: The purpose shall be to express the purpose of the Young Women's Christian Association to the colored women of the city of Portland, Oregon.

Article II. Management

The management and work of this Branch shall be in conformity with the constitution and By-laws of the local Young Women's Christian Association.

Section 1. The management of the Branch shall be vested in a Committee of Management. This Committee shall consist of not less than twelve nor more than twenty-four women who shall conform to the requirements for the Board of Directors of the local Association.

Section 2. The Committee of Management shall be elected by ballot of electors annually at the December meeting. At the organization of the Branch, one-third of the Committee shall be elected to serve for one year, one-third for two years, and one-third for three years. Thereafter, one-third of the full number shall be elected annually for a term of three years. The Committee of Management shall have power to fill any vacancy occuring in the interim of the annual elections. Service as aaCommittee member shall be limited to two successive terms.

Section 3. A Nominating Committee of five members, three to be from the Committee of Management and two from the membership of the Branch shall be appointed by the Chairman of the Committee to nominate the members for the Committee of Management to be elected by ballot of the electors annually. This Committee shall serve for one year.

Section 4. The officers of the Committee shall be the Chairman, Vice-Chairman, Recording Secretary, and Assistant Secretary.

Section 5. The officers shall be elected at the first meeting following the election of the Committee from the membership of the Committee. The term of office shall be for one year. These elections shall be

ratified by the President of the Board of Directors.

Section 6. The Committee shall each year submit to the Finance Committee of the Association the budget of estimated receipts and expenditures for the coming year which has been prepared by the Finance Committee of the Branch. When this budget shall have been approved by the Board of Directors, no expenditures shall be made nor debts incurred except as are provided therein. If, for any cause, increased outlay is necessary, the approval of the Board of Directors must be secured.

Article III. Duties of Officers

Section 1. The Chairman of the Branch shall preside at all meetings of the Committee and shall appoint all sub-committees and designate the chairman thereof. She shall be ex-officio a member of all the committees of the Branch.

Section 2. The Vice-Chairman shall have all the powers and perform all the duties of the Chairman in her absence.

Section 3. The Recording Secretary shall keep full minutes of all meetings; she shall see that the notices are sent for all meetings, and she shall notify all officers and committee members of their election or appointment.

Section 4. The Assistant Secretary shall perform the duties of the Recording Secretary in her absence.

Section 5. The Branch Secretary shall be the executive officer of the Committee. She shall be appointed by the Board of Directors of the local Association subject to the approval of the Branch Committee. She shall direct and have general supervision of all the work of the Branch; she shall be ex-officio a member of the Branch Committee and all sub-committees. Such other employed officers as are necessary to carry out the work of the Branch shall be appointed by the Board in consultation with the Committee of Management and Branch Secretary.

Article IV. Sub-Committees

Section 1. There shall be the following sub-committees and such others as may be considered by the Committee necessary for the proper development of the work: Finance, Membership, Housing, Health Education and Recreation, Religious Education, Girls' Work, Hospitality and Service, Employment and Room Registry.

Section 2. The function of all necessary sub-committees shall be the same as those set forth for the standing committees in the By-laws of the Central Association.

Article V. Meetings

Section 1. The Committee of Management and the sub-committees shall have regular monthly meetings, except during July and August.

Section 2. An attendance of one-third of the members of the committee shall constitute a quorum.

Section 3. Absence from regular meetings of the committee or any sub-committee for three months without explanation may, after due notification, be considered equal to a resignation.

Section 4. The fiscal year shall begin January 1st.

Article VI. Amendments

Section 1. These By-laws may be amended by two-thirds vote at any regular meeting of the Branch Committee, if notice of the proposed amendment has been given at a previous meeting.

Section 2. These By-laws shall be submitted for the approval of the Board of Directors and no amendment or alteration shall be made without the consent of the Board of Directors.

Budget Williams Avenue Branch

Items	Budget 1930	Spent 1930	Budget 1931	Spent 5 mo-1931	(1932) Estimated Budget
Secretary	$1,300.00	$1,200.00	$1,200.	$500.00	$1,500.
Ass't Secretary	600.00	970.00	675.	356.00	480.
Matron	420.00				420.
Extra Help			100.	28.80	
	$2,320.00	$2,170.00	$1,975.00	$884.80	$2,400.
Telephone	$124.00	$117.77	$124.00	$52.25	$ 124.
Water	$10.00	$7.20	10.00	3.60	$ 10.
Light	50.00	47.01	47.00	28.39	47.
Fuel & Gas	215.00	234.81	225.00	229.96	$235.
Garbage	12.00	8.00	9.00	4.00	9.
Laundry	30.00	9.49	15.00	21.31	15.
Gen. Supplies-ments	65.00	32.53	35.00	5.65	35.
Repair & Replace-	15.00	29.59	35.00	26.07	35.
Office Supplies	50.00	34.82	38.00	21.31	15.
Postage			12.00		12.
Printing	15.00	1.15	20.00	7.10	20.
Magazine Subsc.		8.00	7.50	3.00	15.00
Publicity	10.00	4.05	5.00		5.
Car Tickets	15.00	6.80			
Entertainment		1.15			
Miscellaneous		5.00			
Insurance					
Interest	25.27	26.26	16.56		$108.75
Girls' Work	25.00	7.70	25.00	8.67	$25.
Health Education	25.00	5.34	25.00		$25.
Membership	25.00	13.65			
Social (Sunday Vespers)	15.00	9.92	15.00	.35	15.
	$3,046.27	$2,780.24	$2,312.50	$1,313.02	$3,150.75

Memberships	Receipts		$13.00
Income from Building			16.00
		$50.00	$29.00
		$50.00	

APPENDIX H

REPORT OF WILLIAMS AVENUE BRANCH Y. W. C. A.

JUNE, JULY, AUGUST, 1931.

Attendance:

Trianon Club----------24
Firefly Club---------- 2
Girl Reserve Committee Tea----------100
Reception (Miss Byrd)---------- 35

Committee meetings:

Committee of Management--(1 call meeting)-------- 15
Girls' Work Committee---------- 14

Outside Organizations:

Oregon Federation of Colored Women's Clubs--------300
N. A. A. C. P.----------280
Economic Bureau---------- 69
Harriet Tubman Club---------- 21
Organization of National Association of Colored Girls' Clubs---------- 18
Private Party (Mrs. Diez) ---------- 15
Total attendance--------893

Employment:

Calls from employers------24
Calls from employees------17
Places filled---------- 6

Although our activities are discontinued during the months of June, July and August, many of the outside clubs and organizations found the building available for their meetings.

On June 18, at 8 A.M., a breakfast was given at the Central Association, for Miss Norma Sims, the Girl Reserve Executive secretary, who has accepted a position in Honolulu. Twenty-one staff members were present and enjoyed the very pretty affair. A ten dollar gold piece was presented to Miss Sims to purchase something for herself as a gift of remembrance from the staff.

The Girl Reserve Committee held a silver tea on Sunday, June 21, at the building for the benefit of the Girl Reserve delegate to Seabeck conference. The affair had a large attendance and was a success financially. Victoria Caston and Louise Belard attended Rock Creek camp during the week of August 5, to 12th. The Rosebud Study Club sponsored one of the girl's expenses on the trip.

The Trianon Club held a recognition ceremony at their last Club meeting June 18th. Five girls became recognized Girl Reserves at this time.

The Committee of Management tendered Miss Mabel Byrd, the first executive secretary of the Branch, a reception on August 12th. It was a very lovely affair.

The Oregon Federation of Colored Women's Clubs observed the Annual meeting with sessions and an art exhibit in the auditorium and clubroom, on June 24th. Sunday, August 2, we were honored with a visit from Mrs. Sallie Stewart, National president of the Federation. A dinner was served in the afternoon and an address to Club Girls was delivered by Mrs. Stewart in the evening. At this time she also organized the National Association of Colored Girls' Clubs.

Mrs. Diez obtained the use of the clubroom for a birthday party honoring her young son, on June 17th. A donation of fifty cents was given for the use of the kitchen.

Several visitors have registered with us this summer as usual.

We have received more calls from employers than we have from employees, but we have been unable to place our women and girls because the wages offered are so very low.

Respectfully submitted,

Wms. Ave. Branch Y. W. C. A.

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Blackburn, Roy - lay citizen

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Chambers, H.E. - Episcopal Missionary clergyman.

Charleston, J.R. - an old resident.

Crane, M. - Officer Seventh Day Adventist Church.

Epps, W.C. - Compiler of City Ordinances for The Portland Police Department.

Flowers, A.E. - A Pioneer.

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Franklin, Yancy, - Pressman, Advocate Publishing Co.

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Gardner, G. - Baptist Minister.

Gray, Catherine, - An Old Resident.

Grayson, G. V. - lay citizen.

Harding, George B. - an old resident.

Henderson, Mabel, Officer Seventh Day Adventist Church.

Hines, George H. - Curator Oregon Historical Society.

Jones, A.A. - lay citizen.

Logan, Clara - an old resident.

Lovell, W.R. - Minister First A.M.E. Zion Church.

Minor, Eugene A. - Executive secretary Negro Bureau of Economics.

Morton, Wirt - an old resident.

Pennie, Marie - lay citizen.

Roberts, R.W. - lay citizen.

Sanderfield, Rev. - Pastor of Russell Street Holiness Mission.

Searcie, Robert - Pastor "House of Prayer."

Spooner, Julia - Vice-principal of the Holladay School

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Thomas, Fred, an old resident.

Waterford, Gus. - A pioneer.

Weaver, Charles - an old Resident.

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Wilson, J.D., Pastor of Mount Olivet Baptist Church.

Wisdom, Joseph, - A Pioneer and ex-slave.