

Enjoy a rare treat, hear Madam Arah Horton-Dunjee at Avery Chapel, Monday Evening, Oct. 13th

Largest circulated Negro journal in Oklahoma

An Advertisement in this paper will go into every state in the union.

A Paper with a policy and a purpose.



We Stand

For the right of the voice of men to be heard in their own government."

For Democracy that is an actuality—not ritualistic.

OKLAHOMA CITY, FRIDAY, OCT. 10, 1919

OFFICIAL ORGAN OF THE KNIGHTS OF PYTHIAS OF N. A., S. A., E. A., A., AND A., JURISDICTION OF OKLAHOMA.

# Race Conference At Capitol

## Jack Dempsey's Trainer, Bill Tate Visits Mother

### Reconstruction

Prominent Men of both Races Discuss a Program for the Improvement of Race Relations

Rev. Baird Says, Apply Kindness to All our Acts

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Editor Roscoe Dunjee spoke extendedly and said in part: "Your Excellency and Gentlemen: We of the black race court this opportunity here today. This is the moment that we have longed and yearned for. This is the moment for which we have prayed; the time when you would set down in the open forum and have, with us, discourse to reason.

Charles Lamb said "I cannot hate a man I know." In this life that is about all there is to the solution of any human difficulty. "KNOWING MEN," and if you white men who sit here today understood what the longing, yearning and objective of the black man were, if you really knew what he wanted out of life, you could not oppose him, for the objective, the purpose, the longing and the yearning of the Black man is identical and the same as yours. Now how could you oppose a man in hoping to reap the same harvest from the field of life as you, if you operate upon the plains of justice and fairness.

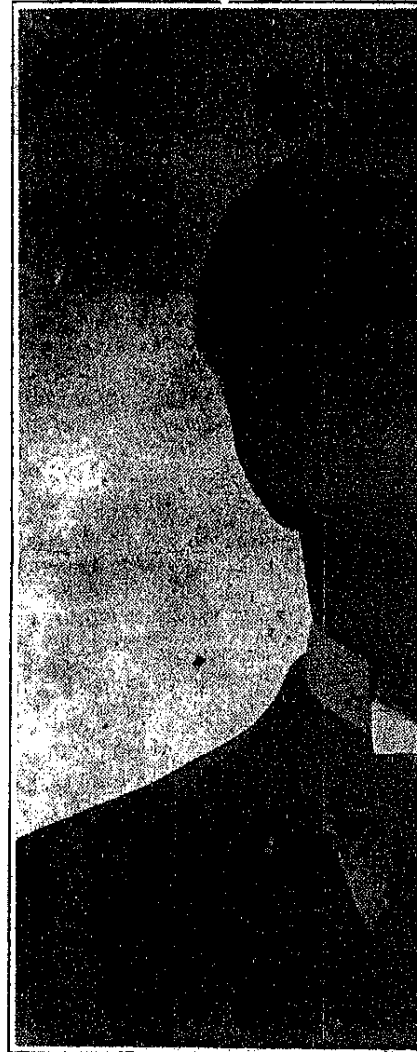
The cornerstone upon which rests all of our difficulties is YOUR UNWILLINGNESS TO RECOGNIZE THE NEGRO AS A MAN. Now the Negro is a man, and a free man. I might say to make clearer my point that you have now with you a NEW NEGRO. I do not mean the new Negro that you have had described to you. You have had what was termed a NEW NEGRO described to you as an insolent, arrogant individual, a creature who would not assimilate himself properly into organized forms of government. I mean this, that out of the education that you have permitted us to get and which we have acquired out of our own efforts also, there has developed a different creature than the inert clod that you once knew as a slave. IN YOUR FAILURE TO RECOGNIZE JUST THIS ONE FACT RESTS ALL OF THE DIFFICULTY.

All there is to any man is his spirit, and when you educate a man, when his vision becomes enlarged, when his soul and spirit begins to ramble out into the realm of imagination and new thought, when that happens, THAT MAN is on the road to Freedom, and this is the status of the mind of the NEW NEGRO that I desire that you know better.

This New Negro, who stands today released in spirit, finds himself, in America and in this state, physically bound and shackled by LAWS AND CUSTOMS THAT WERE MADE FOR SLAVES, and all of the unrest, all of the turbulence and all of the violence that now is charged to my people, IS THE BATTLE OF FREE MEN, POUNDING UPON WALLS THAT SURROUND THEM AND THAT WERE MADE FOR SLAVES

You see, it is impossible to regulate anything for a free man that was made for a slave. The only thing that can be done is to irradicate and do away with some of the forms of government that we now have. Fortunate indeed it was for America that she rid herself of slaves; unfortunate it is that we have failed to do away with the laws that were made for those former slaves.

I am alarmed at the idea that some of the people of this country have as to the cause of the unrest among us. Some say, if I read correctly your



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I am alarmed at the idea that some of the people of this country have as to the cause of the unrest among us. Some say, if I read correctly your newspapers, that there are I. W. W. agitators among us. Others say that it is Bolshevik or anarchistic influences that seek to draw us into their radical division. This is an improper conclusion. The Negro has arrived at the place where he now finds himself through his own processes of reasoning. For example, it does not take an I. W. W. to clinch the argument that the majority of the Negroes in the United States cannot vote. It does not take an anarchist to ride with us on the railroad for us to know that when we pay three cents per mile that we do not get what you get by paying the same and identical amount. It does not take a Bolshevik to inform us that freedom of movement is restricted to us and that, under the guise of law a separate status as citizens is designed for the black man.

I think you ought to know how the black man talks and feels at times when he knows that you are nowhere about, and I want to tell you, if you were to creep up tonight to a place where there are 10,000 Negroes gathered, you would find no division on this one point. I know that they all would say, "WE HAVE NO CONFIDENCE IN WHITE POLICEMEN." I speak of a general proposition. In particular instances we have had police protection and I think I would be unfair to the moment and would not properly interpret the feeling of the Negroes of this city, were I not to compliment Mayor Walton and Chief Smith for the manly and courageous position they have taken here in Oklahoma City in this recent disturbance of the past week. These officials have done their duty and every black man and woman in Oklahoma City has felt a large measure of safety because of their attitude.

But how can the Negro forget Houston, East St. Louis, Memphis, Washington, Chicago or Knoxville. In every one of these cities there was a total and complete breaking down of the police authority; in every one of these cities THE POLICE JOINED HANDS WITH THE MOB IN THE MASSACRE OF MY PEOPLE. How would you feel and HOW DO YOU THINK WE WOULD FEEL TO LAY DOWN TO SLEEP WITH OUR MOTHERS, WIVES AND SISTERS GUARDED WITH SUCH ALLEGED POLICE PROTECTION? Why a man who works out in my office took a post course in Chicago University this summer. He was in Chicago at the time of the riots. He says that a white policeman who patrolled the beat on the street where he lived, went home in the afternoon and changed his uniform for civilian clothing and returned at night at the head of a mob. Now we are not mistaken in our idea that he led the mob, for the reason that HE WAS ONE OF THOSE WHO LAY DEAD IN THE STREETS THE NEXT MORNING. Oh, I wish it were possible for you to just stretch yourself over far enough to drop into our shoes and feel the way we must and do feel, laboring under such conditions.

If you were to listen to that same group of Negroes talk when they are

no question but that the Negro has been mistreated."

alone, let there be one hundred or one hundred thousand, they would with one accord all say, WE HAVE NO CONFIDENCE IN THE WHITE MANS' COURT. I think you ought to know this, for it is with what men think that we have to deal. They would say in such a meeting that they know before they get into the court what the verdict will be. If their cause is the cause of a black man against a white man they will say that they know that a verdict would be rendered in favor of the white man.

Now what is the psychology in this situation. How does the black mans' mind operate under such conditions. If a Negro commits an offense he is apt to think like this. "I cannot turn myself over to the police. FOR IT IS THE MOB; neither can I afford to turn myself over to the court, for it willynch me of justice, and he reaches this final conclusion, that there are two avenues open to him, EITHER SUCCESSFULLY HIDE OR FIGHT AND DIE. How would you feel and how do you think that the Negro feels laboring under such conditions.

None of my race is dreaming of what you so often term "SOCIAL EQUALITY." Really I feel that we get this term mixed with the idea of social intermingling. Equality among men and races is an evolutionary process that develops on the inner side of the man or race and cannot be fixed by law or by what you think or by what I think. No Negro is hunting for the society of the white man. Why, we are the lesser influence in this civilization; we belong to the submerged class, and yet we know that you cannot come into our homes to mingle with us unless we want you to. How then, would it be possible for us to force our society and ourselves upon you, the dominant class, when you know there is no provision in law or custom for you to get into ours, the least protected society?"

What we want is "SOCIAL JUSTICE." We want to feel a larger security in our homes from the hand of the mob. We want the free, untrammelled right at the ballot box. We want justice in the courts and the right, under the law, to do anything that other citizens of this government may do."

In discussing the street car situation that has caused all of the disturbance in Oklahoma City during the past week, Editor Dunjee said: "If there must be a Separate Coach law in this state; if there must be a program arranged that separates the races on street cars, a plan must be worked out that lifts the administration of the law up out of the hands of the street car conductor. Not many street car conductors are statesmen, and the trouble usually arises from the different interpretations placed on the point where the dividing line in street cars should be."

A constructive thought might be dropped right here by offering the plan for separation as put in operation with better results in many southern cities. Let the members of one race start seating the car from one end and one from the other; let the point where they meet be the dividing line with the understanding that each shall move to his end of the car as their numbers decrease. This lifts the administration of the law up out of the conductor's hands and admits of no debate.

No intelligent Negro leader is inciting his people to aggression and strife, but you do not know of how we have to labor so that the masses of our race can grasp the vision that we have; we who lead can turn and look backwards to know that there is a long, long trail a-winding from the days when we black folk were down low in the scale of humanity. Right here in America we have watched the conscience of America as it has mounted the ladder of human fairness to the plain where we now are. We are dissatisfied and yet we know that though our enemies are striking harder at our liberty and our lives, they are also fewer than ever before. The masses are not planning to attack you or anybody. There is only this determination, to protect ourselves. This is the forum that we need—a place where men of both races can have discourse to reason."

At the conclusion of the various talks that were entered into by many of those present, another commission of nine was appointed by the Governor to meet again in ten days, at which time a program, looking to the organization of the state into this movement, will be presented. The following is

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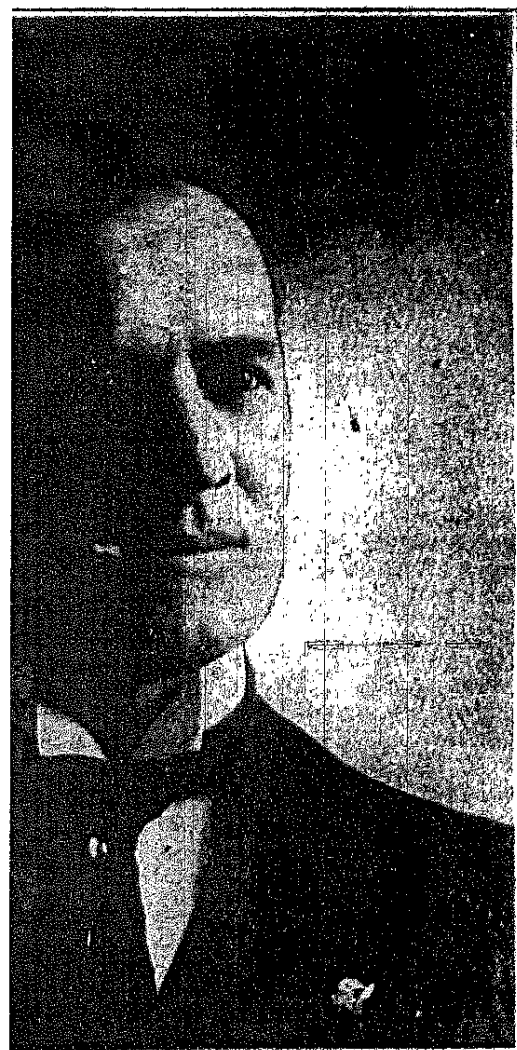
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### A CASE FOR CONGRESS

(Albany, N. Y. Knickerbocker Press)  
By Associated Negro Press.

The other day in Memphis, Tenn., a Negro operating an automobile ran into a group of children. None of the children was injured but it did not take two minutes for a mob of angry white men to have a noose around the Negro's throat, and when a white man suggested that the law be allowed to take its course the city spirit of the city which has more murders to the square inch than any other in the world was so aroused that in thirty seconds the rope was transferred from the Negro's neck to that of the white man.

Sometimes we think that every man in Memphis carries a rope as part of his outdoor costume. Any way the police arrived and the Negro was locked up on a charge of criminal carelessness, while the white man who had attempted to speak a word for the law was "held in the city" in connection with another alleged

early life was spent, with her parents who are well known to all about their neighboring section, for they are of that pure old stock, whose lives contribute wholesome examples for all about them.

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Mrs. Dunjee now comes to this city to make this her future home. She has consented to give an elaborate musical program at the A. M. E. Church next Monday night, Oct. 13th. Those who have heard Mrs. Dunjee agree that if you do not hear her on this occasion you will miss one of the greatest musical treats of your life. Oklahoma City is honored in having her. Come out to hear her. She renders with original interpretations the following program:

### PIANO-FORTE RECITAL

By Madam Arah Horton Dunjee, B. A.  
Graduate of Fisk University, Class 1919.

1. Album Blatt Op. 66.....Grutzmacher
- Condolled (Barcarolle) Op. 53 Nq
2. ....Hebrier
- Pappillim (Butterfly) .....Greig
2. Soprano Solo—Miss Alonzetta
- Townsend
3. Murmuring Zephyrs.....Jensen
- Impromptu ..... Heller
- March Grotesque .....Sunding
- Madam Dunjee
4. Tenor Solo—Mr. Fred Williams
- Reading—Miss Eugenia Clark
5. Transcriptions Arranged