

THE TRUTH ABOUT BRAZIL

Starving Negroes Find They Can't Eat Racial Equality

Brazil is one of the few countries in the world where there is no racial discrimination. Although the South American republic was the last nation in the western hemisphere to outlaw slavery (1899), it has made the longest advances in the shortest time in solving the race problem.

The color lines work in reverse in Brazil. Whereas one drop of Negro blood makes a man a Negro in the United States, one drop of white blood seems to make a man white in Brazil. Whatever racial feelings exist are more economic than racial. Castes and classes are based on wealth rather than color. It is, of course, more than coincidental that most Negroes are in the poorer classes, earning as little as 5 cents a day.

It is no wonder that the starvation standard of living in Brazil (average annual income \$31) would gladly be left behind by most Negroes for the discrimination of America plus good U.S. food. Health conditions in Brazil, where a majority of the people have syphilis and talk about it like a common cold, make for a high death rate. The mortality rate is also high in politics, where ballot opponents are routed with guns as well as votes.

The slums of beautiful Rio exceed even the horrors of Harlem and Chicago Southside. Disease, malnutrition is rampant. Here in poverty, all Brazilians are brothers regardless of race, creed or color.

Brazilians are natural-born esc-

apists. Samba dancing and wild carnivals help the mforget their troubles. Both are derived from African customs and both are free from racial lines. At carnival time in Rio all races join in carefree dancing at a grand ball or at clubs. At beaches, in hotels, at restaurants, in homes, all color lines are forgotten. Brazilians range every shade from pure white to pure black.

Most pure whites are in the upper brackets of society. They look down upon Negroes, not because of their color but because of their poverty. They would not associate with them any more than a Wall Street banker would socialize with a poor white from Georgia. When Negroes do attain wealth, and some of them have, they are welcomed in high society but otherwise they are taboo along with all of other colors who are in the lower brackets. There is a very small middle class and the chasm between poor and rich is very wide.



MERRY CHRISTMAS

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QUADRUPLE AMP INSPIRES MATES

Only quadruple amp in the British Empire, Curley Christian, who lost his arms and legs at Vimy Ridge in 1917 is an enthusiastic demonstrator of the belief that a man can overcome such obstacles if the will exists to do so. Told he'd always be a helpless problem for nurses, Curley fends for himself. He uses arms of his own design, equipped with knife and fork, which he carries in a neat little case when travelling.

Up at the clubhouse of the War Amputations of Canada lots of members would answer any questions about a handicapped veteran reinstating himself in civilian life by pointing to Curley Christian.

Amps are a proud, clannish bunch. They are proud of the record of their association — self-sustaining for 25 years, despite the problems that an organization composed of maimed men have. They are proud of individual members and what those members have been able to do for themselves mostly as a result of the moral support they give each other.

Curley is a top example. He is the only quadruple amp in the British Empire. Almost blown to pieces at Vimy Ridge 28 years ago, he was not found for two days. The comrades who carried him back were blown up with him again.

So Curley came out of Davisville Hospital in 1919 with neither arms nor legs. He grinned as he recalled that the doctors said he would never walk, would require nursing help all o fhis life. Then he hopped up and out to the kitchenette for a drink of water, pouring it himself.



He walked briskly and surely, despite his 61 years. He was just about the friskiest parent at the train when his only son Douglas arrived home from three years in the navy recently.

Retired now, Curley became a salesman after he had conquered his first terror of learning to walk.

And he did, in his shining little house on Lansdowne Ave., Curley stresses with all the earnestness of his jovial being that example and association are the two most important factors in rehabilitating oneself.

"When you are surrounded by others who are accomplishing things, it stimulates you to try," says Curley. "Today there are young fellows coming back with arms or legs gone. They're diffident, bashful, frightened. You can never know the misery they suffer mentally as well as physically. At the club that vanishes. We're all among our own kind. We boost each other mentally and we learn things physically."

Full of pep, Curley gestures with his seemingly helpless arms. As he chats, he'll casually straighten a rug with the toe of his artificial foot. He never sits still; he bounces up to hunt a snapshot or to get a cigaret.

So he's a wildly enthusiastic supporter of the plan of the Amps to build a new, bigger, better equipped clubhouse for the recreation, training and physical conditioning of their members. He hopes the public will make this plan possible by contributing to their campaign for funds.

"We do," says Curley, who is a descendent of Fletcher Christian, the hero of the Mutiny on the Bounty, "what government can't do. But we have to do it for ourselves."

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MERRY Christmas

It's a real old-fashioned Christmas we're celebrating again this year. And what a warm, happy glow it puts into our hearts to know the war is over, peace reigns supreme once again. This Christmas as we go to church to worship in freedom the birth of the Christ child, let us offer a prayer of thanks to Him for the Peace and Happiness in our hearts. It is with much gladness that we wish you the joys of the holiday season and a New Year in which all your hopes and desires will come true. Thank you for your patronage and cooperation during the war; we sincerely hope to continue serving you in the years ahead.



FROM A FRIEND

