

Dawn of Tomorrow

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PHIL CARTER COMMENTS

"Here we go again" is a flippant way to describe the current conflict in Korea. For actually, the psychological momentum we were in during the last war has not ebbed to the point where it is necessary to develop a new scheme of nerve and emotional reactions required for living in a state of war. Like a new act in a road show, they have merely gone to the warehouse, hauled out the facade and backdrop for war atmosphere and without even dusting it off, erected it on stage as a frame for another wholesale murder of mankind.

You almost have to pinch yourself to believe this is 1950 and not 1942, for the orchestra which accompanied the last act—World War II—is the same, its members being the press and the radio and other means of propaganda, who bleat out our righteousness to the rhythmic beat-beatings of civilian and military high brass.

Likewise, once again the Negro is caught between two opposites, if natural emotions. One is the love of his country and the instinctive willingness to defend its honor and principles with every ounce of his being. The other is the all too vivid memory of the promises of social, political and economic justice—if only he would play straight man during the last act—promptly and brazenly forgotten while the scenery was being changed.

It was but yesterday, at the start of the last war, that the perversion of patriotic responsibility was again reinstituted. It was to have been a "white man's war" with Jim Crow an established fact both in the service and in war industries. It took the most intense sort of pressure, topped by the threat to march on Washington to dent this exclusion on the home front, while the armed services maintained their segregation throughout, except for one or two token efforts toward integration.

The Negro was told, that to be a part of the great new free world being forged in battle, he would have to prove himself. This, despite the buckets of blood and sweat he already had invested in his land since its birth.

To do this most dramatically, Negro spokesmen demanded that more Negroes be placed in combat battalions, and the war ended with that demand still not having been satisfied.

Today, with the darker peoples of the earth demanding freedom, it is a foregone conclusion that America can not win the all-important battle of ideas, while maintaining its practice of white supremacy. For to attempt to do so would prove the Communist case which states that our intent is only to replace Britain as the dominant colonial power.

To refute this the Negro will have to be given a gun instead of a shovel. But then. At whom is he going to shoot? This time there will be no war between the so-called "white" races. There isn't the slightest chance we will find ourselves arrayed against any of the Western Powers. Our allies, the English, and the Dutch, and the French, and the bankrupt Chiang Kai Shek regime want us to shoot Africans and Chinese and Malaysians and Indo-Chinese and Koreans, who want no part of even American benevolent paternalism. So what happens? Does the Ne-

gro rush into battle with the same contempt as young white Americans who have been told all their lives that color has something to do with competence?

Is it possible to indoctrinate the Negro with the holy nature of our crusade and expect him to shoot down men who would die for the things for which he himself would be shot down if he demanded them in Alabama?

Will he believe again that if only he prove himself in battle he will be welcomed home with an ecstatic FEPC? Can he tell himself that his death will guarantee the right of his child to live in human dignity in the land he loves? Can the Negro woman believe again her lost man was worth it?

The music sounds the same. The uniforms are the same. The headlines are the same. But can the telegrams to the next-of-kin be accepted with the same belief that somehow this was necessary in the struggle for freedom?

Before the act goes much farther someone's got to say more to the Negro than has been said, that is, if it is expected he is to come under a flare of trumpets and "lay 'em in the aisles."

The comedians who were on stage between the last war and the present one have cheapened the production. A fine performer does not do his best in a honky-tonk show.

MULTIPLE HURDLES

The extension of human rights on a basis of equality constitutes a major challenge to the western democracies. This was emphasized by Dr. Ralph J. Bunche, former United Nations mediator for Palestine, in an article published in an American magazine. Dr. Bunche deplored especially the racial discrimination practiced in Washington, capital of the United States, which he termed "scandalous."

Students of this problem have observed that racial and religious discrimination affects adversely not alone those against whom it is directed, but also those who practice it. Medical research workers have reported that emotions of hatred, anger and frustration appear to have an injurious effect on the health of some individuals who experience such emotions.

The nation suffers incalculable injury and loss through the practice of discrimination. Apart from causing disunity and unrest, discriminatory practices tend to reduce the supply of talented, trained and devoted workers workers for the common welfare. Dr. Bunche is an example. Last year he refused an offer to become an assistant secretary of state because of the humiliating living conditions to which Negroes are subjected in Washington. He stated: "In Washington I can't buy a meal, order a drink, see a movie, or, with very few exceptions, rent a hotel room, except in the Negro section of town. American anti-racial and anti-religious practices make a mockery of both the U.S. constitution and the charter of the United Nations."

The colored races in the United States have multiple problems. Negro women suffer from discrimination on the grounds of sex as well as race. Both male and female Negroes are, with few exceptions, forced into menial and low-paid employment. Children born to Negro parents have half and sometimes less than half the chance of white children to grow up in good health and with good education. Where there are segregated schools, money spent for education of white children in public schools is often less than half the amount spent on the education of white children. Vital statistics in the United States show that sickness and death rates are higher among Negro children

as well as manutrition and other factors retarding their development.

—Courtesy Toronto Daily Star

LAGNENTS FACT FEW NEGROES AT VARSITY

Toronto — A strong appeal to the Negro to ace his responsibility and make a fitting "contribution to all mankind" was made here recently by Mrs. Vyola W. Miller, executive director of the Home Service Association.

Speaking at the group's 29th annual meeting, Mrs. Miller, herself a Negro, said too few of her race enter the University of Toronto "to become prepared to be leaders along with others in Canada."

World peace and brotherhood of man must be practised on our own street corners, Prof. Alan F. Kline, Toronto School of Social Work, told the meeting.

"A community centre is a place where the Canadian concept of democracy is practiced and where it works," he explained.

This aptly describes the association quarters on Bathurst street, where Negroes and whites participate in the activities of the community centre, sharing the responsibilities and the recreation provided.

In discussing the purpose of a community centre, Prof. Kline said it was a place where parents can take their children to relax in a friendly atmosphere—a place where people can escape the "radio-bombed and newspaper-bombed" world.

—Courtesy Toronto Telegram

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