

The Dawn of Tomorrow

THE NATIONAL NEGRO WEEKLY
DEVOTED TO THE INTERESTS OF THE DARKER RACES

VOL. IV—NO. 9

LONDON, CANADA, DECEMBER 18, 1946.

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FIGHT RACE HATRED IN ONTARIO

(From the Toronto Daily Star)

Hamilton, Dec. 9 — "There have been too many shameful and distressing incidents of late to show that racialism of various kinds is flourishing in this country," George Grube said today in opening the 13th annual convention of the Ontario section of the C.C.F. of which he is president. This is the first time the convention has been held outside Toronto.

"A Negro is refused as a participant in a bridge tournament in Toronto," Mr. Grube said, "and Negroes are expected to sit in a special part of a Halifax theatre. We know only too well that many hotels in our cities, while they would deny any restrictions, in practice do treat Negro people differently from other guests.

In spite of recent legislation in Ontario, the words 'restricted patronage' still can be seen in all their shameful indecency in some places. Torontonians can see it any day they visit the main drag of Toronto island. I am told the words may be too ambiguous to be illegal but their meaning is disgustingly clear."

"These are not isolated incidents," declared Mr. Grube. "They are significant of a trend that must be fought with the same determination as the other battles for socialism and democracy. No socialist party is worthy of the name that does not take its assertion of equality without regard to race, color or creed, with a solemn determination to carry it out.

"In these confused times, man is feeling dreadfully insecure, and with good reason, in this world. The danger is precisely that he will seek a spurious security in a feeling of false and indecent superiority to others not quite like himself. Economic insecurity is often at the root of racial prejudice and the removal of that

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To our advertisers, subscribers and well wishers we wish to confer our sincere gratitude for your assistance during the year of 1946 and wish you the Season's Greetings. We have tried during the past year to give you our best service. We ask for your continued co-operation during the coming year 1947.

To Simpson's Limited we thank you for your kindness through effort of one of our young men, Mr. Jack Evans, a newcomer to our field from Windsor, Ont., for the wonderful Christmas decorations so kindly given toward making our Church, Bethemanuel, so beautiful for Christmas.

—THE EDITOR

insecurity will in time help to remove the canker of racialism. But that is not enough. The direct fight against discrimination and for natural human relations must be carried on from day to day as a separate struggle.

"I appeal to all members of the C.C.F.," Mr. Grube concluded, "and to all other men and women of goodwill to take up that fight in our own communities and on that issue never to compromise. For it is the kind of evil where compromise, or even silence at any time, is surrender to darkness and fascism."

GIRL'S SMILE BRINGS BEQUEST OF \$40,000

Groningen, Holland, Dec. 7th — A Dutch girl's friendly smile 3 years ago at a man who was shunned by neighbors because of facial disfigurement has now brought her a fortune of about \$40,000, according to the Groningen newspaper Dagblad. The paper said the man, a farmer in the Drenthe village of Ide, never forgot the girl's smile, and when he died recently he willed her all his possessions.

ON BEING ASHAMED OF ONESELF

An Essay on Race Pride

By W. E. B. DuBois

My Grandfather left a passage in his diary expressing his indignation at receiving an invitation to a "Negro" picnic. Alexander DuBois, born in the Bahamas, son of Dr. James DuBois of the well-known DuBois family of Poughkeepsie, N.Y., had been trained as a gentleman in the Cheshire School of Connecticut, and the implications of a Negro picnic were anathema to his fastidious soul. It meant close association with poverty, ignorance and suppressed and disadvantaged people, dirty and with bad manners.

This was in 1856. Seventy years later, Marcus Garvey discovered that a black skin was in itself a sort of patent to nobility, and that Negroes ought to be proud of themselves and their ancestors, for the same or analogous reasons that made white folk feel superior.

Thus, within the space of three-fourths of a century, the pendulum has swung between race pride and race suicide, between attempts to build up a racial ethos and attempts to escape from ourselves. In the years between emancipation and 1900 the theory of escape was dominant. We were, by birth, law and training, American citizens. We were going to escape into the mass of Americans in the same way that the Irish and Scandinavians and even the Italians were beginning to disappear. The process was going to be slower on account of the badge of color; but then, after all, it was not so much the matter of physical assimilation as of spiritual and psychic amalgamation with the American people.

For this reason, we must oppose all segregation and all racial patriotism; we must salute the American flag and sing "Our Country 'Tis of Thee" with devotion and fervor, and we must fight for our rights with long and carefully planned campaign, uniting for this purpose with all sympathetic people, colored and white.

This is still the dominant philosophy of most American Negroes and it is back of the objection to even using a special designation like "Negro" or even "Afro-American" or any such term.

But there are certain practical difficulties connected with this program which are becoming more and more clear today. First of all comes the fact that we are still ashamed of ourselves and are thus estopped from valid objection when white folks are ashamed to call us human. The reasons of course, are not as emphatic as they were in the case of my grandfather. I remember a colored man, now ex-patriate, who made this discovery in my company, some twenty-five years ago. He was a handsome burning brown, tall, straight and well-educated, and he occupied a position which he had won, across and in spite of the color line. He did not believe in Negroes, for himself or his family, and he planned elaborately to escape the trammels of race. Yet, he had responded to a call for a meeting of colored folk, which touched his interests, and he came. He found men of his own calibre and training, he found men charming and companionable. He was thoroughly delighted. I know that never before, or I doubt if ever since, he had been in such congenial company. He could not help mentioning his joy continually and reiterating it.

All colored folk had gone through the same experience, for more and more largely in the last twenty-five years, colored America has discovered itself; has discovered groups of people, association with whom is a poignant joy and despite their ideal of American assimilation, in more and more cases and with more and more determined object they seek each other.

That involves, however, a drawing of class lines inside the Negro race, and it means the emergence of a certain social aristocracy, who by reasons of looks and income, education and contact, form the sort of upper social group which the world has long known and helped to manufacture and preserve. The early basis of this Negro group was simply color and a bald imitation of the white environment. Later, it tended, more and more, to be based on wealth and still more recently on education and social position.

This leaves a mass of untrained and uncultured colored folk and even of trained but ill-mannered people and groups of impoverished workers of whom this upper class of colored Americans are ashamed. They are ashamed both directly and indirectly, just as any richer or better sustained group in a nation is ashamed of those less fortunate and withdraws its skirts from touching them. But

(Continued on page 2)



TOUSSAINT (Died in April, 1803)

by MARCUS B. CHRISTIAN

High in the Alps spring comes to earth again,
Nature again runs riot—snowdrift sweeps
And out of winter's fierce travail of pain
All earth awakes—but only Toussaint sleeps.

A fledgeling of the tropics, yet he lies
Upon an Alpine dungeon-floor of stone,
Stone-cold, while underneath late April skies,
All earth awakes—but Toussaint sleeps alone.

He sleeps. At deep Lethean wells he drinks,
While of a poor, black man's betrayed trust,
The Great Napoleon, doomed and sleepless, thinks:
But Toussaint knows the slumber of the just.

He sleeps. Mid faces alien to his kind,
The heart of him obeyed the Last Command;
But ere he slept, he heard within his mind
Black people crooning in a far-off land.

Cloud-sweeper of the black man's coming dawn—
Trunk of the black man's Tree of Liberty—
L'Ouverture, the heart that led thee on
Beats nevermore within the breast of thee?

Heart of the slave who made black people free—
Out of the earth, your voice prophetic cries:
"Its roots are deep and strong, and liberty
Will bloom again 'neath San Domingue's skies!"



LLOYD KELLY

Mr. Lloyd Kelly of 9 Marmora St., London, Ont., who has served four years in the Air Force is now taking a course at University of Western Ontario in Electronics and plans to go in business for himself in the near future.

Being a remarkable pianist he had the pleasure of starring in the "U" Jazz Debut at the University Convocation Hall recently.

ON BEING ASHAMED OF ONESELF

(Continued from page 1)

more than that, because the upper colored group is desperately afraid of being represented before American whites by this lower group, or being mistaken for them, or being treated as though they were part of it, they are pushed to the extreme of effort to avoid contact with the poorest classes of Negroes. This exaggerates, at once, the secret shame of being identified with such people and the anomaly of insisting that the physical characteristics of these folk which the upper class shares, are not the stigmata of degradation.

When, therefore, in offense or defense, the leading group of Negroes must make common cause with the masses of their own race, the embarrassment or hesitation becomes apparent. They are embarrassed and indignant because an educated man should be treated as a Negro, and that no Negroes receive credit for social standing. They are ashamed and embarrassed because of the compulsion of being classed with a mass of people over whom they have no real control and whose action they can influence only with difficulty and compromise and with every risk of defeat.

Especially is all natural control over this group difficult—I mean control of law and police, of economic power, of guiding standards and ideals, of news propaganda. On this comes even greater difficulty because of the incompatibility of any action which looks toward racial integrity and race action with previous ideals. What are we really aiming at? The building of a new nation or the integration of a new group into an old nation? The latter has long been our ideal. Must it be changed? Should it be changed? If we seek new group loyalty, new pride of race, new racial integrity—how, where, and by what method shall these things be attained? A new plan must be built up. It cannot be mere rhodomontade and fatuous propaganda on which Garveyism was based. It has got to be far-sighted planning. It will involve increased segregation and perhaps migration. It will be pounced upon and aided and encouraged by every "nigger-hater" in the land.

Moreover, in further comment on all this, it may be pointed out that this is not the day for the experiment of new nations or the emphasis of racial lines. This is, or at least we thought it was, the day of the Inter-nation, of Humanity, and the disappearance of "race" from our vocabulary. Are we American Negroes seeking to move against or into the face of this fine philosophy? Here then is the real problem, the real new dilemma between rights of American citizens and racial pride, which faces American Negroes today and which is not always or often clearly faced.

The situation is this: America, in denying equality of rights, of employment and social recognition to American Negroes, has said in the past that the Negro was so far below the average nation in social position, that he could not be recognized until he had developed further. In the answer to this, the Negro has eliminated five-sixths of his illiteracy according to official figures and greatly increased the number of colored persons who have received education of the higher sort. They still are poor with a large number of delinquents and dependents. Nevertheless, their average situation in this respect has been greatly improved and, on the other hand, the emergence and accomplishment of colored men of ability has been undoubted. Notwithstanding this, the

Negro is still a group apart, with almost no social recognition, subject to insult and discrimination, with income and wage far below the average of the nation and the most deliberately exploited industrial class in America. Even trained Negroes have increasing difficulty in making a living sufficient to sustain a civilized standard of life. Particularly in the recent vast economic changes, color discrimination as it now goes on, is going to make it increasingly difficult for the Negro to remain an integral part of the industrial machine or to increase his participation in accordance with his ability.

The integration of industry is making it more and more possible for executives to exercise their judgment in choosing for key positions, persons who can guide the industrial machine, and the exclusion of persons from such positions merely on the basis of race and color or even Negro descent is a widely recognized and easily defended prerogative.

All that is necessary for any Christian American gentleman of high position and wide power to say in denying place and promotion to an eligible candidate is: "He is of Negro descent." The answer and excuse is final and all but universally accepted. For this reason, the Negro's opportunity in State directed industry and his opportunity in the great private organization of industry if not actually growing less, is certainly much smaller than his growth in education and ability. Either the industry of the nation in the future is to be conducted by private trusts or by government control. There seems in both to be little or no chance of advancement for the Negro worker, the educated artisan and the educated leader.

On the other hand, organized labor is giving Negroes less recognition today than ever. It has practically excluded them from the higher lines of skilled work, on railroads, in machine-shops, in manufacture and in the basic industries. In agriculture, where the Negro has theoretically the largest opportunity, he is excluded from successful participation, not only by conditions common to all farmers, but by social conditions due to lynching, lawlessness, disfranchisement and social degradation.

Facing these indisputable facts, there is on the part of the leaders of public opinion in America, no effective response to our agitation or organized propaganda. Our advance in the last quarter century has been in segregated, racially integrated institutions and efforts and not in effective entrance into American national life. In Negro churches, Negro schools, Negro colleges, Negro business and Negro art and literature our advance has been determined and inspiring; but in industry, general professional careers and national life, we have fought battle after battle and lost more often than we have won. There seems no hope that America in our day will yield in its color or race hatred any substantial ground and we have no physical nor economic power, nor any alliance with other social or economic classes that will force compliance with decent civilized ideals in Church, State, industry or art.

The next step, then, is certainly one on the part of the Negro and it involves group action. It involves the organization of intelligent and earnest people of Negro descent for their preservation and advancement in America, in the West Indies and in Africa; and no sentimental distaste for racial or national unity can be allowed to hold the mback from a step which sheer necessity demands.

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(Continued on second last page)

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By MARGUERITE JANVRIN ADAMS
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Earth's subtle beauty catches at my throat
When in the blurring dusk a wood thrush sings
Its tiny heart away on passion's note;
When winter sunsets over hillside creeping
Warm the cold soil where daffodils are sleeping.

Of lovely things I shall have constant need:
The blaze of city lights that etch the sky
With gold and silver glory; whirling speed
Of curving train that leaps and thunders by;
And the vast terraced buildings, row on row,
With shafts that trace the daylight's afterglow.

All beauteous things that earth has sent to me
I needs must cherish, lest their joy be brief:
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Against the gathering years of unbelief,
And stand untouched by time and weary age
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LONDON NOTES

We are glad to report that Mrs. Gladys Coursey, who sprained her wrist in a bad fall, is able to be up and around.

The Willing Workers held a very successful pew rally on Sunday, Dec. 8th. Four of the younger girls acted as ushers and each made a special attempt to fill her pew. The program consisted of an address by Mr. Kennedy, and familiar spirituals.

Rev. C. S. Johnson and sons Milford and Clarence have returned from Owen Sound where they rushed to the side of the sister of Mrs. Johnson, Mrs. Martha, who has shown some improvement but as yet is very low.

We are sorry to report that Mrs. Florence Poindexter, 745 Little Grey Street is on the sick list. We wish her a speedy recovery.

Miss Jean Fountain is showing a marked improvement. The Y.P.S. have met several times at her home, bringing her cheer. Jean needs more of such encouragement. Visit her as often as you can.

Mr. Essex Vandike, of Chatham is a patient at the St. Joseph's Hospital.

We are sorry to hear that Mr. H. Fountain had a slight heart attack in his home on Sunday, Dec. 15.

The Missionary Society held their Christmas Party at the home of Mrs. Wm. Berry, 5 Front Street. It was decided at the party that gifts be sent to the shut-ins. The hostess,

assisted by Mrs. F. Howson, served a dainty lunch. Christmas gifts were exchanged by the members.

On Dec. 19th the Bethemanuel Sunday School will hold their Xmas Tree. At this time a play, "The Light Shineth" will be presented by the Young People under the direction of Don. Jenkins. There will also be recitations, piano selections and Xmas Carols given by the small children. Gifts for each one will be distributed by Santa Claus portrayed by Mr. Frank Houson. Mr. Jack Evans assisted by the ladies, will serve a lunch in the school room. Everyone is invited.

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don Ont., as second class matter.
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AND A CHILD SHALL LEAD THEM

Today we are proud our editorial
in the November edition has brought
about enough consideration that the
University of Toronto has decided
that in this school, discrimination
has no place. Another example of
discrimination happened in the case
of Leon Beard of Trinidad, a student
now studying at the University of
Toronto, who was denied the privi-
lege of playing in the annual Ontario
Bridge tourney conducted by a Tor-
onto club. We are also grateful to
Mr. John McBirnie, president of the
Students' Council who has taken up
our cause and the students in general
as they voted so SOLIDLY against
this practice. In my recent editorial
I stressed that if this measure was
taught to the boys and girls through
the school, these men, and women
of tomorrow would in truth have a
better world, a more harmonious
world and a better understanding of
each other.

As I said before many of our group
have made the same sacrifice to win
this second world war as they did
in the first world war. What are
these sacrifices for if at every op-
portunity we are told we are an in-
ferior people. In my estimation
there are no inferior people, but an
inferior person, he or she, does not
represent any race of people, and
only inferior because they choose to
make themselves so.

It is most disgusting at times to
learn from students attending some
of our schools to find speakers will
refer to the term "nigger in the wood-
pile"—or teachers make remarks
that the Negro boy is lazy and good
to step dance or strum a banjo, and
the girls to make good mummies to
English girls' babies. It's time the
heads of all schools awaken and
know the topic of an address to be
given a student body, also to teach-
ers who have the habit of wise-
cracking for the fun of seeing a stu-
dent squirm, and laughed at. When
I hear these things, I wonder if these
people have so soon forgotten Booker
T. Washington, Paul Lawrence, Dun-
bar, the late Dr. G. Carver. I could
go on and on. It would be good for
all races of people if the school would
have a history of some of these men
used more frequently. It would help
build up the morale of all races of
people.

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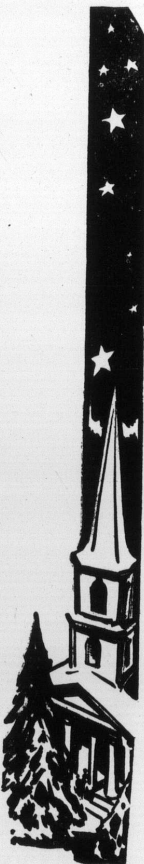
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A Merry Christmas

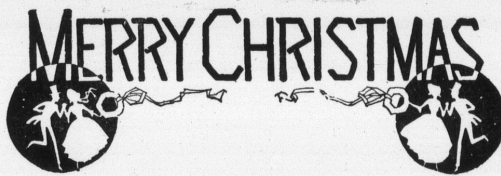
It's a real old-fashioned Christ-
mas we're celebrating again
this year. And what a warm,
happy glow it puts into our
hearts to know the war is over,
peace reigns supreme once
again. This Christmas as we
go to church to worship in free-
dom the birth of the Christ
child, let us offer a prayer of
thanks to Him for the Peace
and Happiness in our hearts.
It is with much gladness that
we wish you the joys of the
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HIS DUKEDOM IS JAZZ

Ellington Is Royal Where It Reigns

by Ben Wigder

Duke Ellington brought his orchestra to Masonic Temple Saturday night to show Detroit a sample of the jazz music that has won him the acclaim of such great names in the music world as Leopold Stokowski and Percy Grainger.

The plaudits which have been heaped on Ellington's head since his music moved from the Harlem hot spots into the rarified atmosphere of Carnegie Hall perhaps reached their apex in the dignified comment of a noted English music critic who said:

"Ellington stands alone in jazz as the one artist who has something to say that is not only personal but universal, not only down-to-earth but also indicative of a fine and dignified musical mind."

Ellington is a big, friendly fellow who prefers to call his own work "Negro music, inspired by my men and my race." He likes to talk seriously about his work, claiming that the character of the music he writes is suited to the individual personalities of the members of his orchestra.

His First Composition

The "Duke" was born Edward Kennedy Ellington 48 years ago in Washington, D.C., the son of Negro parents one generation away from the cotton fields. His father was a blueprint tracer for the Navy Department. Ellington acquired the nickname "Duke" in high school because of his immaculate dress.

He was given piano lessons at the age of seven but his first real love was for drawing. He received an art scholarship but passed it up for a job as a soda jerk in a fountain-bar-and-poolroom spot called The Poodle Dog. And in that spot Ellington fell in love with the piano.

When the piano player lost his job for paying more attention to The Poodle Dog's whisky supply than to the key-board, Ellington got the job. He began to play what he saw and felt. And out of what he saw and felt he contrived the first of his compositions, "Soda Fountain Rag."

He learned to read music, took lessons in harmony. Soon he and four other musicians banded together for dances and special jobs. And in 1923 Ellington took his little band, "The Washingtonians," to New York and Harlem. The night they arrived they had enough change left to buy one hot dog sandwich, which they shared.

The Latest Triumph

Ellington's record from that date reads like an irresistible march of triumph. The Kentucky Club in 1923 the Cotton Club in 1927, "Mood Indigo," "Creole Love Song," "Solitude," which won the \$2,500 ASCAP Prize, Carnegie Hall. His latest and greatest triumph was the commission to write the music for "Beggars Holiday," a modern version of John Gay's "Beggars Opera," which opens on Broadway soon.

Ellington's son, Mercer, also is a composer of music but the "Duke" does not attempt to influence him any more than he attempts to force his music on the uninitiated. He will not compromise by playing the banal to get himself an audience.

The dignity, intelligence, the solid and genuine emotion that are in the man are in his music. To change his music he would have to change himself.

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"Oh! squeezing sharp as fl

It was Chr
The candle
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And in the
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Remember

RECEIVED

THE DAWN OF TOMORROW

IT WAS CHRISTMAS EVE

"Oh! But he was a tight-fisted hand at the grindstone. Scrooge, a squeezing, wrenching, grasping, clutching, covetous old sinner! Hard and sharp as flint, from which no steel ever stuck out a generous fire."

It was Christmas Eve in Dickens' time, the snow fell thick and fast; The candles shed their flickering light against the bitter blast, The people hurried to and fro, a poor but happy throng, And in the distance carol singers were chanting a Christmas song. In the counting-house old Scrooge sat figuring his gain of the year, The mean little fire on the hearth died out and the room was devoid of cheer.

"Merry Christmas to you, Uncle, and may God bless this day." But Scrooge barked a harsh "Humbug" and went his weary way. He felt no Christmas spirit—no thoughts of home or love. He didn't hear the chiming bells, or see the star above; But up in his lonely garret on the knocker of his door He saw the face of Marley whose days on earth were o'er. All night long spirits haunted him—first the Spirit of Christmas Day— Then the Spirit of Christmas to come and the Christmas passed away. He lived in the past and future, the present seemed sad and forlorn 'Till he awoke at last in his own bedroom to a sunny Christmas morn. He didn't spend the day up there reading his bank book o'er— He spent it instead with Tiny Tim 'midst festivities galore. He forgot about "Bah" and "Humbug" and joined with them to say: "God rest you merry gentlemen," and praised the Christmas Day. It is Christmas Eve in the world again—a bitter wartorn night, But God's still with us, despite the blood and strife. So if any of you have Scrooge's spirit and scoff at Christmas Day, Remember old Jacob Marley's ghost, and open your hearts and pray. KATHLEEN McMULLEN.

A NOTE OF HUMILITY

By ARNA BONTEMPS

When all our hopes are sown on stony ground, And we have yielded up the thought of gain, Long after our last songs have lost their sound, We may come back, we may come back again.

When thorns have choked the last green thing we loved, And we have said all that there is to say, When love that moved us once leaves us unmoved, Then men like us may come to have a day.

For it will be with us as with the bee, The meagre ant, the sea-gull and the loon; We may come back to triumph mournfully An hour or two, but it will not be soon.

NAACP FIGHTS IN OHIO TO UP- HOLD CIVIL RIGHTS LAW

New York, Dec. 5th—The NAACP on November 30, 1946, filed a brief in the Supreme Court of Ohio counter-attacking the efforts of reactionary forces in Ohio to hold unconstitutional the Civil Rights Law of Ohio which requires that a retail store sell to Negroes without discrimination, in the case of Claude Wright vs. Thomas M. Garbet. Wright is a Negro who went into Garbet's grocery store in Cleveland to buy a bottle of milk and was refused. He brought suit and, in the lower court, secured a judgment against Garbet. Garbet then appealed to the Ohio Supreme Court stating that the civil rights law is unconstitutional as applied to a purely private business.

In its brief, the NAACP stated: "During the past two decades, there has been a growing awareness of the damage to society which is caused by uncontrolled use of purely private property. . . . With this change, there has been increasing restriction of the freedom of contract and freedom to use one's private property, each step in this restriction being predicated upon the responsibility of the Government to protect citizens who are helpless to protect themselves.

"The attempt of appellant herein to place his desire to discriminate against Negroes beyond the pale of the state's police power by resort to 'liberty of contract' under the Fourteenth Amendment, must be rejected since the Fourteenth Amendment is not intended to act as a protection against the valid exercise of the states' power to protect Negroes from discrimination."

Stating that the Ohio Legislature acted reasonably in protecting the right of Negroes to purchase freely in retail stores, the NAACP said:

" . . . Obviously, however, in a competitive economy they must re-

ceive fairer prices, better quality and a greater share of available goods if the stores which cater to the Negro people have to compete for their trade with stores in other areas.

SANTA'S NEW IDEA

Said Santa one winter's night: "I really thing it's only right That gifts should have a little say 'Bout where they'll be on Christmas Day."

So, then and there, he called the toys Intended for good girls and boys, And when they settled down to hear He made his plans for them quite clear.

These were his words: "Soon now," said he, "You'll all be speeding off with me To take the Christmas joy and cheer To little ones both far and near.

Now, here's my thought—it seems but fair That you should each one have a share In choosing homes where you will stay On and After Christmas Day.

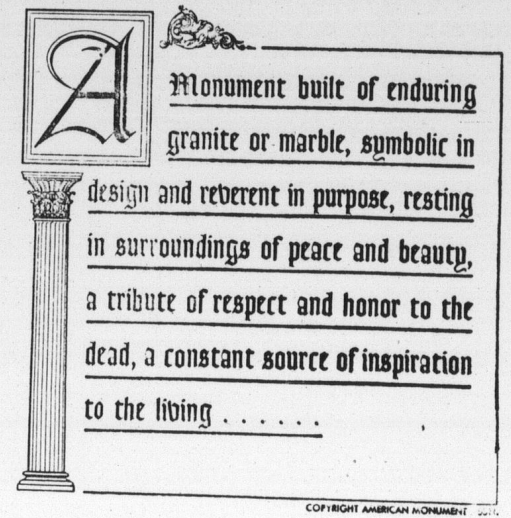
In the next few weeks before we go Over the miles of glistening snow, Please choose the tots that you like best And think much nicer than the rest."

The toys all shrieked "Hurrah! Hurrah. What fun to live and always play With folks we choose—they'll surely be Selected very carefully."

So, children dear, when next you see Your toys in socks or on the tree, You'll know, in all the world, 'twas you They wanted to be given to.

—Florence Steiner, In Toy Balloons

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**CHARGE GEORGIA GROUP
SOUGHT TO ESTABLISH
NAZI-LIKE REGIME IN U.S.**

by Paul Simmons

Atlanta, Ga., Dec. 10 (AP)— A charge that leaders of the local Columbian, Inc., sought by terrorism and hate, "obviously inspired by Hitler's early beginnings," to seize power in the United States and set up a Nazi form of government was made today by Eugene Cook, Georgia's attorney-general.

After disclosing his file to newspapermen, Cook had it notarized and transmitted it to Gov. Ellis Arnall as an official act of the state. The record, compiled with the aid of the non-sectarian Anti-Fascist League of New York, contained charges of dynamiting a Negro home, a plot to "beat up or lynch" prominent Georgians, drive out the Negro population and seize power by fostering racial hatreds.

Solicitor-General E. E. Andrews, one of a dozen or more prosecutors and police officers who heard the disclosures announced that the evidence would be presented to the grand jury Friday and "prosecuted vigorously."

President Emory Bure of the Anti-Negro, Anti-Jewish Columbians could not be reached for comment, but Secretary Homer L. Loomis Jr., said the attorney-general's charges were "a pack of lies."

Loomis, located at Columbian headquarters, said "I am surprised at the charges."

More than 200 pages of sworn affidavits and documentary evidence gathered by the Anti-Fascist League were turned over to Cook by the league's administrative chairman, James H. Sheldon, and incorporated in his report. Much of this material was obtained, Sheldon said, by league investigators who by pretending to have fascist leanings "immediately gained the confidence of Columbian leaders."

One of the investigators, blonde Renee Forrest of New York, reported that she gained entree as a "secretary" at Columbian headquarters. With the help of another investigator, Mario Buzzi, the report said, Miss Forrest soon won over two Columbian members.

These two, James R. Childers, former lunchstand waiter and wearer of a Columbian "medal of honor" and Lanier Waller, former marine, were flown secretly to New York a week ago to help build up the deague's file against the order.

Describing themselves as "former suckers" they were at the attorney-general's office to bolster their sworn statements to the league. Childers said that when his membership in the Columbians was solicited he was asked three questions: "Do you hate Negroes? Do you hate Jews? Do you have \$3?" He said he then was given the khaki Columbian uniform and its "thunderbolt insignia."

Waller told of going with a Columbian leader to obtain dynamite to bomb the Negro home. Sheldon said the league also had a statement of the seller of the dynamite and a dozen sticks of explosive which Cook said had been seized were exhibited to reporters.

Sheldon also reported that Waller had given a statement that the Columbians had a list of 10 enemies to be beaten up or lynched. These, he added, included Ralph McGill, editor of the Atlanta Constitution; Dan Duke, assistant attorney-general prosecuting a state suit to revoke the Columbian charter, and Representative Helen Douglas Mankin (Dem., Ga.)

The attorney-general described the creed of the Columbians as an attempt to incite hatred against the Negro in the south, the Jews in big cities, Mexicans in the southwest and Orientals on the west coast.

CHRISTMAS NEARING

Once again the time is nearing
When all Christians wish to sing,
Noel songs and Christmas carols
With a bright and happy ring.
King and courtier, peer and peasant,
Wealthy laird and weary wight,
In the singing of the season
Deem it pleasure to unite;
Nor dare one say to another:
"This sweet song is wholly mine!"
Ranks are largely all forgotten
When we come to Christmas Time.
What a unifying factor
Is that Child's far-reaching birth,
For it sets all Christians singing,
Near and far o'er all the earth!

Songs about the Babe called Jesus,
To the world a new-born King,
The unnamed, yet famous shepherds
Heard the holy angels sing,
As their fleecy flocks they guarded
In the open fields at night,
When the moon, in charming splendor,
Shed on them her mellow light,
And the stars were beaming brightly
In the arches of the sky,
To those yeomen, doing duty,
Heaven's songsters deigned to fly.
With their songs of matchless beauty
To those watchers, waiting long
For the birth that then inspired
Earth to an undying song.

Thus the world was started singing
In that cherished night of old,
When, in song, the humble shepherds
Of the new-born Babe were told.
Then they trudged off to the stable,
By some inward guiding led,
Where they found the world's Messiah,
In His lowly manger bed.
There they paid Him fitting homage,
Being first the King to own,
Who, though born in that lone stable,
Came from heaven's peerless throne.
He our hearts hath won supremely,
And delightedly we sing
Song of joy and admiration
To our loved and wondrous King.

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ZETA PHI BETA TO RAISE \$5,000 FOR NAACP

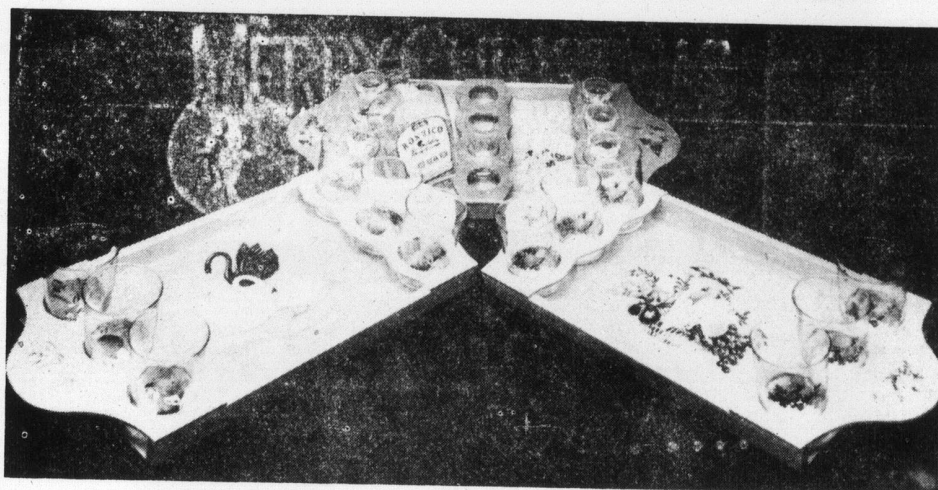
New York, Nov. 7th — Under the slogan, "Zeta Stands for Justice for All People," the sorority, Zeta Phi Beta is conducting a December campaign for funds for the NAACP among all its graduate chapters, asking each one to give at least \$100 to its local NAACP branch or to the national office. Through a special appeal to all chapters, Zeta Phi Beta hopes to raise \$5,000. Lullelia W.

Harrison, Grand Basileus of the sorority, wrote in her letter to the sorors:

"You are aware of the seriousness of the racial situation in this country today. You are also aware of the fact that the NAACP is doing all it can to fight the evils which present themselves in the form of lynchings and mob violence. . . Zeta Phi Sorority and all other organized forces must take a stand against these evils. I know of no better

way to voice our resentment than by raising funds for the purpose of combating racial injustices. The NAACP now has on a drive for "Defense Funds," and I am asking each graduate chapter to co-operate by raising or giving at least one hundred dollars to your local council. . . Appoint a committee to work out your plans and to send protests to your congressman and the President whenever you hear of these atrocities."

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in 1947*

Merry Christmas

This Christmas, we can all be jolly and happy, exuberant and gay for the gift of peace has been sent us. Most of our boys are home to share in the holiday festivities and thus reunite families once again. Along with our most sincere and heartiest wishes for a best Christmas ever, we want to thank you for your friendly co-operation and patronage.

**C. Wallace Co.
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Merry Christmas

How wonderful it is for us to again say "Merry Christmas" to you—and really mean it! For this is truly a "merry" Christmas. At last there is world peace, once again homes are complete with sons, husbands, fathers back to help decorate the tree, command the turkey drumstick, add spirit and cheer to the Season. Yes, it's a Merry Christmas and a Happy New Year that we are wishing you and it is with heartfelt appreciation that we sincerely thank you for your kind and understanding patience during the year. Now that peace is here, we shall be able to serve you better, please you more. We look forward to your continued valued patronage.

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Merry Christmas

Christmas 1946.
We shall soon hear again the bells
and the carols, the greetings and the
laughter.
This is a very happy season.

No other time or occasion has so
great an effect upon the discipline
and dispositions of men and women.
There is something about it that
touches human hearts as nothing else
can. There is much evident kindness
and goodwill. Men become brothers
for a season in the name of the Holy
Nativity.

The wonder of each Christmastime
is, that its essential keynote is not
grandeur but simplicity.

Christianity was born on a night
so long ago in distant Bethlehem. The
religion of the Christ Child has trav-
elled far since then and along many
roads. The very simplicities are sig-
nificant to the wondrous story of the
night when Christ was born, are still
the unchanged essentials of our holy
faith.

That first Christmas found a hand-
ful of faithful shepherds gathered at
the manger in a lowly stable. With
them, adoring, stood the Virgin Mo-
ther and Joseph the carpenter.

No crowds . . . No fanfare . . .
No proclamation.

In the generations which have fol-
lowed, men have sought to praise
their God by the many wonders of
the works which they have wrought.
Spacious churches of exquisite beauty
and design; mighty organs, blending
the ancient harmonies of music mas-
ters; magnificent bells, fashioned that
their pealing might call the sons
of men to worship; all these things
bear witness to men's great gladness
in the knowledge of their Lord.
They help provide the "atmosphere"
for the proper keeping of a modern
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Vested choirs and clergy in their
robes of priestly office, with moving
dignity and solemn ritual, lead the
modern pilgrims along the Christian
road that brings them to a new-
found Bethlehem.

Bells . . . Music . . . Proclamations.
It would sometimes seem that the
old simplicities have been done away
with but in very truth this is not
so.

The vaulted naves of splendid
churches take the place of the crum-
bling stable; marble Altars form
the modern manger but simplicity
remains and humility still triumphs
amidst the glories which men have
made for God. It is not in any of
these things that the Presence of
Christ is denoted but in the sacra-
mental Bread.

BREAD . . . We are back again
at the simplicities of the first Beth-
lehem. Bread is not only the staple
food of man, it is his simple food.
It can be found in the cupboard of
the poorest home as well as upon the
table of the richest man. It meets
a universal need. It is thus, in the
very simplicities of life that men
find God. The story of the Birthday
of Jesus Christ is again retold, when
men receive Him under the simple
veil of sacramental Bread.

This thought brings to our mind
a little poem.

"A Baby in a box of straw
Was all of God the Shepherds saw;
But they had heard the angels sing,
And so they worshipped Him as
King.

The Christ-Child comes to us instead
Within a little house of Bread
And as the shepherds worshipped, we
Adore Him, in this mystery.

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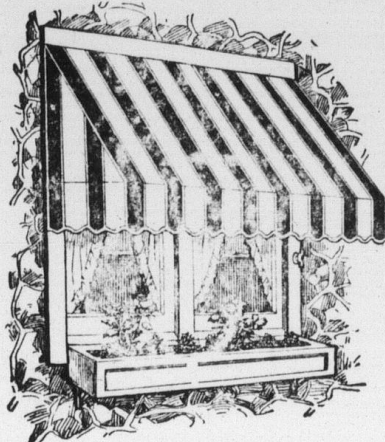


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OPPORTUNITIES FOR
EMPLOYMENT

56 Sparks Street, Ottawa

The Editor,
Dawn of Tomorrow,
London, Ontario.

Dear Sir:

As time goes by and as the responsibilities of United Nations develop and become clarified, attractive opportunities for employment will open to Canadian citizens from time to time. These openings will occur throughout the complex administrative machinery of United Nations and its specialized agencies, and will include a wide variety of professional and administrative posts.

While it would be a mistake to create an impression of numerous positions to be filled in the near future, it is desirable to make Canadians aware of the continuing possibility of employment with the United Nations service. This is particularly so with reference to suitably trained younger men and younger women who have a natural inclination toward service in the international field.

Generally speaking, the conditions of employment with United Nations are attractive; involving permanency, good salaries, freedom from national income taxation, pension rights, generous leave provision and opportunities for promotion. While the great portion of staff is posted for service at the headquarters establishment of United Nations, there will always be some positions involving travel or service overseas.

United Nations welcomes applications for examination and classification, with a view to establishing lists of candidates eligible for appointments in the future. Inasmuch as applications will be received from all parts of the world, competition for appointments will be keen, and it is therefore advisable for candidates to supply the fullest information concerning their training and experience and other qualifications.

Correspondence and requests for Application Forms should be addressed to The Director, Bureau of Personnel, United Nations, Lake Success, N.Y.

It occurs to me that you might wish to bring the above information to the attention of Dawn of Tomorrow readers. I assure you the Bureau of Personnel will welcome and appreciate any co-operation you may be able to extend in this matter.

Yours sincerely,

W. B. HERBERT
Chief of Canadian Recruitment

Merry Christmas

SEASON'S BEST WISHES
FROM

MAYOR GEO. A. WENIG

ALD. R. A. DENNIS

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Christmas Cheer
Peace on Earth,
Goodwill to Men

**A Very
Merry Christmas
To You!**

At this Happy Christmas Time we join with all our friends and customers in wishing you the happiest Christmas you have ever had.

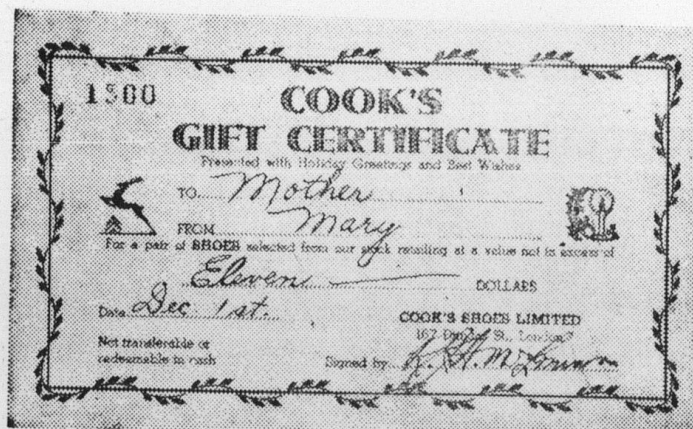
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Miss Julie Sno
Molott, Mr. Dick
Mr. Johnny Molot
end in Buffalo.

ON BEING ASHAMED OF
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(Continued from page 2)

goes to earn a better living and, therefore, more effectively to support agencies for social uplift, is without the slightest doubt the next step. It will involve no opposition from white America because they do not believe we can accomplish it. They expect always to be able to crush, insult, ignore and exploit 12,000,000 individual Negroes without intelligent organized opposition. This organization is going to involve deliberate propaganda for race pride. That is, it is going to start out by convincing American Negroes that there is no reason for their being ashamed of themselves; that their record is one which should make them proud; that their history in Africa and the world is a history of effort, success and trial, comparable with that of any other people.

Such measured statements can, and will be exaggerated. There will be those who will want to say that the black race is the first and greatest of races, that its accomplishments are most extraordinary, that its desert is most obvious and its mistakes negligible. This is the kind of talk we hear from people with the superiority complex among the white and the yellow race.

We cannot entirely escape it, since it is just as true, and just as false as such statements among other races; but we can use intelligence in modifying and restraining it. We can refuse deliberately to lie about our history, while at the same time taking just pride in Nefertari, Askia, Moshesh, Toussaint and Frederick Douglass, and testing and encouraging belief in our own ability by organized economic and social action.

There is no other way; let us not be deceived. American Negroes will be beaten into submission and degradation if they merely wait unorganized to find some place voluntarily given them in the new reconstruction of the economic world. They must themselves force their race into the new economic set-up and bring with them the millions of West Indians and Africans by peaceful organization for normative action or else drift into greater poverty, greater crime, greater helplessness until there is no resort but the last red alternative of revolt, revenge and war.

BRANTFORD NOTES

Mrs. Bennett, sister of the late Mr. J. Molott, of London, was guest of Mr. and Mrs. R. Johnson.

A goodly number attended the Thanksgiving dinner at the B.M.E. Church. A well prepared program followed.

On Thanksgiving Monday a supper was held in the church.

A surprise birthday party was held in honor of Mrs. R. Johnson by the members of her family.

Mrs. G. Johnson has taken up her residence in Toronto.

Mr. and Mrs. R. Jackson are settled in their new home.

The B.M.E. Church fireside Society held a successful Halloween social.

Miss Julie Snowden, Miss Doris Molott, Mr. Dick Washington and Mr. Johnny Molott spent the weekend in Buffalo.



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"Peace on Earth"

Belief in all these words mean, enables us to envision the world for which all men long. They express the immortal meaning of Christmas. At this joyous season, our earnest prayer is that the councils of the nations will do all in their power to make an enduring peace. So, we can extend no finer Christmas wish than . . . "Peace on Earth, Good Will Toward Men"!

THE ROBERT SIMPSON COMPANY LIMITED

FEDERAL TION

New York, Jan. 10.—The Department of Justice, by the NAACP, prosecuted those who testified before a committee in December, 1944, who resorted to intimidation to prevent Negroes from voting in the Democratic primary in which nominating Bilbo.

In a letter to Tom Clark, T. J. Davis, chief counsel, NAACP, from the review of the Senate Committee on the Judiciary, in Jackson, Miss., 3rd, 4th and 5th circuits, stating that sixty-nine appeared and testified to such fraud and at least sixteen in with the authorities whose actions as primary were unappeared and to numerous violations.

Instances were of Circuit Clerk, who denied Negro citizens the right to register, by making them which the whites with the preventing them. Some officers of Marshall, testified to violence to prevent voting and voter fraud admitted to inform primary was res.

Mr. Marshall, convinced that in his zeal and courage from ex-rights." Another Mississippi officer from the polls they show affiliation with the Democratic party for they could be the Mississippi requires a showing in two years.

"The sworn citizens to the denied registration questions investigation", assaults committed peace officers for of preventing right to register erous.

"The Department not afford to all wide conditions Negroes and un-officers to allow and vote to these citizens w and privileges by the Constitution United States s race is obvious.