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The Dawn of Tomorrow

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

VOL. IV—No. 4

LONDON, CANADA, April, 1946.

Price 5 Cents

BOAST SIX YEARS WITHOUT CRIME

North Buxton, April 2—This Negro community nine miles from Chatham is a policeman's paradise. It's been six years since North Buxton ran afoul of the law.

"A couple of young fellows were working on the railway and a housewife complained" winked Provincial Constable John Bain. They were swearing so loudly the wind carried their words. We had to put a stop to that."

At one time elders of the centre faced a crisis when some prize pullets disappeared. A solemn conclave was held and there was talk of building a village jail. Two lots were set aside but nobody ever got around to building it.

"Seems to me there is a constable in town," conceded Rev. Ernest Richardson, pastor of the Methodist church. "Wait till I telephone W. J. Shreve. He should decollect who he is."

Mr. Shreve, 80 years old and a life resident in the district, finally did recollect. "It's Cliff Shreve, my nephew," he said. "But don't mention I told you."

Soon to Celebrate

North Buxton will soon celebrate its 75th anniversary as an unincorporated village. Or should that be 80th anniversary? Five octogenarians can't agree on the date.

"I reckon we just don't pay attention to past history," declared John Carter, 83. "Our philosophy is to live day by day."

North Buxton started as a terminal underground for runaway slaves and most of the 400 residents had parents who fled the yoke of serfdom in the southern states.

The original settlement was at South Buxton, four concessions down the line, but after the Civil War South Buxton's population dwindled to a few families.

The village school at North Buxton has 70 pupils in two rooms and in recent years 75 per cent of those who reach grade eight go to Chatham for higher learning.

The main street has one store, a post-office, two churches and a string of houses. No man does one job alone. Mr. Richardson tends the post-office when he isn't preaching. The storekeeper fixes spare tires in slack moments.

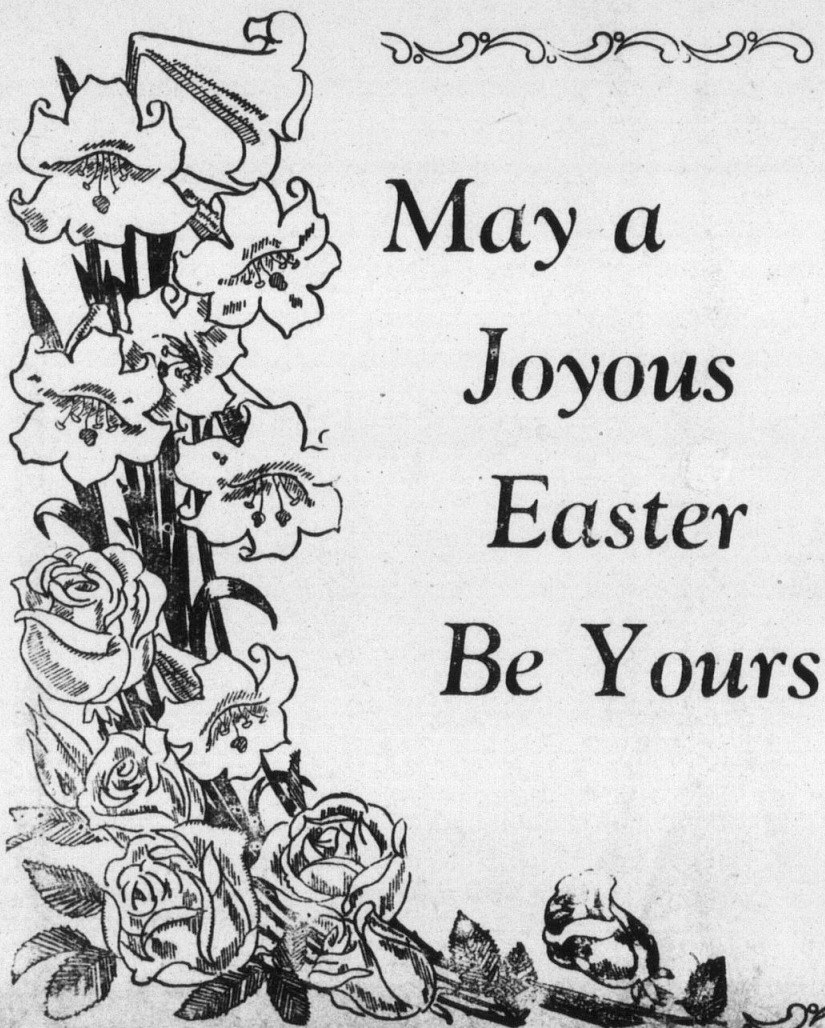
Most young men in North Buxton angle for jobs on the railway. Second on the preferred list is farm work.

The town has a community club for young folk which features games, dancing and debates on Friday nights.

Some families in North Buxton have as many as nine children, but the average is four.

North Buxton had 30 men in war service, one was an officer, another was decorated. Two were killed.

Citizens of North Buxton hold prayer meetings at least three nights a week. "We trust ourselves so we don't need policemen," said Mr. Shreve. "That's our main religion."



May a
Joyous
Easter
Be Yours

RUSSIA OPPOSES SPREAD OF BIAS

Blocks S. Africa's Bid for Colony
Johannesburg, South Africa—Russia this week opposed the incorporation of Southwestern Africa, former German colony, into the Union of South Africa on the grounds that the move would extend the union's rigid racial segregation.

The controversy arose when the section's immediate incorporation was urged by a Nationalist Party leader who declared that the color line has been strictly enforced since the mandate was granted by the League of Nations in 1920. Segregation, therefore, would be nothing new to the mandate inhabitants.

South Africa's urgent desire to include the territory as a fifth province of the Union seems to be spurred by fear of disposition of the rich section by the United Nations' Organization.

England is expected to step in once the controversy reaches international proportions. It is this that the Smuts' government is said to be manoeuvring to avoid.

Diamond Mine District

Source of the section's riches are the diamond mines along the barren Atlantic Coastal line, the vast production of Persian lamb skins, and he natural mineral resources such as copper, vanadium, and tin. Native labor, paid cheaply, also is an important factor.

Without this labor, the South African gold mines would be worth little. Authoritative sources declare the system controlling diamonds in the section is a revealing comment-

ary on the entire scheme in which values are kept high by an international cartel.

Mineral rights to the diamond coastal strip are held by a corporation headed by Ernest Oppenheimer known as the diamond king. The diamond strip is patrolled at all times by detectives mounted on camels, and persons walk there under penalty of \$2,000 fine or a year imprisonment unless they have a permit.

Workers of the mines live in camps enclosed by barbed wire fences. Savage dogs patrol the area at night, and before any worker leaves the camp, he must undergo an X-ray examination of his person, clothing, or belongings. South African law provides a maximum \$8,000 fine or 15 years' imprisonment for illegal possession of stones.

SENATE COMMITTEE GETS

ENDORSEMENT OF HASTIE

Washington, D.C.—Endorsement of William H. Hastie to be Governor of the Virgin Islands was received by Senator Abe Murdock, chairman of the Sub-Committee on Territories and Insular Affairs, from Walter White, secretary of the NAACP, on behalf of the organization. The telegram read:

"The National Association for the Advancement of Colored People on behalf of its national office and 1200 branches, youth councils and college chapters, strongly recommends favorable action by your committee on nomination of William H. Hastie as Governor of the Virgin Islands. It is superfluous to speak of Judge Hastie's distinguished legal and administrative public record or of his unimpeachable character and courage.

1-MAN NEWSPAPER HITS 'JIM CROW' MEDICAL CARE

Poetry and Personality Dominate
Wendell P. Dabney's "Union"

Dean of Negro newspaper editors is 80-year-old Wendell P. Dabney who owns, edits, and writes Cincinnati's "one-man weekly" —The Union.

Self-styled "little but loud, pool out proud," the Union is one of the few remaining personal newspapers in America, a hangover from an era in American journalism when virtually every editor's personality was reflected in the columns of his paper. The Union is unique too for its poetic headlines—like "The A and P Gave Her A Chance: She Proved Her Greatness Despite Color Or Pants" (a story about a Negro woman doing laundry for 100 A and P stores).

But most unique about The Union is its one-man staff, the editor-author-composer-musician-politician-historian-teacher Wendell P. Dabney who sits daily in his downtown Cincinnati office and lives with his memories, two coal stoves, stacks of old magazines and newspapers, a library of 10,000 books. Very much alive and alert, Dabney is an institution in Cincinnati with his rapier-like, crusading news stories and items that keep local white and Negro folks on their toes.

A jolly, bright-eyed gent, he has a lusty sense of humor and finds editing his one-man newspaper lots of fun, even if it never amounts to much of a financial success. He has a flock of friends who steer occasional advertising his way and manages to keep The Union out of the red although his circulation is only 3,000.

"At 80 I'm still enjoying life about as much as ever," he says. "I think life should be enjoyed—and when enjoyment ceases a fellow might as well make his exit."

Dabney has personally know virtually all the Negro greats since the Civil War and treasures autographed photos of them that cover the walls of his office. There are Paul Lawrence Dunbar, the poet; W. C. Handy, father of the blues; Ira Aldridge, the actor. There are white notables too like Lady Astor, the ex-Virginian Britisher, and Nicholas Longworth, politician.

Tall and robust, Dabney is a great conversationalist. He loves to talk hours on end and his remarkable memory will bring back stories of decades ago.

But much as he likes to reminisce, Dabney's greatest pleasure out of life is editing his 40-year-old newspaper and writing the poetic headlines that give The Union its individuality. He likes to josh his customers and recently ran this bit: I opened the envelope
Out fell a ten,
From an old subscriber,
Who had promised,
Again and again
I nearly had
A fainting fit,
I was so surprised,
At getting it.

His favourite crusade is for good conduct among Negroes. During the

New York, N.Y. — A sharp protest against the edict of Dr. Paul R. Hawley, medical director for the Veterans' Administration, that Negro units will be established in Veterans hospitals under the care of Negro doctors and nurses was voiced in a telegram March 16 by the NAACP. Hawley also declared, according to newspaper reports, that even in the North, the Veterans Administration would restrict Negro doctors and nurses to Negro patients—a strict Jim Crow arrangement.

"The NAACP unqualifiedly protests such a plan as reported which would make for not only the continuance of racial segregation in veterans hospitals but its extension to areas where non-discrimination is against law and public policy. Dual basis of administering hospital care to veterans places undue burden on taxpayers and demonstrates un-American attitude on part of government hospitals. Further urge decision to use Negro doctors and nurses for care of all patients in Veterans Administration hospitals without regard to race, creed or color."

SOLDIER WINS FREEDOM ON GERMAN RAPE CHARGE

New York, N.Y. — The NAACP has been informed that Eugene R. Lewis is of the 3496 Quartermaster Truck Company, in whose behalf the association's lawyers wrote the Commanding General of the European Theatre of Operations, has had his sentence for rape entirely vacated, and all his rights, privileges and property restored to him.

Lewis wrote the NAACP from Germany, and his wife wrote from Columbus, Ga. He had been found guilty and sentenced to death. NAA CP attorneys wrote the general:

"A cursory reading of the record shows that on the night of the alleged crime, two other soldiers also participated in the same act, at the same time, and with the same woman, and that these two unnamed soldiers were also tried by a court-martial sitting at the same place on the same afternoon of the same day as that of the trial of Lewis."

These two soldiers, tried on substantially the same set of facts, were acquitted.

war he expanded the "V For Victory" slogan to a triple V: victory abroad, victory at home against racism and "victory over ourselves—our public misconduct, impoliteness, spendthrift habits, slovenliness, uncleanliness."

Dawn of Tomorrow

Published in the interests of and for the Advancement of the Colored people of Canada.

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The Dawn of Tomorrow Publishing Co.

EDITORIAL

Springtime, in many ways, reminds us of the resurrection, of life beyond the grave, of the immortality of the soul. The budding of the trees, the forest with its coat of green foliage, the entire earth covered with green grass where but a few days since there appeared but lifeless stubble. The music of the song-birds, the beautiful flowers filling the earth with their sweet odour and perfume, and last but not least, the joyous sound of the play and romps of the eternal child. There seems to come to all of us in the spring a desire to steal away from the busy, noisy city, which bespeaks wonderfully the handiworks of man and roam into the forest, upon the high hills, into the plains and vales below, beside the running streams and still pools covered with lilies, and there silently contemplate the more wonderful handiwork of God.

It were but yesterday that I passed in my wanderings, a cluster of wood violets. I stopped and plucked one. As I looked upon it, I solemnly thought: "Behold little flower, I hold thee in my hand, if I could understand thee, what thou art, root, stem, petal and all, then I would understand what God is all and all." I could not analyze a simple little flower and tell from whence it came nor why it was, yet it was—I held it in my hand. No more can I in my childlike simplicity understand why God is and all and all but I know that He IS.

To the scientists who would prove to us that our belief in God and the creation of man is wrong because they can prove the world has existed for millions of years, we would simply ask this question: granted your theory is correct, that the world has existed for millions and millions and millions of years, who created in the beginning? To others who claim that the never-failing rising and setting sun by day, the stars and the moon by night, the constant and unchanging revolution of the earth around the sun, the infallible laws of gravitation—that all of these things are the result of evolution—to this class of scientists we would put this simple question: "Who arranged, who planned this wonderful evolution?"

To the naturalist who insists that the changing of the seasons, the budding of the trees, the appearing and re-appearing of green verdure upon the face of the earth, the winds, the waters and the laws that govern them are simply the work of nature, to them we would ask this question: "Is it self creating, self-sustaining and self-directing? Is it a being or a thing incarnate, or to what realm does it belong? Is it a thing that knows and plans and directs or must it be guided and directed itself?"

Behold how wonderful is nature, so stupendous is it in its greatness that when we stand and contemplate it, we often are held in awe. And still comes the eternal question which no scientist or naturalist, evolutionist or atheist, or agnostic has ever been able to shun: Who made this wonderful nature?

Not only does our divine nature teach us to believe but our earthly experience teaches us that there is

**Easter Greetings**

It is our pleasure to wish you, your family and friends a most joyous and glorious Easter. May the full beauty and happiness of this season be with you always.

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an elusive, all-powerful God. That every device and every influence for he created us and surrounded us with evil. And for this reason our Lord all influences for good yet leaving and Master said when He was upon us our own free agents and that this earth: "Choose ye whom ye Satan has also surrounded us with shall serve."

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to bring renewed hope in the hearts of men the world over. On this most joyous Holy Day, join in prayer and song by attending the church of your faith.

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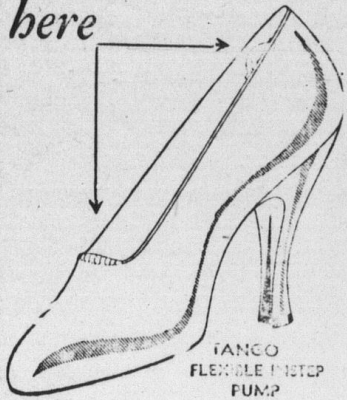
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B.M.E. CHURCH REMEMBERED
IN WILL

The late Walter Elliott Gunn has bequeathed a legacy of \$100.00 to the Bet-Emmanuel Church to be paid to the church upon the death of his wife.

The thankfulness of the church is being expressed by a letter sent to Mr. Hays, the trust officer of the London and Western Trust Co. who is handling the affairs.

The young people of the B.M.E. Church are to be commended on their sincere effort to convey a welcome home in the form of a banquet honouring the returned colored boys, on Monday, March 4th in the schoolroom of the church.

Miss Arlene Berry will spend her Easter holidays as the guest of Miss Eve Jones in Windsor.

Mr. and Mrs. Timbers, Mrs. Benson, Mrs. Cousins and Miss Harding from Detroit, Mich and Windsor, were the guests of Mr. and Mrs. Fred Kelly.

STOCKYARDS PIONEERS
THE WAY

Perhaps the classic, crowning example of the Negro's coming of age in labor is in the Chicago Stockyards where men and women, Negro and white joined hands and won a big strike for the first time in the history of the packinghouse industry. Here in the Stockyards—which Eugene Debs once termed "a stink and domination in the nostrils of the world"—thousands of Negroes were brought in as strikebreakers 25 years ago and broke the back of the first big walkout in the stockyards.

The Negroes stayed in the stockyards jobs... but they learned why they were imported. They and their children became among the most militant members of the new CIO union which was born in the great CIO organization drive of the 30's. Today, more than half of the CIO union members in the yards are Negroes. They were the backbone of the strike this time... and they were the difference between victory in 1946 and defeat in 1921.

Racial unity—so splendidly symbolized in Gordon Coster's photo of three CIO packinghouse unionists in action (Sam Curry, Herb March and Russel Coppage)—did the trick.

Catholic campaigning for colored converts is of recent date.

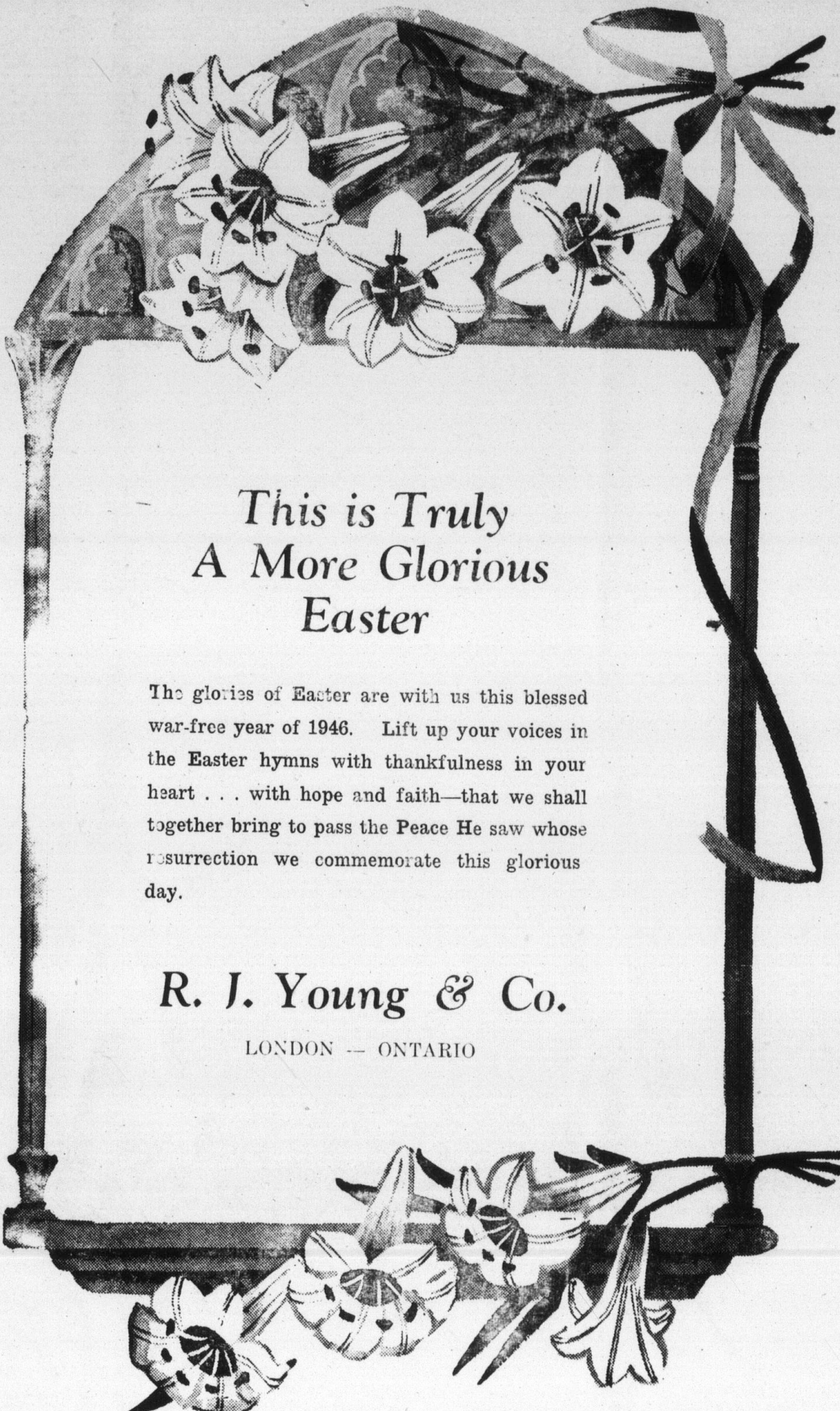
In the years that followed Emancipation, the Catholic Church did little to win over Negro Americans, spent most of its time and talent converting the "heathen" in foreign lands. But as early as 1891, Pope Leo XIII in a papal encyclical pointed out the fertile field for converts existing among Negroes in America.

Main appeal to Negroes stems from the policy of strict equality expounded by Catholic leadership, including Pope Pius XII, who recently asked Negro newsmen Roi Otley to convey to American Negroes his hope for their "well-being, happiness and ultimate triumph over the handicaps with which they are confronted."

Top official of the Roman Catholic hierarchy is the Pope. Three times have held the multi-titled position, guided the church through critical periods of its early development. All three were Africans, of pure Negro blood, were later canonized Saints.

First Negro priest in America was ex-slave Rev. John Bolton, born in 1848 near Hannibal, Mo. A chance meeting with a white Catholic priest led him to an amazing life, to education for the priesthood at the Propaganda of the Faith seminary in Rome, and eventual pastorate of St. Monica's church in Chicago.

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This is Truly
A More Glorious
Easter

The glories of Easter are with us this blessed war-free year of 1946. Lift up your voices in the Easter hymns with thankfulness in your heart... with hope and faith—that we shall together bring to pass the Peace He saw whose resurrection we commemorate this glorious day.

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IF I HAD THE TIME

If I had the time to find a place
And sit me down full face to face
With my better self, that stands no show
In my daily life that rushes so,
It might be then I would see my soul
Was stumbling still toward the shining goal—
I might be nerved by the thought sublime,
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part,
To look about and stretch a hand
To a comrade quartered on no-luck land,
Ah, God! If I might but just sit still
And hear the note of the whip-poor-will,
I think that my wish with God would rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word would do;
And I told you then of my sudden will
To kiss your feet when I did you ill—
If the tears a back of the bravado
Could force their way and let you know—
Brothers, the souls of us all would chime.
If we had the time!

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OUR FOLKS

Beloved! Beloved, we are the sons
of God, were the words of the Scrip-
ture as sung by the members of the
Willing Workers Society as they opened
their 14th anniversary pro-
gramme. This organization of women
of the Beth Emmanuel Church
presented to a well-filled Church
auditorium one of the finest of their
many efforts.

Pleasingly decorated with the so-
ciety colors and a banner carrying the
words Willing Workers 14th An-
niversary the church presented to
the audience a very entertaining pic-
ture both in sight and sound.

A variety of solos, duets, quar-
tettes and choir offerings kept the
audience so pleased that they raised
their hands in silent applause and
approval when asked if they wished
the program to go on or be stopped
owing to the lateness of the hour.

Mrs. C. S. Johnston who was to
give the message was unable to ap-
pear because of illness but we know
she has been made happy by the
realization that her prayers for the
success of the effort have been an-
swered.

A large group of our folks left
the church on Sunday night to ga-
ther at the Open House held at the
new home of Mrs. M. Drake, Otta-
way Ave. A daughter, Mrs. Jones
from a little town called Brantford
arrived to assist her brother, Mr.
Stanley Drake, of Detroit, in prepar-
ing a splendid luncheon and official-
ly opening the beautiful home that
Mr. Drake has purchased for his mo-
ther.

Mrs. Drake celebrated her 69th
birthday at this time; spoke of the
gratitude she had in her heart to
God for blessing her with such good
children; also to the friends for their
desire to join with her on her birth-
day. Mrs. James Hill of Trafalgar
St. Assisted in the preparations of
the luncheon; spoke of her pleasure
at being able to assist one who had
always been a second mother to her.
Pictures of the entire group and
gathering were taken by Mr. Gerald
Slaughter. We hope they turn out
well, with a picture of that birthday
cake and a memory of its taste will
be something to remember.

Woodstock, Mar. 17.

The Irish and the coloured folks
celebrated in Woodstock on the same
day. One, the anniversary to honor
their patron saint, the other the an-
nual visit of the General Superin-
tendent, Rev. Dawson.

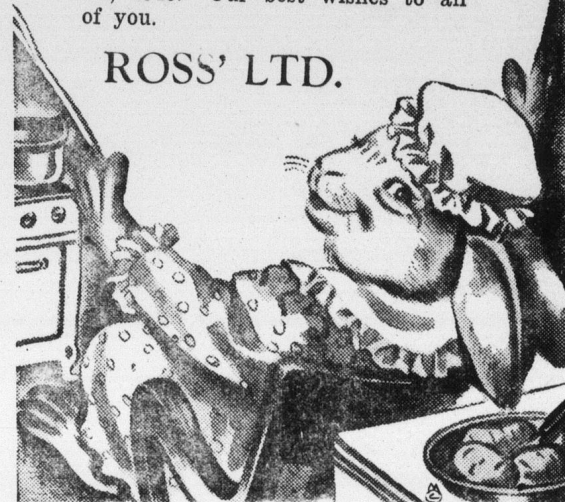
With an enormous basket of lilies,
daffodils and carnations spreading
their cobined aromas throughout the
peaceful little church the congrega-
tion of coloured and white folks list-
ened to a stirring message from the
General Superintendent. A sing song
service which everyone took part in
made the very rafters seem to pul-
sate with the rise and fall of the
congregation's voices. Such a spirit
of interdenominational co-operation
I have never witnessed before. A
Salvation Army lass played the or-
gan for the complete service. A
quintette from the Salvation Army
sang. A soloist from the local Unit-
ed Church, the Johnson sisters duet
from Brantford, accompanied by
their talented mother; the Brookes
from London in one of their spirit-
ed spirituals; the Brown's from Sim-
coe, a very lovely duet. A splendid
way to spend a lovely Sunday af-
ternoon. Hats off to the song lead-
er, Mr. Fred Smith and his sister,
Mildred for their devotion to their
church. The large basket of flowers
was sent to Mrs. C. S. Johnston of
London who is ill at present.



A Joyous Easter to All

The largest Easter basket wouldn't
be big enough to hold all the good
wishes and happiness we extend to
you this wonderful, peacetime Eas-
ter, 1946. Our best wishes to all
of you.

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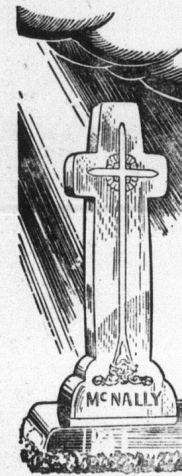
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the symbol of the cross ulti-
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peace to minds disturbed by un-
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fidelity to our religious convic-
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OUR FOLKS

It has been truthfully said: "Our church is our home." When friends or relatives arrive from out of town over a week end we oftentimes whisk them off to church, not because of any deep religious convictions or feeling that our friends need to be preached too, but because we know that we will find our local friends there and plans for after church entertainment will follow.

This coupled with the feeling that we are glad we have a church of our own to go to, and it is ours to keep up, makes it the duty of every member of the race to contribute to the support of B.M.E. Church of Lon-
don, whether you attend or not. Some day you or yours may have to call on the pastor or members in your hour of need. So long, see y-u in Church.

Mr. Ross Jenkins and his sister Marion are taking an active part in a play "You Can't Take It With You", directed by Mr. Walter Dixon. The play will be given in the Grand Theatre the week of the 29th. In recent years Ray and Fred had the honour to play under Mr. Dixon in Penrod and Sam.

The young people are planning to present a play sometime in May, Norman McKinnel's "The Bishop's Candlesticks." This is the first attempt of the young people to venture in the field of dramatics. The cast consists of Beverley Johnson, George Ratteray, Loraine Fountain, Marion Jenkins, Frank Aylstock, Donald Jenkins. The cast, under the direction of Don Jenkins, is striving for perfection, to prove to themselves and to others, their ability to act. This play closes the Young People's Society for the season.

Your attendance is necessary to encourage these young people that they may re-open in the fall with a determination to carry on as a Young People of the church, proving their confidence to participate in new and untried things.

Watch for the ticket sale and give it your full response.

MARIAN ANDERSON SINGS

Hyde Park, April 12—It was indeed a great pleasure to hear the lovely voice of Marian Anderson as she sang the American National Anthem at Hyde Park during the anniversary services for the death of the Late President Roosevelt.

The home of the late president was presented to the American people as a shrine in his memory by Mrs. Roosevelt.

VIRGINIA "JIM-CROW" LAW ARGUED BEFORE SUPREME COURT: DECISION PENDING.

Washington, D.C., March 27—Virginia's Jim-Crow bus law requiring segregation of Negro passengers from white was challenged in the U.S. Supreme Court by Irene Morgan. Miss Morgan was fined \$10 in the Virginia Courts for refusing to change to a Jim-Crow seat on a bus of the Richmond Greyhound Lines, Inc. Representing Miss Morgan were Thurgood Marshall, NAACP Special Counsel, and William H. Hastie, recently nominated as Governor of the Virgin Islands. State Attorney General Abram P. Staples represented the Commonwealth of Virginia.

Attorney General Staples maintained before the court that Virginia's "Jim-Crow" law recognizes human

nature" and is designed to protect the safety of the public. "Let's not deceive ourselves by idealistic or wishful thinking. Virginia is confronted by a reality. Laws cannot alter human nature or race antagonism. Our government must be based on a recognition that they still exist," he declared. Continuing Staples contended that there is nothing unconstitutional in his state's statute requiring rigid separation along racial lines.

Thurgood Marshall presenting the facts to the court argued that due to the element of interstate travel involved the federal government alone was in a position to pass governing laws. Attorney Hastie presented a cool rejection of the principles of racial distinctions in a manner termed "brilliant" by a listening official, said the law conflicts with national policy. Both laws of Congress and previous decisions of the Supreme Court "make it clear that national policy is opposed to racial distinctions.



**Hope
Renewed
Easter 1946**

The Church, the dove, the Easter lilies—all symbols of Eternal Peace—are ours this new-dawning Easter. Our hopes and prayers have been answered once again, we become humble before our Lord and worship Him by our devotion and reverence this anniversary of Christ's resurrection into Heaven.

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TROUBLE FOR DREAM HOUSE

Cleveland, Ohio—When the FDR
house co-ops finally raised the
\$4,000 to finance the purchase of
their "dream house," their troubles
just began.No sooner did neighbours see sev-
eral Negroes among the residents
than rumors started circulating
through the community that the F
DR House members were "exponents
of interracial marriage." For the
first few weeks there was open re-
sentment. Clothes, hung on the lines
in the backyards to dry, were slash-
ed with razors. Couples walking
along the street were booed.Instead of becoming discouraged,
FDR House accepted the situation
as a challenge and strove to prove
that democracy could be more than
a word. Members started a house-
to-house canvass among neighbors
in a two-block area to find out what
their objections to the co-op were.
Questions posed to the co-ops al-
most in all cases concerned mixed
marriage.Simeon Booker, one of the two
Negro members, recalls: "In all our
canvassing, there was only one case
of extreme negative reaction. How-
ever, we did have to correct the im-
pression that we were trying to fos-
ter interracial marriage."To offset the wave of resentment,
FDR House sponsored an open house
for neighbors. They were shown
through the house and the co-opera-
tive plan explained to them. "The
open house was a miracle worker,"
says Booker. "Neighbors entered
with stiff, drawn faces, left with
smiles."Now that they have become better
acquainted with the co-ops they
are among the best supporters of
the co-op.

BREAD AND BUTTER

But the lessons haven't all been
one-sided. Negro America, from its
professionals and businessmen in
the top-most brackets down to the
lowly domestic, has discovered in
dramatic terms on which side its
bread is buttered. ■ ■ ■ ■ ■With more than 95 percent of the
Negro population working with its
hands for a living, its destiny and
self-interest lies with white men
who labor. The Negro has found a
new dignity in being a "worker".
Author Fannie Cook expresses it
vividly in her new book Mrs. Pal-
mer's Honey, the story of a Negro
maid who got a war job. Speaking
to a CIO meeting, Honey says:"The CIO come along and said to
me, 'Honey, you're a worker.' At
first I drew back."I said, 'I'm just Honey, a brown-
skinned girl.'"CIO answered, 'You got a job in
a factory. That counts more than
the color of your skin.' First time
in my whole life anything about me
counted more than the color of my
skin."Today Negroes doing important,
skilled work in the nation have
gained respect and pride. They are
no longer on the outside looking in,
no longer sweeping floors and dust-
ing shelves, no longer the stepchild-
ren of American industry. They
have taken their rightful place in
the ranks of the greatest production
team in the world. They are part
and parcel of the world community.With their new stature, they are
finding that ability and honesty and
sincerity can count more than color
in the labor movement. They are
taking their place in the ranks of
local unions not as Negroes, patron-
ized and pampered to win their
favor, but as full, erect men recog-
nized for their wisdom, not their
color. They have been elected by
white and Negro union membership
to high office without regard for
race. In more than half a dozen
international CIO unions they hold
important posts.

Easter Greetings

May the joys and hap-
piness of the Easter sea-
son be with you as you
join men the world over
in solemn worship of the
glorious resurrection ofour Lord, Jesus Christ. May His blessing and guidance be bestowed upon
you.

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LONDON — CANADA

TO PASS OR NOT TO PASS

The United States has some peculiar laws. In one city it is illegal for a woman to appear on the streets in less than elbow-length sleeves; in another the speed limit is still eight miles an hour. In one state a man may beat his wife if the stick he uses will go through her wedding ring; and in a number of states a person with one-sixty-fourth or less Negro blood is a Negro. Blue-eyed, pink-skinned, blonde or not, he is a Negro.

He is a Negro in a legal sense and, if he accepts the fact, in a social sense as well. He is not and cannot be a Negro biologically.

These non-esoteric facts form the background for Negro-white "passing."

There are some ten million Negroes with some white blood. Probably a million of these have at least as much white as Negro blood. Most of this latter group are potential "passers."

They are more or less often mistaken, particularly by casual observers, for being white. This misunderstanding may or may not be fostered. Some pass only unintentionally. There are a surprisingly large number of cases where a Negro actually has had to argue his way into a Jim Crow car.

A far greater number of such "passable" Negroes pass on any occasion it is to their temporary advantage—in cafes, hotels, streetcars, picture shows, stores and other places where they may become customers only if the management assumes they are white. Such persons are simply opportunists. It is far easier to put one over on the ofays and get in a white restaurant than to go clear across town just to get a sandwich and a cup of coffee.

Most such persons feel badly enough treated without making martyrs of themselves. Since being found out usually does not result in serious consequence, the added thrill of such experiences is usually enough to counteract the element of danger involved. Since such passing usually is relatively unplanned and infrequent, these light-skinned do not consider themselves as being traitors to their race in any sense. Many of the light-skinned, militant leaders of the Negro group themselves pass when the occasion seems to make that the sensible thing to do.

The life of the educated, cultured light-skin is filled with so many petty and unreasonable restrictions that he passes as a matter of convenience. The anonymity of city life makes it possible for light-skinned persons to attend concerts, plays, receptions, lectures, and other public gatherings from which darker persons are excluded. This is particularly true in cities where there are large numbers of Cubans, Filipinos, Spanish, Portuguese, and Italians. A not inconsiderable number of mulattoes cultivate a foreign accent and foreign phrases for use when ever they find it desirable to pass.

In between those who completely sever all ties with the Negro and those who pass only occasionally are a group who in truth lead double lives. Persons in this group could pass permanently, but they do not desire exclusion from the Negro race. At the same time, they wish the economic advantages of being white. As a result, there are hundreds of persons who are "white" from 8 to 5, and "black" evenings and holidays.

This deception is not as difficult as it at first appears. One's boss seldom invites himself to visit you. A brown wife and children are no handicap unless his white business associates actually see them. With segregation what it is, reasonable care reduces this danger to a minimum.

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Welcome the Tourist..

Thousands of visitors from the south are expected in Canada this year. Sometimes we Canadians are accused of being somewhat formal and aloof. Let's show our American friends this year that it just isn't so.

What Can I Do?

Well, everyone has his own way of showing hospitality... whatever we do let's be sure it means "You're welcome! Come again!" Here are a few suggestions from an Ontario hotelman famous for his friendly welcomes.

1. Know the places of interest and beauty spots in your district and tell people about them.
2. When you write your friends in the States tell them about the places they would enjoy visiting.
3. Try to make every visitor glad he came.
4. Take time to give requested information fully and graciously.
5. In business dealings, remember Canada's reputation for courtesy and fairness depends on you.
6. To sum it all up, follow the "Golden Rule."

Let's Make Them WANT to Come Back!

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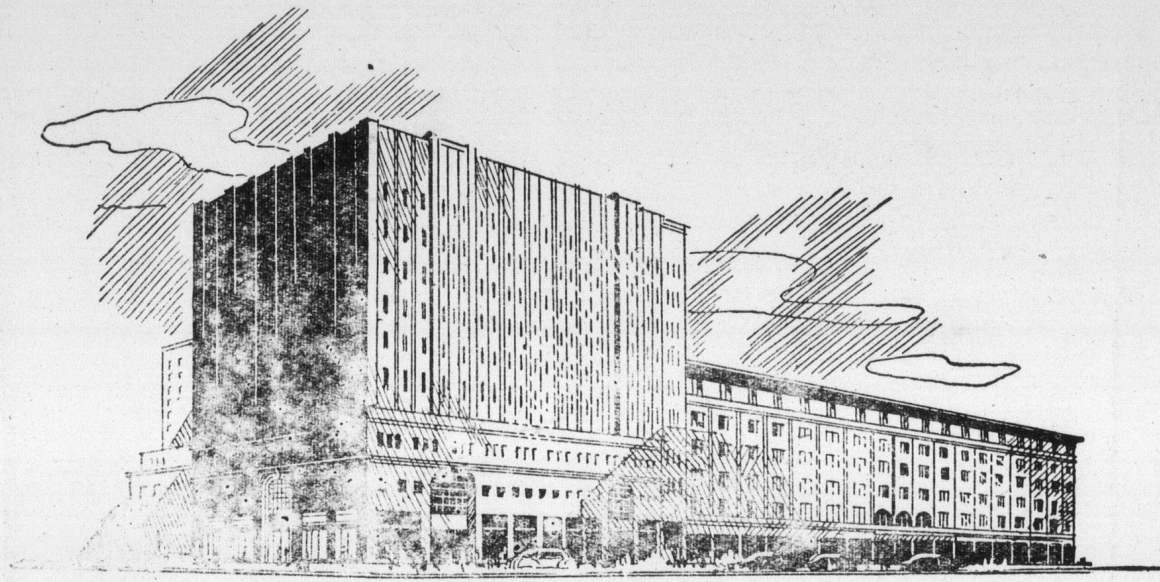
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standards of merchandising.**

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VOL. IV—NO. 6.

TRINIDADIAN LONDON F

Joseph E. Clarke a
Son Who Is Wes
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Choosing to settle
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Clarke, recently of
Trinidad, arrived in
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Both Mr. and Mrs.
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