

The Dawn of Tomorrow

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

VOL. IV—NO. 47.

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LAW SCHOOL SUIT IN LOUISIANA

New Orleans, Sept. — The National Association for the Advancement of Colored People continued to move ahead this week in its battle to break down segregated higher education throughout the South, as a suit was filed here in Federal District Court to force the state to admit Roy S. Wilson to the law school of Louisiana State University. Wilson is one of twelve Negroes whose admission to the university was recently denied solely on the basis of their race.

The complaint filed by the NAACP asserts that there is no other institution in Louisiana where Wilson and the other plaintiffs are able to obtain a legal education equal to that offered at the university's law school and asks a permanent injunction restraining the state from barring these students and others similarly situated from the university. Refusal to admit them, the NAACP avers, denies them the equal protection of the laws as guaranteed by the Fourteenth Amendment to the United States Constitution.

Attorneys handling the case for the Association are A. P. Tureaud of New Orleans, NAACP Regional Special Counsel U. Simpson Tate of Dallas, and Special Counsel Thurgood Marshall of the national office in New York.

TV BAN ON JEAN MUIR DENOUNCED BY NAACP

New York, Sept. — The NAACP board of directors this week condemned the action of the General Foods Corporation in cancelling a contract with Jean Muir for a role in the company's television program. Miss Muir was withdrawn from the program following telephone calls protesting against her because she had been listed by a private group as a supporter of subversive causes. The actress denied the charges.

Miss Muir was among those Hollywood stars who consistently contended for better acting roles for Negroes in the films. Throughout her career in the films and on the stage, she opposed racial discrimination. The NAACP resolution, passed on September 11, cited her consistent liberal attitude and actions.

NAACP BOARD VOTES TO UPHOLD CHAPMAN

New York, Sept. — A ringing full confidence in the loyalty and integrity of Oscar Chapman, Secretary of the Interior, the NAACP board of directors this week passed a resolution condemning the attack made upon him by Senator Andrew F. Schoeppel. The Kansas Republican had questioned Mr. Chapman's loyalty in a speech on the Senate floor.

The NAACP resolution, adopted on September 11, cited Mr. Chapman's leadership in the fight against discrimination and segregation in all government facilities within his departmental jurisdiction. He refused to turn over the administration of government-owned swimming pools to the District of Columbia unless assured that there would be no segregation.

White Felicitates Pullman Porters

New York, Sept. — Addressing the biennial convention of the International Brotherhood of Sleeping Car Porters, AFL, Walter White, executive secretary of the National Association for the Advancement of Colored People, felicitated the union and its president, A. Philip Randolph upon completion of 25 years of pioneering in the labor movement.

In his address, delivered on September 12, Mr. White hailed the contributions made by the Brotherhood to the fight for civil rights and outlined a program of action for completion of that fight. Among immediate objectives, he listed revision of the Senate rules to permit passage of civil rights legislation, creation of a war manpower resources board to prevent job discrimination, construction of adequate housing for war workers, and implementation of the Supreme Court decisions banning segregation in education and travel.

"CARE" AGAIN OFFERS HOLIDAY AID PACKAGE

Ottawa, Ontario — For the third consecutive year, CARE, non-profit overseas aid service, is preparing a special holiday package that will make it possible for Americans to share their Thanksgiving and Christmas celebrations with relatives and friends in Europe and Asia.

In announcing the plan, CARE Executive Director Neil MacNeil said the package would again contain a whole canned turkey and enough of the "trimmings" to make a holiday dinner for a family of twelve. The price will be \$17.00, with guaranteed delivery in Austria, Belgium, Finland, France, Germany (all zones, including the Soviet), England, Wales, Scotland, Northern Ireland, Greece, Italy, Luxembourg, the Netherlands, Norway, Yugoslavia, Japan, Okinawa and the Philippines.

The turkeys, MacNeil pointed out, are once more the famous Beltsville Whites, bred for a maximum of meat and a minimum of bones. Other contents of the package are 8 oz. of bacon, 8 oz. butter, 1 lb. plum pudding, 1 lb. of orange marmalade, 1 lb. rice, 1 lb. coffee (8 oz. of tea for Great Britain), 1 lb. sugar and 1 lb. of Huyler's chocolates. The turkey weighs about 7 pounds and is packed in 2 pounds of lard.

Orders may be sent to CARE, 72 Albert St., Ottawa, or any CARE outlet in the country.

Did you know that more than 3 million people lived on some 733 thousand farms in Canada and that more than 25 per cent of Canadians from the Atlantic to the Pacific make their living on farms that produce a large percentage of Canadian exports?

The story of the people who work Canada's farms, their different methods of farming, the crops they grow and various services available in maintaining this primary industry is told in a new booklet entitled "Farming in Canada", available from Information Service, Dept. of Agriculture, Ottawa.



NOT SADNESS, BUT GLADNESS—in the eyes of Roy Milton, hit star of Specialty Records, when he presented a copy of his smash blues hit, "Sad Feeling" to his good friends, Ella Fitzgerald, Decca's First Lady of Song, and the inimitable MGM recording star, Billy Eckstine. A minute before this photo was made, Roy stated: "This is one sad record that's gonna make folks happy — especially when they hear the tantalizing blues lyrics." Side is backed by "Bartender's Boogie."

The Negro Problem

Its Significance, Strength and Solution
by Leroy J. Montgomery

"The Negro Problem" is the most significant problem facing this country today. It is a problem created by the whites, in that they brought the Negroes to this country as slaves, and have, in general, endeavored to keep them in subjection since.

Even now, in spite of the great improvement in government attitudes, and in opportunity for employment for the Negro—even now, the majority of whites are what Margaret Halsey calls, in her book of the same title, "Color-Blind." The color of the Negro blinds them to his qualities, good or bad.

So far as the whites are concerned, the problem is to rid them of this color-blindness and its accompanying irrational prejudices and fear concerning the Negro race. They need to reach the attitude of the little white boy whose mother, trying to place his chief playmate, said, "Let's see: Jim's a little colored boy, isn't he?" To which her son answered, "I never noticed. I'll look the next time I see him." The qualities within were what he saw, and not the outer skin.

As for the Negro, he has been trained to see white. His education is fitted for the whites, his religion is adopted from the whites. He lives in a white world, and too often, therefore, acquires an inferiority complex with resultant militant actions.

"Colored Americans must establish social recognition for their race by means of superior character and more excellent achievements", says Mr. Montgomery. They must obliterate their own undesirable features—superstition, pleasure-madness, dependence on whites, irreligion, and their own brand of color-blindness. They must use their gifts of song, sunshine, suffering, as ladders toward achievement.

There is a spiritual method of solving this problem, and only a spiritual

one. Two religious faiths give this method,—Christianity and the Bahai world faith. "Christianity gives us the personal aspect of the method, while the social aspect of it comes in the Bahai faith."

Mr. Montgomery quotes frequently from authorities in the field, as Buell Gordon Gallagher, William Stuart Nelson, and Hortense Powdermaker. His pamphlet is clear and analytical, full of feeling without bitterness. Associate pastor of the Calvary Community Church, Madison Avenue and 125th Street, New York, this Negro minister has achieved an amazingly impartial viewpoint, as he points out the faults of both sides, and the requirements from both for the solving of this problem.

NAACP CHARTERS

22 NEW UNITS

New York, Sept. — Twelve new branches, eight youth councils and two college chapters of the National Association for the Advancement of Colored People, were chartered this week by the board of directors, upon recommendation of the board committee on branches and youth work.

New branches are St. George, Barnwell County, and Hardeeville, South Carolina; Thornton Township, Illinois; Prince Edward County and Accomack County, Virginia; Tracy, Barstow and Fresno, California; Alagan, Michigan; Mansfield, Texas; and Washington Parish, Louisiana.

The youth councils newly chartered include Canadian County, Oklahoma; Tittusville, Alabama; Anderson, South Carolina; Kalamazoo, Michigan; N. Riviera Beach, Florida; "Junior" Youth of Brooklyn, New York; Johnstown, Pennsylvania; Evanston, Illinois. A college chapter was chartered at Cheyney State Teachers College, Cheyney, Pennsylvania; and one at Miles Memorial College, Birmingham, Alabama.

Support War, And Urge Jim Crow Ban

New York, Sept. — In its first meeting since the beginning of hostilities in Korea, the board of directors of the National Association for the Advancement of Colored People voted "support of the efforts of the United States and the United Nations to halt Communist aggression in Korea."

The board resolution, which "condemns unreservedly this breach of the peace by the armed forces of the government of North Korea aided and abetted by the Soviet Union" was passed at the regular monthly meeting on September 14th.

"We are acutely aware," the resolution continues, "that victory over disruptive and sinister Communist forces cannot be achieved by guns alone. If America is to win the support of non-Communist Asia and Africa it will have to demonstrate that democracy is a living reality which knows no limitation of race, color or nationality."

Expressing hope for an early victory, the resolution "calls upon this government and the American people to take prompt and effective action to end all forms of racial discrimination and segregation in our military and civilian life." This means, the resolution asserts, "the abolition of separate army units, the removal of barriers to employment opportunities, the end of segregation in education, the lifting of all barriers to housing, the elimination of all Jim Crow restrictions in travel, recreation and public accommodations generally, and the outlawing of outmoded patterns of segregation in the Nation's Capital."

RACE HANDICAPS VET

After reading a letter, "If you were a veteran would you enlist again?" signed by S. Graham, I can't but support his challenge.

I, too, am a veteran of World War Two, with 4 years overseas service. Throughout the United Kingdom and continental Europe, and while over there, lots of promises were made, heavenly promises no doubt, promises such as priority in almost everything. Instead, this is what I find: for over two years I am living in one room with my wife and two children. If I hear or read about an apartment, I will phone, get the information and make arrangements to go and see the place. On my arrival, as soon as my face is shown, I hear "Sorry, it's taken."

For almost the same period of time I was going without a job. I see jobs advertised. I may write or go accordingly: when I get there it's "Sorry, no vacancy." Some are polite by saying: "Sorry, sir, we do not hire colored people." Trying through DVO is worse. They tell you they find it's very difficult to place colored people.

What I am wondering is how long it's going to take, and how many more wars with promises there will be, before these promises are fulfilled, and before the colored people are given a fair chance and taken for what they are worth.

E. JACKMAN
—The Herald, Montreal

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 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 effective 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

LAGMENTS 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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MEMBERS OF MINORITY GROUPS
TELL OF MISERIES OF RACE
DISCRIMINATION

Vancouver — The misery of facing discrimination because of one's race — their personal experience — was described here by six representatives of Canadian minority groups. How racial discrimination looked from their point of view was told by a Chinese, a Japanese, an East Indian, a Negro, a Jew and a North American Indian.

They addressed a parent-teachers' association meeting. Foon Sien, editor of Vancouver's Chinese Times, said "We Chinese feel we have been the most wronged people in Canada."

"Thousands of our people helped to build western Canada, yet we are discriminated against at every turn."

Discriminatory immigration laws and general public prejudice in the past, he said, had resulted in Chinese being killed in riots "simply because people didn't like them."

A similar story for the Japanese was told by Susma Tabata, a student at the University of British Columbia.

"Wartime internment," he said, "caused many Japanese-Canadians to become pure Japanese in their minds again."

At present Japanese are barred from three types of employment in B.C. These are civil service, logging companies working on crown timber lands and contractors for public works projects.

East Indian Gar Fsha Singh, a graduate of U.B.C., said he is working in lumber mills because he can not get a job in any other line of work.

"Restrictive covenants," which prevented Jews from living in certain areas were attacked by Col. J. E. Berner.

Mrs. Ruth Smith, editor of the Native Voice, a special publication of the Native Brotherhood of B.C. Indians, said the Indians are a people who faced even fewer freedoms than the other minority groups.

"The native Indians," she said, "are living under the totalitarian rule of a democracy."

"They have no freedom of religion, being forced to adopt the denomination which prevails on their reservation. They have a limited freedom of movement, and must stay on their reservations unless they go through the complicated process of re-enfranchisement."

"They have no freedom of education. The church school on the reservation is the only one most of them see."

Duke Cromwell, a Negro chemical engineer, said that if the white majority took as much time to understand the minorities as the minorities did to understand the majority, the problem would solve itself.

—Saskatoon Star Phoenix

Each individual with an evil attitude toward his neighbor of different origin adds another to an evil mass of men who work the horrors of attempts to oppress or exterminate other peoples. By adding to the number of people of evil influence an individual who condones or takes part in racial discrimination adds to the danger of creating a society which is an unfit environment for decent, constructive people.

—Port Credit Weekly

RACE DISCRIMINATION

IN SASKATCHEWAN

Is there race discrimination in Saskatoon? A Nigerian student at the University of Saskatchewan does not think so. Within the past few months, "Aki", a medical student from Lagos, has been offered four opportunities for summer employment.



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BLACK MINDS WORST RACE
EVIL

A black skin is a handicap to a person only when the black minds of white people deny a black man his human rights.

A yellow skin is a detriment to a yellow person only when the yellow heart of a white man who fears his competition deprives a yellow man of his natural opportunities.

A racial or national inheritance results in discrimination when an envious person uses his hatred to hurt a person of another race or nationality who has earned a superior place.

No difference in color, race, or nationality justifies the malevolence of any human being toward another. The moral law which provides that none can do any injury to another without working greater harm to himself makes everyone who is guilty of discrimination among men the victim of his own black mind or yellow heart.

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VOL. IV—NO. 49.

The Racial Question And God

Sir, I was born and grew up in a city in the South. I wonder why so many of us are so consistently prejudiced against colored people; not in a wholly and entirely.

I also wondered why the colored folk in our country are so much worse off than the white folk. Then I went to school and read the Constitution, and found an outstanding line, "We hold these truths to be self-evident, that all men are created equal."

Here was a mixture of the best of our country and the best of our school it looks as if it is a downright lie. I tried hard to figure out the truth of racial hatred. I got myself into trouble by simply asking, "Why do you create the world for white men only? Is a person any less human because he has a white skin? Do you think that the colored people are too lazy to work?"

The usual answer is, "They are denied higher positions because of their color."

The usual answer is, "They are denied higher positions because of their color." This only made me more. If my white friends and I are just and lawful people, why do we create those reasons? Why do we not reply intelligently to the questions outlined above?

There is no position for prejudice. Prejudice is a form—can never be a reason as an existence. It can be so that he can only court of appeal. Any man who is self to be ruled by the law of mankind is hard.

Yet you will find that the colored people have a sworn duty it is to be of Christ to all men. They will be among the first to sign a petition barring them from public positions, and when they are the same rights as the white people, they are the proud herit.

"Go, therefore, every creature, all I have commanded you to do. And the first Lord commanded another."

REV. SCOTT REED, FOLLOWS

New York — News of a visa to Rev. of the Union of 500,000 people as a spokesman for the population of his country at the recent session of the General Assembly of the National Association for the Advancement of Colored People (NAACP).