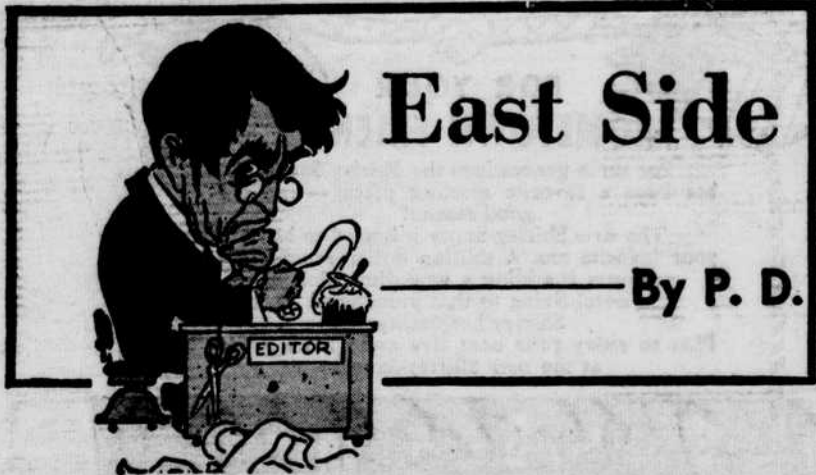


The Petal Paper

THURSDAY, MARCH 10, 1960

VOL. 7, NUMBER 18



East Side

By P. D.

On the 25th day of February I faced something of a decision; the problem was brought about by the arrival in my mail box of Herb Brin's Heritage (5322 Wilshire Blvd., Los Angeles, \$3.00 per year) in which he ran a five-column head across the top of his front page which read: HAPPY BROTHERHOOD! The date of the paper was February 18th.

As I read the copy which followed, it dawned on me that I had forgotten completely that Brotherhood Week was February 21-28. My problem was whether or not to admit I'd forgotten it, or to simply mention it and lie about it. My first impulse was to lie about it, frankly; for, to be sure, it would have been acceptable, in view of the fact that my wife and child can't get along with me and our two dogs just can't stand me at all. Naturally, I consoled myself by saying I should have forgotten Brotherhood Week.

However, since I'm a Communist anyway, and since I believe sincerely in Brotherhood on an annual basis, I decided to admit only what I have; furthermore, I decided to pass along Herb Brin's piece on Brotherhood, inasmuch as I found it most interesting. What he wrote was:

- Brotherhood can be a platitude.
- Brotherhood can be a call to human reason.
- Brotherhood can be the wisecrack of some harrassed executive, charged with community service by vote.
- Brotherhood can be the magnanimous gesture of a politician, saying the right thing at the right time.
- Brotherhood can be the cynic's wisecrack, the mumbo-jumbo of a pulpiteer for profit.
- Brotherhood can be the next guy's problem and decency the cliché of writers.
- Brotherhood can be the smile of pleasantness upon a child's face to know his father is given fulfillment by man of talents given by God.
- Brotherhood can be the opportunity to learn man's story — that all are more than animal, a little lower than the angels.
- Brotherhood can be a nation's honor, a mother's dream that the child in her arms will be accorded by men the spirit of freedom implanted by the God of us all.
- Brotherhood can be a gesture, a smile, a handclasp — or a sneer.
- Brotherhood can be a tribute to the human spirit or a platitude of indignity.
- Brotherhood can be an empty thing.
- Brotherhood can be the soul of human beauty.
- Brotherhood can be the soaring spirit.
- Brotherhood can be ashes . . .
- In our day, may brotherhood be happy, the call to friendliness and pleasantness.
- It is good to think on these things.

Yes, I agree with Herb, "It is good to think on these things," but how much better it would be if each of us acted on these things, to give them meaning and fulfillment in our lives.

In the issue of HERITAGE for February 18th, Herb ran as an editorial an article written by William Aiken of the Colorado Springs Gazette Telegraph, entitled "JEW — GO HOME!" To me, as with Herb Brin, the article seemed of special significance during Brotherhood Week. Indeed, I'd say it has a place any week in the year. See if you agree, after reading William Aiken's "JEW — GO HOME!"

(Continued on Page Two)

Watch On The POTOMAC

by
Robt. G. Spivack

RACIAL COVENANTS IN WASHINGTON — It is always something of a surprise to discover that right in the heart of the Capital of the United States there lingers so much bigotry against Jews, Negroes and to some extent Roman Catholics. But it is also a good idea to check every so often really to see how deep this prejudice runs and whether it is ever eradicated.

The Anti-Defamation League of B'nai B'rith, a Jewish fraternal organization, recently did just that. The League financed a study by Dr. Arthur D. Kirsch, a consulting psychologist and former associate of the Gallup Poll. It's title was "Attitudes of a Restricted Community Toward Its Covenants" and was printed last October in "The Journal of Psychology."

The conclusions make fascinating reading, particularly at this moment when anti-semitic outbreaks in Germany still remain unexplained and are so much in the news.

★ ★ ★

Dr. Kirsch studied an area of Washington known as Spring Valley. It's a swank part of the city and includes among its residents many senators, politicians and other public figures.

The surprising results of the study show that a majority of the residents in this community, who are compelled to sign a "restrictive covenant" before buying a home, do not support the practice at all.

In making public the results the ADL said it shows "additional evidence that such religious restriction are largely imposed (Continued on Page Four)"

THEATRE

By
Cyrus Adler

The revitalized "permanent" Phoenix Company played "The Great God Brown" recently to somewhat bewildered audiences. Though O'Neill's early drama is mired in self pity, this forceful production allowed a new insight into his frenzied world.

As in most of O'Neill's works the effect of an external society is small; the tragedy involves isolated individuals who degenerate before our eyes.

Dion Anthony, masked as Pan is an artistic failure, a poetic drunkard; unmasked, a lonely man seeking vainly for God and Love. William Brown, outwardly Dion's friend, a pillar of society and a successful architect, inwardly empty and envious of the poetry in Dion. Margaret, who loves and marries the artistic Dion, knows nothing but fear for the unmasked Dion, and Cybel, masked a cheap prostitute; unmasked is a kindly mother and platonic lover of lonely men.

These characters' personalities shift visibly as the actors remove or put on stylized masks (unlike the masks worn throughout classical Greek plays which served to delineate immediately the (Continued on Page Four)

From Our Mail — Views And Opinions From Readers

Fairhope, Ala.

Dear P. D.:

When I read letters like the one signed Mrs. M. S. Bouey in the Feb. 11 issue of your paper I can't help wondering what can be done to lift the White Race above the level of mediocrity! Here we have folks with all the advantages of a dominating white race afraid of the competition of another race, and not being able to stand on their own feet, must have slaves to help them produce their own living.

What is the difference between that type of mind and the minds of the thugs of Chicago and other big cities? Neither one believes in justice; rather, they do not understand what is meant by the word justice. Propaganda does not seem to help, so the intelligent folk will have to begin with the children.

Of course, a sense of justice and regard for human rights must be ingrained in the character of the individual, or it does not function right. A little emotional eruption will often turn the sense of justice astray. Maybe some of your intelligent readers have an answer.

Sincerely,

(s) Alexis C. Ferm

Winterset, Iowa

Dear P. D.,

I like you and I admire you, but now I want to caution you. Your Dillard University speech (Jan. 28 issue) indicates you are falling into the most dangerous trap now before we liberals.

You preach a gospel of economics and legal equality on the grounds of the sanctity of the law of the land. If you run around sticking your neck out this way, you lay yourself open to some embarrassing inconsistencies in areas where the law has not caught up with fundamental morality.

Do you really mean to condemn out of hand the operators of the underground railroad in the days of the Fugitive Slave Law? You mention the FOR as one of the organizations to which you 'had oughter' belong. Do you intend to condemn all those FOR-ers who are nonregistrants? Are tax-resisters in your black book? What about the Golden Rule crew and the heroic members of the Phoenix crew?

I do not believe, P. D., that you offer every personal mark of equality to Negroes simply because it has now become the law of the land. I do not believe you would join the picket line at the polls, should we suddenly pass a Constitutional amendment denying Negroes the vote, to prevent a single man of darker hue entering a shaded ballot booth.

Many of us, P. D., do everything in our power to treat Negroes as full members of the human race, and to gain for them the marks of such membership, not because there is a law—but because it is right. As Thoreau said, (and this is not an exact quote, I'm caught without my Walden at hand) "if the law compels you to be immoral—break the law!"

If this is right, and I see no other moral approach to human living, then we must also recognize that it is within the bounds of credibility that some (I say some advisedly) of the segregationist whites of your beloved Mag-

nolia Jungle are acting morally in resisting Negro equality. Their morality may be very low and very limited, but in so far as they honestly and sincerely believe it is fundamentally wrong for the races to mix; they are being moral in refusing to help them do so. The fact that their methods are reprehensible is only another indication of the unenlightened stage in which they are doing their moral gropings.

But this is only a concomitant issue. Primarily, I wish to chide you for falling into the pragmatic error of putting the issue in terms of the morality of being law abiding. Laws are not made for moral men; laws are designed to restrain those who lack even the rudimentary inner morality which would keep them from harming their neighbors. True morality consists in being true to the highest 'law' one knows, and the highest law can never, by definition, be that of the majority.

Yours,

(s) Dorothy T. Samuel
(Mrs. W. C.)

Grant Park, Illinois

Dear P. D. East:

I disagree (and doubt the judgment) of your statements in the Nov. 26 editorial, concerning booze in Mississippi. I couldn't let it go by without sending you my comments. You got in my territory when you mentioned what church members found in scripture to base their action on non-drinking.

I do not "recall the fact that Christ drank wine". Where is it found in the Scriptures?

There are some 162 passages in the Bible which condemn drink. There is not time or space to give them here, but here are a few which I take seriously.

11 Timothy, 1:7: God has not given us a spirit of fear but a spirit of power and love and a sound mind.

1 Corinthians 10—let no man set his own advantage as his objective but rather the good of his neighbor.

1 Corinthians 6—you are not the owner of your body . . . bring glory to God in both your body and in your spirit, for they both belong to Him.

Romans 14 — it is wrong for anyone to make others fall by what he eats, it is right not to eat meat or drink wine or do anything that makes your brother stumble.

1 Corinthians 3:16 — Do you know that you are God's temple and that God's spirit dwells in you?

Matthew 22:39—you shall love your neighbor as yourself.

Legalizing booze benefits none. Because you are firm in your belief that men will always drink, we should make it just as easy as we can for them to destroy themselves? This drink urge can be harnessed to creative living. Human nature can be changed. Elizabeth Fry changed prison reforms; John Knox set the Scots free; Martin Luther King changed a few folks minds; slavery used to be permitted; women didn't use to vote; . . . there is given to some the power to become something higher.

"Rock is strong, but iron cleaves it. Iron is strong, but fire melts it. Fire is strong but water (Continued on Page Two)