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As we have therefore OPPORTUNITY
let us do good unto all men. . . .
—Galatians 6:10



THIS ISSUE'S COVER

Camilla Williams—Two-time winner of the Marian Anderson Award and winner of the 1944-45 Philadelphia Orchestra Youth Concert Audition—made her operatic debut in "Madame Butterfly" last spring at New York's City Center.
(See Page 42)

Responsible for this issue are Madeline L. Aldridge, editorial assistant, OPPORTUNITY Magazine, in charge, and Olive M. Samuel, business assistant.

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EDITORIALS

One World—One Community
Signposts for the Future

Guichard Parris

ARTICLES

Nègroes in the French Constituent Assembly
Edward Allen Jones 4
Tolerance Goes to School in Denver—"With Liberty
and Justice for All" Marguerite Riordan 6
Saint Marc, Haiti Naomi M. Garrett 9
Dollars and Sense William Pickens 12
Sheldon Hoskins: Ballet Master Will Smallwood 14
The Nurse Shortage Estelle Massey Riddle 22
"It Is That Perfection Which I Seek"—Todd Duncan,
Baritone Marjorie Greene 24

FICTION

Mrs. Millennium Frances Evans Laver 16
Dark Quarry Babette Stiefel 18

POETRY

Woman Georgia Douglas Johnson 15
Peace Etholia A. Robinson 36

SPECIAL FEATURES

Survey of the Months 26
The Urban League News Front 32
NEW BOOKS on Our Bookshelf 37

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...In Chicago



EDWARD
MARCINIAK,
is Editor of "Work,"
published by the Catholic
Labor Alliance.
What he says on Negro-
Catholic relations comes
from Chicago.

NEGRO-Catholic relations in Chicago date back more than 150 years to the time when Jean Baptiste Point DuSable, a Catholic Negro, became Chicago's first permanent settler. Since that time there have been many changes. Chicago is now a mid-western metropolis with 3,600,000 inhabitants—ten percent of whom are Negroes. And two out of every five Chicagoans are Catholics.

Because Catholics make up such a large portion of the citizenry, their role in promoting better race relations is tremendously important. Twenty-five years ago such organizations as the Federated Colored Catholics flourished and the "Negro Church" was not only a common mode of expression but often a policy. Today, among Catholics interested in race relations, outlook and practice are aimed at integration. All-Negro Catholic organizations are on the wane. Groups like the Federated Colored Catholics have given way to interracial ones like the

This is a recent development. . . . Parishes along the periphery of Bronzeville and the expanding Negro community on the West Side are interracial: St. Agatha, St. Matthew, St. Malachy, St. James, Holy Angels, and Holy Name Cathedral, to mention a few. There are still some trouble spots on the edges of Bronzeville, where there is opposition by some priests and laymen to integration—even though there is no discrimination in worship for any of Chicago's 30,000 Catholic Negroes.

The newest and, perhaps, from a long range point of view, the most significant Catholic interracial activity is the Catholic Interracial Council which has been set up with the approval of Cardinal Samuel A. Stritch. The Council is concentrating its efforts on building local units in parishes throughout the city. To date about a dozen such units exist in scattered sections of Chicago. While primarily in an organizational and educational stage, the Council hopes to have enough affiliated units around the city so that local problems of housing, education and employment can be handled at their source by sympathetic, unprejudiced people instead of by "outsiders" or prejudiced persons.

The Catholic Interracial Council is committed:

"To set up an educational program to teach Catholics to respect the rights of racial minority groups.

"To combat racial discrimination wherever it may arise.

"To work for . . . economic equality by securing full and unrestricted employment; for full cultural development, by securing equal health, educational, and recreational facilities and wholesome home surroundings for members of all groups."

have given way to interracial ones like the Catholic Interracial Council.

This change has been noted by Horace Cayton and St. Clair Drake in their book, *Black Metropolis*: "At the present time, Negroes are allowed to join the nearest parish church and to send their children to the parochial school.

home surroundings for members of all groups."

Occupationally the membership of the Council is as Catholic as the Church itself. Lawyers, labor officials, aldermen, employers, teachers, realtors, manual workers, and judges are meeting regularly and are planning action together to

140

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make certain that in Chicago men and women will live, work, play, and pray at peace—regardless of race or color. Augustine J. Bowe is its president, and John Yancey, winner of the Hoey Catholic Interracial medal in 1944, is vice-president.

In Catholic as well as civic circles the work of the Catholic Youth Organization has been important. The CYO's director general, Bishop Bernard J. Sheil, has taken a leading role, nationally and locally, in breaking down the barriers of segregation. The CYO's office and professional staff is interracial; its activities, including a residence for women, draw no color line of any kind. The CYO's Sheil School of Social Studies regularly has Negro teachers and lecturers and conducts classes on racial problems.

tices. Credit is also due to the Society of the Divine Word and to the Franciscan Fathers for their pioneering efforts in the Negro community. Today there are scores of Catholic institutions which fifteen years ago discriminated against colored people but which now accept Negroes without question. Many Catholic organizations, like the Catholic Church Extension Society, and Chicago Inter-Student Catholic Action have Negroes on their payrolls in various capacities. The job is not done, however. There still are several Catholic hospitals and schools that bar colored persons.

The policy of the head of the Catholic Church in Chicago is clear. In talking to community leaders recently, Cardinal Stritch, Archbishop of Chicago, stated flatly that the Catho-

