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Brief Study of Working Conditions of Colored Citizens in New Orleans Louisiana

Ernest J. Wright
Xavier University of Louisiana

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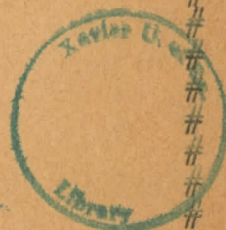
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BRIEF STUDY
OF
WORKING CONDITIONS
OF THE
COLORED CITIZENS
IN
NEW ORLEANS, LOUISIANA

ERNEST J. WRIGHT
XAVIER UNIVERSITY

1933



Brief Study
of
Working Conditions
of the
Colored Citizens
in

New Orleans, Louisiana

A thesis presented to the Xavier
University faculty as a part of
the requirement for a B. A. Degree,
by

Ernest J. Wright
Xavier University
1933

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Married in Nite Club



The above photo was snapped at the St. Claude Inn and shows the main participants in the wedding. Several thousands were on hand to witness the gala occasion and to wish the newlyweds happiness.

PUBLIC WEDDING STAGED

AT

ST. CLAUDE'S INN

By Earl M. Wright
Sports Editor, The Louisiana Weekly

The second enormous "public wedding" that modern colored New Orleans knows anything about was staged in the St. Claude Inn last Wednesday night and so great was the attraction that its magnetism drew curious and interested persons from every section of the city and all of the nearby towns and villages.

The St. Claude Inn, situated a step from the point where New Orleans joins the Parish of St. Bernard, is a rendezvous for colored sport followers daily and three nights a week and is built to comfortably accommodate 3000 persons. Many times, it is said, the sport house has been taxed to its last inch of standing space when attractions of unusual interest have been staged but the crowd that turned out at Wednesday's wedding was said to have exceeded all other throngs that had been recorded since the opening night.

FIRST WEDDING IN 1932. Last week's wedding was not the first holy bond trying affair to find its way into the St. Claude Inn. It was on November 19th of last year when the town was startled by the announcement that a couple would be joined in holy wedlock in the establishment, with the public the invited guests. The couple was given numerous necessities by the management and draped in the finest wedding attire that is being laid out for brides and grooms these days. That November night found a young lady taking over the name of Mrs. McKinley Jones and found an excited, expectant and jubilant throng experiencing its first affair of the kind to be sponsored among our group in many, many years, if ever.

YOUNG COUPLE WEDS. The principals of Wednesday's wedding were Miss Emelda Arnold, 17 years old, who made a charming young bride and Clarence Parker, 20, who voluntarily elected to play the role of husband as long as possible, her attendants were Miss Thelma Reese and Mr. Samuel Berfect. They were united into the holy bonds of matrimony by Judge Rene D. Cortez of Arabi, La.

The St. Claude Inn opens its doors at 7:30 on Wednesday evenings, and Wednesday was no exception as far as the opening hour is concerned but hundreds milled around the sport house long before the hour scheduled for the rendezvous to begin operating.

When the doors were at last thrown open the crowd stormed in. Everyone was desirous of witnessing the scene that was to be enacted, from a sitting position. In record time every seat in the huge hall was occupied and the ever-increasing crowd began filling in the standing positions which afforded the least resemblance of a fair view.

BRIDAL TRAIN ENTERS. It had been advertised far and near that the ceremony would take place at 10:30 but one hour before this period, the guests were wondering just how the bridal train expected to reach the well decorated platform, upon which the ceremony would be performed.

It is still a miracle just how the feat was performed. It is generally known that the announcement "Here comes the bride" soared through the hall and immediately afterward the shuffle began, minutes later the bridal party occupied the stage and the limelight. There they stood, bride, groom, maid of honor and best man dressed in the latest creations of the day and pleasing to behold, with the gazes of thousands upon them. Young, dashing youth awaiting the responsibilities of marriage to be thrust upon them.

The scene was colorful and picturesque. The decorations were made with extreme care by Mrs. Edna Handy, 3106 Lausette Street, who "just took an interest in the children" and donated her services. So conscientiously did she attend to every detail,

however, that she was rewarded right nobly by the Inn management. As the bridal party stood beneath the flowery arbor the scene was additionally illuminated by the dozen flashes of a newspaper camera.

COUPLE IS WED. When all was in readiness the "mike" was placed before Judge Cortes who interrogated and instructed the young couple through it, much to the utmost satisfaction of it all.

The couple was presented a bedroom suite valued at \$250, their wedding rings, valued at \$10 and a specially baked wedding cake which weighed fifty pounds and set the St. Claude Inn management back \$60. Their license was paid for and the groom did not have to go into his pockets, as is generally the case, to pay the judge who "sentenced" him. The management also provided a piano and two artist who played and sang love numbers while the bonds of matrimony were being tied.

After the ceremony McKinley Jones, the first groom to receive such a break, sang to the glory of the St. Claude Inn management. Fitting solos by the young groom and Mrs. Handy and a brief statement by the bride completed the public ceremony after which this "Singing Editor" was forced to render additional vocal selections. The entire program was drawn to a close with a glowing speech by David Crockett, representing the Freedman's Home which the Inn management had aided.

Before being wed Miss Arnold lived at 1931 Governor Nicholas Street, and Mr. Parker resided at 1117 Loyola. At present the couple is at home to their friends at the Loyola Street residence.

See SECTION X 4- LOTTERY AND THE UNEMPLOYED, page 22--23.

INTRODUCTION

The following report is the result of a study of the Colored worker during the present cataclysm in political and industrial affairs. The present panic has helped the laborer from many angles. It has given him a realization of the value of money and the necessity of sane action in the distribution of it.

The object of making this report is to furnish a thesis to the Faculty of Xavier University and to acquaint the citizens of New Orleans with some authentic information regarding the working conditions of the Colored group.

I wish to thank Sister Mary Leo, head of the History Department of Xavier University, Mr. James B. Lafourche, Editor of the Louisiana Weekly, Mr. August Martin, instructor in the public school system, and Miss Mildred L. Towle and Mrs. Naomi K. Evans, social workers of the Sylvania L. Williams Community Center, for their valuable suggestions, their untiring efforts, and their cooperation, in the production of this thesis.

It is hoped that this information may be used as a starting point in remedying some of the unemployment difficulties throughout the city, thereby making the worker feel as if he is really earning his wage, and that the government respects his rights as a citizen of this great American Commonwealth. Then, and only then, will the working group cooperate heartily in leading the world to prosperity and happiness.

The Census of Industry - Employment Taken in 1929

By Mr. E. T. Attwell of National Recreation Association

The largest group of Negroes is found in occupations of unskilled and personal service types of labor. The compensation for general house work has the wide range of from six to fifteen dollars per week. Within this range one finds cooks, maids, street cleaners, and other special types of workers.

The professional class is developing as will be seen by a tabulation of professional occupations. Teachers' salaries scale from \$100 to \$150 per month. Ministers are reported as receiving \$25 to \$50 per week. In this field, however, there are added incomes from sources other than the Church pay-roll, which makes the maximum compensation difficult to designate.

The following information lists the major occupations in the trades fields.

<u>OCCUPATIONS</u>	<u>AVERAGE RATE</u>	<u>NUMBER EMPLOY</u>
Bricklayers	\$1.25 per hr.	300
Plasters	10.00 " day	500
Carpenters .....	.70 " hr.	500
Painters .....	.70 " hr.	250
Plumbers	Contract	25
Electricians	"	10
Paper-hangers .....	.90 per hr.	10
Longshoreman's Union ....	.80 " hr.	
" Independent	.65 " hr.	6,000
Freight handling .....	.40 " hr.	
" " piece work	.25 " hr.	1,500
Barge line work .....	.30 " hr.	400
Teamsters and Chauffeurs.	.55 " hr.	125
Chauffeurs	60.00 " month	450
Chauffeurs handling freight in general	18.00 " week	500
Cotton yard men	60.00 " month	750
Cigar workers	12.00 " week	150
Common labor such as sewer- age digging with building trade and warehouse.	.30 " hr.	12,000

<u>OCCUPATIONS</u>	<u>AVERAGE RATE</u>	<u>NUMBER EMPLOY</u>
Cooks, house girls and ... maids.	\$40.00 per month	15,000
Hod Carriers .....	.60 " hr.	200
Porters and Butlers	60.00 " month	300
Barbers	20.00 " wk. average.	450
Pressers	21.00 " "	500
Factory girls	8.00 " week	750
Bakers	25.00 " week	150
Musicians	60.00 " week	160

The enrollment in the professional group is indicated by the following list which itemizes certain classified businesses having Negro ownership or control.

PROFESSIONS

Ministers	more than	200
Doctors		40
Nurses, registered		12
Mid-wives		60
Pharmacists		25
Teachers		497
Embalmers		23
School Principals		21
Ranking Teachers		3

BUSINESSES

Automobiles	5
Designers	1
Dry Goods	2
Drug Stores	18
Dry Cleaners, Sanitary	2
Foods	2
Furniture	1
Groceries	5
Hardware	2
Insurance Companies	13
Laundries	4
Markets (meat)	4
Mattress makers	1
Notions	3
Printing	5
Real Estate	2
Stenographers	12
Undertakers	8
Photographers	5 (?)

The insurance business occupies a large part of the Negro controlled activities in the field. The following indicates the companies located in New Orleans and the number of workers they employ in their business including agents, clerks, and officers:

<u>EMPLOYED IN</u>	<u>STATE</u>	<u>CITY</u>
Unity Industrial Life Ins.	500	100
Louisiana Ind. Life Ins.	218	55
Standard	187	50
Liberty	189	100
Eagle	78	44
Douglas	38	38
Pelican	76	27
Victory	40	27
Safety	36	36
Superior	54	26
National Benefit	47	17
Empire	40	34
People's Industrial	187	40
TOTAL	1,710	584

Thirty to forty white insurance companies with white agents continually solicit Negro business. The average debits for colored insurance agents indicates that the compensation represented by commissions approximates an average of \$22 per week.

The commission received by insurance agents during the period of 1932--1933 has shown an unusual decline from that of 1929. The average wage of the agents can be estimated at three dollars as a minimum and eighteen dollars as a maximum. The lowering of the standard of living, and the increasing of unemployment might be stated as the cause of the decrease in the insurance agents wage.

Unemployment Relief State of Louisiana

Significant facts concerning Colored Population

Receiving Unemployment Relief -- Feb. 11, 1933:-

Number of Colored Registered 118,017
 Number of Colored having received relief to 70,304
 January 28, 1933.
 Number of Colored receiving work relief now 65,724

<u>Analysis of Work Relief Given</u>	<u>No. of Men</u>	<u>No. of Days Worked</u>
1 Day Men	49,858	49,858
2 " "	12,342	24,684
3 " "	3,372	10,116
4 " "	151	604
6 " "	<u>1</u>	<u>6</u>
TOTAL	65,724	85,268

Average man, days per week 1.3
 Average level of relief per month \$8.43
 Number of Colored indirectly receiving relief \$295,758
 (4.5 x no. working).
 Per cent of Colored population receiving relief 38.1%

Orleans public school system.

The insurance business which employed the largest number of Negro employees in a Negro controlled activity is contemplating a merger in order to meet the present situation, because of the rise and fall in prices. Insurance Agents are receiving from two to fifteen dollars per week. They are employees and boast of a debit which brings an average of fifteen dollars weekly.

Occupations of Negroes

The Negro can be found in various fields of endeavor presently receiving fifty cents, one dollar and fifty cents, and two dollars per day. The common laborer such as the digger with building enterprises and warehouse concerns, has showed a decrease in wages from four dollars to twelve dollars each day in 1918, to the meager sum of fifteen or twenty cents per hour eight hours per day. Pressers, barbers, porters, butlers, cooks, musicians, house girls, and maids have all met with a two-third decrease in salaries.

Doctors, registered nurses, mid-wives, pharmacists, embalmers, and lawyers have all related a decrease in business due to the incapability of the people to pay for professional services.

School Principals, Professors, and Teachers have all been cut in salaries because of the present panic. The public school instructors are now receiving less than fifty per cent of the agreed sum due to the failure of the banking system. Salaries scale as low as forty dollars per month in the New Orleans public school system.

The Insurance business which occupied the largest number of Negro employees in a Negro controlled activity is contemplating a merger in order to meet the present situation, because of the rise and fall in prices. Insurance agents are receiving from two to fifteen dollars per week. Very few employees can boast of a debit which brings an average of fifteen dollars weekly.

Curtis Smith in the April 1933, *Missionary Fields At Home* magazine, states, "Negro business, it must be admitted, has not kept pace with the advance the race has made in cultural and professional lines. This is due in great part to the fact that the Negro has, until recently, had no training in business principles and practice. Neither had he any background of tradition to help him in any business venture. If by any exceptional combination of hard work and good luck he had acquired a sufficient amount of money to engage in some small business enterprise, he found himself in a bewildering maze of difficulties which he had not foreseen and was not prepared to meet. The natural result in thousand of cases was inevitably failure. Some, however, and these constitute a goodly number, through the trial and error method in the hard, unyielding school of experience come through successfully. These laid the foundation of the present-day Negro business which has invaded almost every branch of the commercial field, and, what is more, is making good."

Certainly, the Negro is making use of his business courses during this period of trial and unusual disaster. The period of prosperity will see the Negro businesses spring forth as the beautiful May flowers, bringing joy and spreading good-will among the leaders of Negro enterprises. I firmly believe the Negro is ready to show his capabilities in business as he has shown them in the cultural and professional fields. The young Negro is seriously interested in business courses and in their progressive measures as a step toward the advancement of his group.

The Longshoremen Organization

The Longshoremen Organization before the strike of 1929 consisted of some two thousand Negro members. The entrance fee was twenty-five dollars with an added five dollars for tomb tax. Each member of this organization was requested to pay a quarterly fee amounting to, from three to four dollars each quarter, according to the obligations of the organization. A Longshoreman in good standing received the following fee in case of sickness or death. Three dollars per week was given the sick, plus doctor and medicine, and the sum of fifty dollars was received by the family in case of death.

The worker was permitted to register his legitimate wife and children in the organization for a fee of twenty-five dollars each. The wife would receive doctor and medicine and a death benefit of fifty dollars, the children received doctor and medicine in case of sickness and a burial fee of twenty-five dollars each. The male children at the age of eighteen could not receive any support from the organization in case of sickness or death, unless they had joined the Longshoremen as a senior member at a set entrance fee of twelve dollars and fifty cents.

Each year on May 10, the Longshoremen had a parade in which every member was asked to participate under penalty of a fine. The workers were dressed in overalls and blue work shirts for this grand and glorious occasion. This event was looked forward to by every member of the organization.

The Negro and The River Front

The Negro laborer has passed through a period of prosperity on the river front; but with the present panic he has been made the victim of many injustices. In 1914 the Longshoremen were receiving forty cents an hour and the working day consisted of ten hours. The returns of the day brought the laborer four dollars each day, the sum of twenty-two dollars per week. In many instances the worker was requested to work overtime, for which service he received sixty cents an hour.

The laborer realizing the type of work he was doing demanded a raise in wage and immediately asked for fifty cents per hour, which was ten cents more than the previous amount paid. In the latter part of the same year another request was granted, and the amount received by the worker was sixty-five cents an hour with the working period being reduced to eight hours each day. The average wage received by each employee weekly amounted to twenty-eight dollars and sixty cents. Many weeks the overtime schedule was in practice and the worker would receive ninety-seven cents per hour.

In 1918 or the year following the sixty-five cents per hour period, a general strike was called by both white and colored employees for one dollar an hour and one dollar and fifty cents for every hour after the usual eight hour period. The employers objected strenuously to this move and decided to give the workers eighty cents an hour, for eight hours, a day. This plan was accepted by the employees. The workers enjoyed this sum of six dollars and forty cents per day, or the sum of

thirty-five dollars and twenty cents per week; and a minimum of one hundred forty dollars and eighty cents each month for a period of eleven years. This gave a period of prosperity to the Longshoremen.

The amount of money received each year by the employee during the eleven years of prosperity can be estimated at an average of sixteen hundred eighty-nine dollars and sixty cents yearly. Of this enormous sum of money the expenses for the majority of workmen were as follows:

Rent amounted to one hundred and sixty-eight dollars; domestic expenses can be estimated at five hundred and seventy-six dollars each year; and the remainder was spent in buying clothing, furniture, and procuring recreation. Less than one-sixth of the Longshoremen owned a home or an automobile during this illustrious period. Was it that the Negro had not been trained to be thrifty? Was it that he knew nothing concerning the business cycles and the period of prosperity that comes with each war?

After an eleven year period of enjoyment the employer deemed it necessary to reduce the employees pay from eighty cents per hour to the old rate of sixty-five cents. The laborers objected and called a strike in 1929, which caused the death of many employees. The employer was relentless in his undertaking and forced the laborer to accept the cut in prices or withdraw his service from the company. The employee withdrew his services from the company and made a futile attempt to stop the non-union worker from rendering his services.

The present river front worker is receiving sixty-five cents per hour for his services. The foremen in return for his kindness to the worker, by hiring him, receives from one to three dollars from each employee in his firm besides his regular salary; which means that the worker must pay to his employer a definite amount of money in order to work. One Negro boss demanded that the worker buy a bucket of lunch each day at a price of twenty-five cents which amount to one dollar and fifty cents a week. The worker in this case has two obligations; first, from one to three dollars each week must be paid to his employer; second, the worker must buy a twenty-five cents lunch each day he works. This means that approximately four dollars and fifty cents of his salary must be turned over to his employer for his right to work.

The employers of these firms are absolutely disregarding one of man's rights. It is the right to work and earn a living wage.

The Longshoreman who once drew a large check is the same man that is being helped by the City Welfare and other charitable organizations today. Surely, the difficulties that have arisen are a practical lesson of the necessity of saving and making legitimate use of large sums of money. Many former workmen can be located in one or two rooms in certain populated colored sections, cooking on furnaces, and using the kitchen as a bed room for the children. Such conditions cannot help increasing the death rate of Negroes in our city.

Lane's Cotton Mill

The Lane's Cotton Mill, located just above Napoleon Avenue and Annunciation Street, during the year of 1928 and previous to this period, provided employment for Negro girls and mothers which enabled them to live a very comfortable life. The women in the majority of cases were doing piece work, and their salaries ranged approximately from twelve to fifteen dollars. Some light minded workers deemed it necessary to call the working force together and present the employer with a letter asking for an increase in salary because of the time and energy that the workers were utilizing. As usual, the industrial magnets objected and the results brought hundred of workers into the field of unemployment. Workers were necessary immediately for the continuance of production, and a signal for more white workers was proclaimed, and both young and old females of the white group received jobs. This was the first demonstration of the employer to show a disregard for the well being his Negro brothers.

I visited the mill on Wednesday, May eleventh, and discovered the following conditions: young and old women are rendering nearly ten hours of service to the Lane's Cotton Mill at a price of six cents per hour, or nearly sixty cents each day, and a weekly average of three dollars sixty cents. Some of the employees are renting houses that are owned by their employer at a price of three dollars per week. In such cases, the employees of the Cotton Mill are given sixty cents for their weekly labor, after the rent has been deduced from

the meager three dollars and sixty cents. The majority of the estimated number of two hundred and fifty workers are young women in their early twenties. There is a minority of colored women who are receiving nine cents an hour.

The employees are given a half hour for lunch and recreation. One mother met her two children outside of the mill during lunch period and recieved her lunch which consisted of fried bread and syrup placed in a bucket. I talked with this bread-winning mother about the children and the family problem and learned that the children, who were girls, were compelled to stop school to manage the domestic affairs. She further stated, "I'm so tired when I get home, I can't do anything, not even eat. I surely wish that I could get another job that would give me more time for myself." I questioned the mother as to the type of work that the women were given during the ten hour period. To my surprise, I was told that women push heavy carts, sweep, and clean cotton continuously during the day.

It is true that the Negro mothers are forced to leave their homes and become breadwinners for the family in these unusual times, but the type of work that is given to our women in some places is robbing the present and future mothers of their health, and an appreciation of the beauty of home life.

The male employee is paid from fifteen to thirty cents an hour with the majority receiving the lowest prices. The workers are very busy handling cotton, sweeping, and trucking for nearly ten hours a day. The overtime period is often given and the worker gives extra hours for the regular hour pay.

New Orleans Welfare CommitteeEstablished 1931739 Carondelete StreetOffice Hours, 8:30 A.M. to 5:00 P.M.

The New Orleans Welfare was created to meet the emergency resulting from widespread unemployment. It is a temporary organization. It operates under two divisions, an administration. It operates under two division, an administrative division and a relief division. The purpose of the committee is to determine insofar as possible the extent of unemployment in New Orleans, to secure regular work through the Free Employment Bureau (under the Administrative Division) for as many unemployed as possible and to assist, through the relief department, those unemployed persons for whom regular work could not be secured or who could not meet their needs through resources of their own. Work which is paid for in cash is offered breadwinners who are unemployed because there is no regular work available. Those applicants who have worked prior to the depression and are able to continue the type of work they have done in the past, but who have no chance to work, are given relief in kind.

Admission. The relief department does not receive new applicants who have not been residents of New Orleans for two years or more. No applicants are accepted except those who can show a work record stating that they are involuntarily unemployed because of the depression.

Support City Appropriation.

Management. Executive Committee of 11 B. C. Casanas, Chairman; R. B. Pixley, Director Administrative Division; Miss Elizabeth Lane Porter, Director Relief Division.

Miss Bertha Sherman present Director of the Relief division gave the following statement on April 22, in her house. The number of white and colored receiving help is nearly 14,000 persons. The Committee has positively proved to be just in its dealing with both groups. It is interesting to note that the amount of help that is being given to the Negroes exceeds that given to the whites.

The Colored families on Relief are 8,871. Of this number 8,383 men are receiving work at two dollars a day. Most of the men are working two days in each week. There are 131 women employed by the welfare for sewing purposes. The amount received for one day's work is one dollar and fifty cents. The remaining families are receiving food orders from the Welfare Committee. Those that are engaged in work are paid immediately after their services have been rendered. Not one case has been submitted by employees regarding any injustice being demonstrated in the payment of the wage. The attitude of the Welfare Committee towards colored workers should be highly commended by every citizen of New Orleans. Unfortunately the New Orleans Welfare Committee has exhausted its funds and the Louisiana Unemployment Relief Committee is carrying on the relief work. The Relief Committee found it necessary to cut the working wage to one dollar and fifty

cents per day. The workers resented this action and called a strike of both white and colored welfare workers and began parading throughout the city with colorful signs stating, "Divided we fall; United we stand."

The Welfare Committee has employed twenty men and women of the Negro group in the solution of the unemployed problem. White workers also assist in the solution of the problem of the colored destitute. Both groups are receiving a salary of \$65 each month. The Colored workers possess the following degrees from recognized schools.

<u>NAME</u>	<u>SCHOOL</u>	<u>DEGREE</u>
F. Barree	Xavier	A.B., B.S.
B. Raphael	"	A.B.
R. Rousseau	"	A.B.
L. Chenier	"	A.B.
F. White	"	A.B.
I. Parnell	"	A.B.
O. DuConge	"	A.B.
H. Lallande	"	A.B.
A. Pajaud	"	Ph.G.
A. Shepherd	N. O. U.	A.B.
E. Pierce	"	A.B.
P. Lorden	"	A.B.
S. Freeman	"	A.B.
I. Young	"	A.B.
J. Wilkins	Straight	A.B.
R. Garrett	"	A.B.
C. McCann	"	Normal
P. Royal	Talledega	A.B.
D. Brown	Sargent	A.B.
A. Romain	_____	_____

Unemployment in Woodville, Mississippi

Recently, I had an opportunity to make an investigation of the working conditions in Woodville, Mississippi. There was a marked difference in the solution of the unemployment problems of Woodville from the logical procedure of the New Orleans Welfare Committee. The destitutes were given employment during the day for a wage of seventy-five cents. The employees did not receive their pay in currency, but they were given grocery orders which could be transferred for commodities in three selected groceries. The workers amongst themselves resented the injustice that they were receiving, and the vicious attitude of some of the employers towards them. The unemployed stated that the landlords were not reasonable at all in their attempt to collect rent during this period of economic disaster. Families were being forced to give up their houses because of their inability to meet the renters' requirements at the agreed time.

It seems to me that the spirit of brotherly love is certainly lost in Woodville, because of the actions of the white group in regard to Colored workers. Surely, no normal individual would think of trying to collect a debt from his debtor knowing that money is not available for him to pay his just and honest debt. It is not surprising that there is a great and growing body of opinions among certain Colored groups that their white brothers will always try to keep them in their clutches, and that they should unite in order to retaliate against such treatment.

Negro and Depression

Has the depression done anything for the Negro in a constructive way? My answer to this question is an emphatic yes. The common laborer during his free time has been given time to think and to see the necessity of Negro controlled activities. Negroes can be seen with push carts, wagons, and old fashioned trucks peddling bread, milk, charcoal, wood, fruits, vegetables, and other commodities that are essential to the life of every human being. Secondly, the Negro is reading and finding out what other groups are doing in regard to industrial education. Recently I visited the Shakespeare park, which is bounded by La Salle, Third, and Freret Streets, and Washington Avenue, a thickly populated Colored section of the city. I was given a hearty welcome because of my previous visits, and one of the unemployed asked me, "How many industrial schools do we have in Louisiana for the Negro, and, what is the leading Industrial School in the United States that is wholly controlled by Negroes?" I immediately answered the first question by citing the work of Southern University, and stated that it was the only recognized industrial school in Louisiana for Negroes. I also related the progress of Tuskegee since the time of its great and admirable adviser Booker T. Washington, as the outstanding Industrial School controlled by Negroes in America. Because of the anxiety of the unemployed to know what youth think about vital questions, I was asked, "Do you believe that we would be better off economically and physically if we would return to the country districts and

the use of hundreds of acres of uncultivated land?" My suggestion to this unexpected question explained the advantages of the farm life to those who are best fitted for that type of work, and the danger of compelling a bricklayer, a painter, or a carpenter, to become a farmer. Nevertheless, these questions proved to me without doubt, that the Negro is thinking and thinking constructively.

The present conditions have also brought about a spirit of brotherly love amongst the group. Men and women of the higher stations of life are beginning to realize that they are dependent beings and a spirit of cooperation must be displayed among all classes in the solution of the problems in this great period of disaster. The stoic and egotistical individuals are finding their places in society because of their trials and afflictions, because of their inability to demonstrate to the laborer their station in life in a financial way. Professional men and women have found out that their legs can help them to go from one place to another, without causing them to become physically or mentally injured. Many public school teachers are having more time to think concerning the seriousness of their profession, and their obligation to train the child spiritually as well as mentally, and that the day's work is not completed in the class room, but that it is a continued process of earnest application outside of the class room. The reduction of salaries in the public school system has cramped the social program of many teachers, and they have begun to use their so-called leisure time in the

the preparation of student programs, during the regular working hours that are not properly adjusted. The turn of fate during the panic has surely given the teachers a beautiful comprehension of their duties.

The growing respect for the Sacrament of matrimony is being realized by our group in its struggle for existence. Mothers are realizing the place of the fathers and their tremendous task as the head of the family. Likewise, they are becoming conscious of their duties towards the breadwinners, and concluding that they are dependent one upon the other. On the other hand, fathers have been compelled to take the place of mothers in many instances, because the mothers have been called upon to play the part of breadwinners. Since fathers are awakened to a realization of the burden of domestic affairs, they understand that homes can be made and controlled only by women, and that their job is one of everlasting service and application.

Mr. Henry Stewart, a teacher in the Kenner public school states, "The Negroes of Kenner are rising early and collecting implements to cultivate the now cultivated territories near the levee." The number of workers in the field daily can be estimated at nearly eighty, consisting of men, women and children of the teen age. The workers usually begin early and work continuously until two o'clock in the afternoon. The desire to make use of this territory by the inhabitants of Kenner, Louisiana is largely due to the lack of working opportunities for the laborer, and families are in dire need of living necessities. The government recently permitted the unemployed to

cut down the trees in the back section, in order that they might build places for shelter. Houses were quickly constructed of log and tin in these sections. This permission is the outcome of the removal of the oil plants from Destrahan to other sections of the country, which caused the Kenner residents that were employed to lose their jobs.

The Negro has engaged in this game of chance because of the profits that is received from an investment. One nickel usually brings nine dollars, which means a week's work in these difficult times. Children from six to seventeen years of age can be seen early in the morning in the neighborhood of the lottery shops waiting to play the ticket of either father, or friend who is out in an attempt to find work. The playing of lottery has become so common in certain sections of the city, that teachers in the grammar schools are collecting it so as to give different lottery tickets in the classroom daily.

Professionals men and women, as well as the common laborer, frequent the lottery shops before and after working hours. Hundreds of children, men, and women wait patiently occasionally in the 2400 block of Ninth Street, the block near Junior public school, for the outcome of their day's investment.

One day when I was passing the common crowd of lottery investors with my colleague, he asked, "Do you believe lottery justifies one's investment?" My answer was, "No." Why do so many people continue to play? This is due to the excitement that is placed on the announcement of the 33 who win, and the prospect of the owner to pay the winner given

the players an anticipated hope of achieving success. The players of certain companies are giving with the lottery ticket a chance card which makes the player eligible to receive groceries as well as the nine dollars received if the players numbers are displayed.

The headquarters of each lottery shop has worked out a plan whereby music, and other entertainment, is enjoyed on the week nights to bring joy and interest to the players. Recently, one of the managers offered sixty dollars to any couple that would consent to marry at the headquarters. Immediately a couple consented to become married in the shop, and hundreds of persons witnessed the marriage ceremony.

Branch offices are located in the front rooms, or the last room in residential sections. The renter usually receives fifty cents each day, or a sum of three dollars a week, or twelve dollars each month from the venders. This sum is used by the renters to meet their present needs.

The venders receive twenty-five cents of each dollar collected, and the day's pay usually amounts to a minimum of five dollars.

The Lottery and The Spiritual Advisors

The Divine healers, who have been interpreting the future of their people and giving them advice for the lowering of the barriers that have been confronting them, have resorted to the lottery racket as a means of increasing their funds because of the popularity of the lottery game. Instead of telling the fortune seeker or the health seeker the message of the spirit that is guiding his life, the divine healers are giving the

patient a group of numbers to be played regularly in order that he may gain money immediately, instead of waiting for the previous slow methods that have been used in gaining wealth.

It is indeed surprising to see mothers, fathers, and children frequenting the dens of these racketeers in an attempt to receive suggestions for the solution of their problems. Is it that our people have eyes and see not; or is it because of their conditions that they fall into the hands of these swindlers without thinking of their inability to solve their own problems? Would any sane man practice charity abroad, before investigating his own difficulties and remedying them? No, nature teaches that self preservation is its first law, and charity should begin at home and then spread abroad. Let's hope that God will give these seekers of happiness, who are victims for the divine healers, the grace to see the evil in their actions and in the practices of these down-right ungodly swindlers.

Proper Use of Leisure

Miss Mildred Towle, Advisor of Sylvania F. Williams Community Center, "Proper Use of Leisure Time of the Unemployed."

"Leisure time and the use to which it is put has its influence in the life of each generation but present conditions are focusing attention on just how important it is to us. There have always been people with abundant leisure, the working class has had some leisure, children have had hours after school to fill with activity, yet now we are faced with enforced leisure for adults through unemployment and with the knowledge that in the future the number of hours of labor will be shorter and the number of hours of leisure much greater.

"What a tremendous factor this may become! How is this spare time to be spent? In idleness? In pursuits which will develop undesirable habits and attitudes? Or shall it be spent in purposeful activity which will enrich life and give it new meaning?

"It is now as never before that our recreation centers and settlement houses are needed. Bread feeds only half man's hunger. His spiritual life must be ministered to not only through his religious life but through the arts and through his social life. Someone has said, 'What of real living for ten to twelve million men and women who for a year have had no 'life' in work and must have 'life' if they have it at all, in their homes, their churches, their recreation centers. If work is withheld, withhold not music, drama, art, beauty, sport. Withhold not the chance to be active in ways that give

a measure of growth, a measure of satisfaction.

"Economize, yes, but there is no economy in reducing religion, education, libraries, recreation, art, at a time when what holds men's souls together should be increased."

"Will the community centers be able to meet the growing need? They are attempting to do so by offering a program which will give children supervised recreation after school hours and during the summer vacation period. They are offering young people sports, music, debating societies, discussion groups, bridge and dancing. For adults there are clubs where they may meet for social and civic purposes. The centers are trying to meet the strain put upon physical health by cooperation with hospitals and other health agencies. Social workers are always available for information and advice.

"With such an extensive program the volunteer worker is more necessary than ever. There are very real jobs awaiting the volunteer for the social worker must have the assistance of sincere, enthusiastic volunteer workers if the need is to be met adequately.

"The Community Centers are recognized social agencies. The extent to which they will be able to meet the needs of the present situation depends in a large measure on a consciousness on the part of the community of the need for this type of work if the increasing amount of leisure time is to be spent in ways that will be of value to the individual and to the community."

The Earnestness of a Democracy

Wm. Bloom, Student Xavier University

"The people of the United States in an attempt to secure economic stability have completely disregarded the democratic principles that underlie their government. Our attitude towards government has been that its prime function is to protect our property, amintain order, and to defend the country. We have felt that each individual would rise or fall in the scale of wealth according to his talents and well being, and that the free movement of the individual without governmental intervention, would eventually establish a harmony for all, thereby creating an ideal civilization. It is a firm conviction of every American citizen that he is able to adjust himself to his proper level of achievement and that the result of his energy will finally direct itself into appropriate channels for the common good."

This concept is not an evil in itself in a strict sense of the world; but it does not produce the economic harmony that is supposed to flow from it, because the fundamental basis upon which it rests will make us perpetuate the well being of the individual, while losing sight of the masses of the people. This system might possibly workout to perfection were we all endowed with the same capacities and tendencies, but, due to the natural aptitude of certain individuals to rise in the economic scale through the practice of unscrupulous methods, a spirit of commercialism and exploitation has been encouraged. It is clearly apparent that the masses of

the people do not possess this marvelous gift of natural aptitude, therefore they become the victims of a system the leadership of which is monopolized by a few.

These monopolists have finally gained control of the industries of our country. It then becomes obvious that the masses of the people will have to be employed by them in order to gain a livelihood. Having obtained a most singular position in the regulations of the channels of industry, these magnates, motivated by a greed of profits, institute a system of production whereby they may appropriate the surplus values. Aided by mechanical devices which immensely increase the volume of the commodities produced, these profits are reinvested in the productive structure to the detriment of the purchasing power, and consequently, unemployment has ensued. The workman, having been unjustly deprived of his share of the surplus values, is thrown upon his own resources, and it is then that he begins to realize the important part that the government plays in his life.

By the above statement I do not mean, that the government is doing all in its power to cope with the present economic chaos that is existing in this country, but it has at least made concrete gestures towards alleviating the untold suffering resulting from it. I say gestures because these particular signs of relief appear only after a catclysm has presented itself, when by a little foresight such situations could be avoided. All the major disasters in the history of our country would not mar our records had constructive thought plus the money expended for relief been applied as preventive measures.

I have referred to the people of America as being unmindful of their government, of the perpetuation of their government's security, solely on the grounds that, during periods of prosperity, their desires are so egotistical that they even try to exploit each other. It is a most common occurrence in a large American industrial institution to see one worker trying to exhaust by unfair means the earnings of another worker. But as the present depression has shown the people that self interest must be subjugated for the common good, so will similar situations enlighten them as to the importance of a democracy built upon the principles laid down by the Father of the Country.

Whether we wish to express it or not, we are aware that our present governmental officials are controlled by the great industrial magnates who invest large sums of their surplus values or profits in election campaigns and who are responsible for their being in office. Were this not so, our government upon finding unemployment a direct consequence of the avarice of the monopolists, would be reluctant to take upon itself a situation which it did not create. It would force those who are responsible for it to make just amends, rather than dole out aid under the guise of democracy in the interest of further commercialization and exploitation.

But, I can see a light that is dominating the horizon of the economic structure of our country; a light that is spreading its most scintillating rays upon the masses of the people, and it is causing them to think, and think in terms of collective action. They are beginning to realize the possibility of the organization of a democracy in earnest; a democracy like

that laid down by Washington and Jefferson; a democracy that will permeate every sphere of their activity. Peace, health, comfort, well-being, and religion will depend upon them delegating the power of their government into the hands of men of vision and Christian ideals, whose unquestioned sincerity will regulate the policies that make a more efficient administration. They will bring into existence a government that will restrict us, even our individual initiative, when the common welfare is about to be sacrificed. Then every man, woman, and child will be confronted by his or her duties and obligations as a responsible citizen. We will no longer feel that egotistical urge of self interest, but we will feel highly gratified when some of our vicious ambitions are curbed for the betterment of those who are accidentally impeded.

I anticipate and fervently hope that out of the present cataclysm we will emerge into a democracy in earnest, embracing all those principles that are so specifically recorded in our great constitution. When this purpose has been accomplished, we can exclaim in the words of a great, ancient philosopher, "Vox populi vox dei." "The voice of the people is the voice of God."

Life is a Gymnasium

The present panic has almost forced the common laborer to believe that living is not worthwhile, because of present conditions, such as, the increasing of unemployment, the lowering of the standard of living, the curtailment in manufactures, and the reduction of wages. Thoughts are rushing through the workers minds impregnated with the wrong conception of life, and its responsibility. Briefly the unemployed must realize that a man should not expect miraculous changes in his life without earnest application on his part. Because it is only by application that man may merit life's compensation. Every man is created to Love, Honor, and Serve God. Christ made this emphatic when He said, "Seek ye first the kingdom of heaven and All things shall be added unto you."

Dr. Murphy pictures life as a super-gymnasium. In man's pursuit for physical fitness, he must realize that his development will depend largely upon the proper regard for the gymnastic apparatus and its use if he wishes to become sound in body and mind. Life is a super-gymnasium. There is a wrong way and a right way to carry out any assignment, to sit in a chair, to attend school, work, or Church. Just as the body of man is developed by his proper regard for gymnastic rules, so will the character of man be formed and developed according to his usage of life's principles. The first rule of life is the working out by man of his chance for everlasting happiness. Secondly, he must regard all men as brothers, because all are created in the likeness of God.

Thirdly, he must solve life's difficulties with a fair degree of world consciousness. When their obligations are realized by the laboring classes of people, their plans will be directed by God, who is omnipotent and cannot make an error regardless of the complexity of the problem. It is well that the laborers in this great american Country see the beauty and the meaning of those lines of scripture in which Christ states, "If you love me take up your cross and follow me."