

## Objections to Another Barber Shop

By William Meek, Local President  
National Association for the Advancement  
of Colored People

The following is an honest statement to clarify the present situation regarding racial discrimination in the existing barber shops in State College, by stating certain objections which the NAACP has to the establishment of another barber shop, and setting forth reasons for believing that a boycott is the answer to the problem. It should be emphasized that this statement is issued with great regard for the utter sincerity of those who propose means which are not in agreement with those set forth here. It is our hope, however, that light will be shed upon the entire matter, and students will be better able to arrive at an answer to the near-dilemma.

It has been said that setting up another shop will lead to the solution of the problem of discrimination by setting a good example for the other barbers to follow. We feel that such a shop, considering the present over-abundance of trade, can only serve as a relief agent for the discriminating barbers! After the discrimination has been brought to light, such a shop will serve as a place to which recalcitrant barbers can direct all prospective Negro patrons. It is the job of any individual or group to change discriminatory practices in the establishments which are already in existence, and this can not be accomplished by setting up another establishment which may in itself become a problem.

In regard to the examples for the barbers to follow, it must be pointed out that since every business establishment in town, except barber shops, accepts Negro trade, and has been doing so for a number of years without a loss of trade, there can be no justifiable excuse for a refusal of democratic practices in the barber shops. If this kind of example is insufficient, let us point out that some of the barbers in town cut hair in a GI barber shop during the war which was set up in

order to accommodate the ASTP students here at the College. This shop was non-discriminatory in nature, and in this work the barbers had an excellent example of democracy in action! If neither of the two examples cited has succeeded in changing the vile practice of discrimination in the down-town shops, there is reason to believe that "examples" of that nature are insufficient. What, then, is needed?

We feel that a boycott of the town barber shops is necessary in order to prove by an effective demonstration of popular opinion that discrimination has no place in State College. This method has been used at Michigan University, Williams College, Michigan State College, UCLA, and Illinois University, to name a few, and has proven to be highly effective in leading to a change in policy on the part of the undemocratic. It should be tried at Penn State!

Needless to say, many persons believe that boycotting and picketing denote force and violence. This is far from being true. A boycott is a simple withdrawal of patronage, a form of consumers' resistance, which will serve as a means of persuading through public opinion! Likewise, a picket line is merely a method of attracting attention to a situation which exists, and the slogans appearing on picket signs are merely expressions which serve as reminders and appeals for the public to continue the effort and cooperate until the picketing ceases. No force or violence need be in either action, and there certainly can be no attempt to forcibly deny entrance to anyone if the venture is to succeed.

If we have succeeded in clarifying the situation we are grateful, as it is our opinion that an effective demonstration of public opinion against discrimination in State College barber shops will lead to the elimination of a shameful condition locally, and will be one more step in making democracy a reality for all Americans, without regard to race, creed, color, national origin, or ancestry!!



"That's the improvement the Dean of Women requested."

## In Land of Jim Crow---

(Continued from page two)

that this fabric of segregation with its development of vicious discrimination; its pattern of organized brutality and oppression—all of it with its roots in slavery—has become a tyrant over both White and Black.

There are—and every Southern Negro, field hand or college president, knows it—decent, humane, tolerant white men and women in the Southland. The Negro knows too, that those white people lack courage—and it would take courage of a high order—to take a definite stand against the more vicious and unnecessary forms of discrimination. He knows they don't approve of wanton, brutal murder. They just lack the courage to spearhead a movement to jail, indict, try and hang the trigger-happy "nigger-killers" who are the men who actually set the pattern for race relations in the South.

### Might Be Mobbed

The least that could happen to any white who so "betrayed" his race would be to be dubbed "nigger lover" and see his wife and children and his business suffer. He might easily be lashed within an inch of his life by a hooded mob.

In practically every group of Negroes of which I found myself a part, somebody was sure to say in one fashion or another:

"I'd almost be willing to quit the fight for better education for our people for five or ten years. If I could have some sort of assurance that all of these cracker whites would get a sound education. That way, the cruelty and ignorance and gullibility would be

educated out of them and they'd forget their hatred and intolerance of the Negro."

Your more cynical, educated Negro has a sort of kindly contempt for most of the white race in the South. In business contacts he is accustomed to out-smarting the white—in cultural contacts he can't help realizing that quite frequently he is the superior of the white man he's dealing with.

### And Nothing Will Happen

But no Negro in the South—no matter who he is and no matter how high his station—ever forgets that the white man always has the one final all-conclusive badge of superiority. The white man can kill him in his tracks, in cold blood, for fun or for no reason at all. And nothing will happen to the White man.

That's the one thing that overshadows every phase of race relations in the South. It's the terrifying specter of every white man who talks to a Negro in the Southland. Why, I don't recall hearing a single Negro refer to the "Mason and Dixon" line. To him it's the "Smith and Wesson" line.

And despite all that, your black man in the South doesn't hate the white.

But what he does hate with all his heart is the discrimination and the oppression that dog his footsteps from the cradle to the grave. He hates most of all the fact that he is but half of a citizen. He has all of the obligations of a citizen but not a single one of the rights. He fights and dies for his country, but he can't vote. He pays his taxes—at a Jim Crow counter

usually—but no Negro in the South has half the representation that a colonist had in 1775. The ringing sentences of the Declaration of Independence are a grim and tragic joke to him. He has no right of liberty that a Southern sheriff, court or white plantation owner is bound to respect. As witness the fact that he is killed by the score every year—and his slayers walk free.

Those are some of the things that the Negro hates.

As for what he wants—two things. And in this order. First, the ballot. Second, proper and adequate education for his children.

At first when they'd tell me this—everywhere it was the same, Georgia, Alabama, Mississippi, Tennessee—I'd try to argue.

"Why not end murder first?" I'd demand. "Why not stop the senseless slaughter of Negroes in the South?"

One answer I got in Georgia will do for all of them—they followed the same line.

"Look," this Negro leader said. "Voters don't kill easy. Nobody's going around shooting voters just

to make a record. With the vote, the Negro will have a choice in picking his officials. That's going to make it tougher for the candidate for sheriff whose only platform mis the number of unarmed Negroes he killed."

No Negro I talked to expects to see an elected Negro official in the South in his lifetime. In fact, many of them don't want to—not for a long long time.

### Don't Want a Negro Party

As the franchise comes slowly to the Negro in the South, notably in Georgia where close to 200,000 Negroes will be registered this fall, what Negro leaders are on the alert to oppose is anything resembling a Negro political faction, or a Negro party, or even block voting by Negroes. They realize the danger of increased racial tension if that should occur now.

In Atlanta, where some 30,000 leaders carefully avoid endorsing candidates. Who am I to say that there's no quiet, under-cover p roselyting? But there are no public endorsements. For one thing, it probably would be a kiss

of death for the favored candidate.

But believe me, white candidates do diligently cultivate the Negro vote in Atlanta. They call on the Negro in home or office and solicit his vote in quite courteous fashion. How do I know? Brother, I was there.

Next and final: What does the Negro really want?

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