

WHAT WOULD HAPPEN WITHOUT RADICALS?

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"All history resolves itself very easily into the biography of a few stout and earnest persons."—Emerson.

By Clarence J. Mitchell, Jr.

SINCE THE LAST outburst of world conflict in 1914, when the old savage who the world thought was quite dead beneath the veneer of civilization so destructively proved his powers of self assertion, the word "radical" has been a fearsome terror to conservative people.

In political circles it is suggestive of intrigues that involve sweeping changes in government and policy; among moralists it takes on the personality of a Hell-born imp eager to make the world a devilish carnival of unblushing wickedness, while to the general public it at once produces the picture of a wild-eyed person with a bearded, unwashed face, whom life has robbed of the normal quantity of swine-like complacency so abundant in most humans. Our city has its share of radicals in all activities but, owing to its geographical position, they are particularly significant along racial lines.

THE AVERAGE church-goer of Baltimore is particularly abhorrent of radicalism in his pulpit. If he is white, he is afraid of it because it means overtures in behalf of a vague and terrifying spectre called the "Darker Brother," who is seeking to invade the sacred realm of "Equality and Justice for All" as established by the doctrine of Democracy. To him this is very remote from heavenly plans or principles and, therefore, not only foolhardy but also quite sinful.

If he is colored, he regards it as a direct step into mundane interests which should not intrude upon the time and talents of clergymen, thereby constituting an unholly departure from duty. In the eyes of this man there is something mythical about social justice so far as we are concerned and fighting for it means a serious blow to one's chances of entering Paradise.

BUSINESS AND professional men of both races run the whole

gamut of epithets, from "N-lovers" to "Idealistic fools" when their new ideas are in behalf of us. Their situation is a most delicate one, in that many of those against whom they must fight are persons capable of ruining them socially and financially, while those for whom they are struggling do not trust them for the most part and rarely, if ever, appreciate the extent of their help.

Not many weeks ago money was being collected for a cause of great moment. Hardly had the last coin been counted before some persons wanted to know "What became of all the money?"

The irony of such a situation was, that those same people pay taxes to support city and state institutions but do not know or care to know anything about how the money is used or whether they get a fair share of its benefits.

Even now there is an effort on foot to secure equality of assistance in certain local conditions, but so far, the response of our organizations and citizenry has been highly unsatisfactory. Our working people in hotels, restaurants, and private homes are being seriously exploited because of color, and many of those who would champion their cause know in advance that danger and innumerable enemies await them on both sides.

ONLY THE SO-CALLED radicals are continuing their fight without quarter on all fronts. They recognize and proclaim that there is no compromise between right and wrong. They have set themselves to root out injustice if it must be done at the expense of position, friendship, or personal safety. Theirs is the role of heroes in human progress, for their winning victory is for all, while their defeat is to be shared only by themselves.

It behooves everyone to question himself concerning his stand against radicalism in this community and the notorious, but respectable, radicals of these days. It is the sacred duty of every individual to lend his voice and support to whatever group makes a sensible attempt to promote the "general welfare and secure the

blessings of liberty," (which words, by the way, come from the preamble of our Constitution) for our present race and whatever generations happen to follow in our wake.