



'No Satisfactory Answer'

# Mister Charlie on Broadway

**HATS**  
ARE MY HOBBY  
FORWARD  
IN ONE OF OUR  
STYLISH  
STRAWES  
TO  
Other Hat Styles  
from \$1.95  
Excellent For Business  
Wear & Semi-Dress  
HANDSOME SHADES IN  
MILAN & COCONUT  
**RAPP'S** HATTERS  
FURNISHERS  
307 & 309 W. COX ST. ROOM  
LINCOLN ROCK, TRUST BLDG.

The Wonders of  
**NATIONAL CHILD SPACINE**  
yours with now  
**C. D. INDICATOR**  
Complete information sent by phone with the  
C. D. Indicator (Child Development Indicator) on  
this subject, which is a revolutionary new  
test for determining whether or not your  
child is developing normally. This test is  
based on the latest scientific information  
and is the only one of its kind. It is  
simple to use and can be done at home.  
For more information, call 1-800-451-1111  
or write to C. D. Indicator, Dept. 1111,  
1111 N. Main St., Dept. 1111,  
Chicago, Ill. 60642.

**CATHOLIC FAMILY CAMP**  
CAMP LAVINERIE in the Adirondacks  
NEAR SARANAC LAKE, N.Y.  
AN IDEAL VACATION FOR THE WHOLE FAMILY  
• 25 beautiful cottages • lines provided • crafts available  
• automatic washers and dryers for rent • lake swimming  
• supervised beach • fishing • activities  
• golf nearby • day camps for boys and girls only  
Conducted by the White Fathers of Africa  
SEASON JUNE 27 to SEPT 3 With Lavigne for Directors

  
**A child is a precious thing**  
... at least to most people. But some children don't know what it means to be wanted. These mission children are neglected by the very people who should care most. But the Holy Childhood cares and wants you to care too.  
May is Holy Childhood Adoption Month. \$5.00 will help a mission child smile more, eat better, sleep easier. Will you help?  
NOTE: Each \$5.00 offering covers the initial care, education and baptism of one mission child. Please include with each offering a name with which you would like your mission child baptized, and the name of the child to whom the adoption should be credited. Official Holy Childhood Adoption Certificates will be sent to donors. For further information, call or write:  
**Reverend John F. Duffy**  
50 Chestnut Street  
Rochester, New York 14604  
Telephone: 716-HA 4-1466  
 My offering to help a child? Christen the child with the name  

|                       |          |
|-----------------------|----------|
| NAME                  | ADDRESS  |
| CITY                  | STATE    |
| STATE                 | ZIP CODE |
| SCHOOL CHILD ATTENDES |          |

James Baldwin began writing plays in high school. Now, after he has established himself as our best-known Negro novelist, activist, and spokesman — and (in his own words) “abnormally ambitious, abnormally intelligent,” and “hungry” — his first major drama has opened on Broadway.

We have looked forward to “Blues for Mister Charlie” with anxiety and anticipation. For the past few years, Baldwin has been living hard and fast in two worlds — the world of the artist — and that of the statesman — some would say the agitator.

While opening white eyes to the wounds of his people, he has made us all witnesses of his own personal identity crisis, his struggle to balance his love and hate of the white world in his own literature and life.

Since his last creative work, a packed “Another Country,” Baldwin has marched in Paris and in Washington, he has shaken even Robert Kennedy in a face-to-face clash, and he has dominated the best-seller list with his incendiary, “The Fire Next Time.”

AND NOW the play, Drama, perhaps more than any other medium, has the power and presence to pull the public into a moral struggle. With lighting and staging, the writer can define the confines of space and time. The audience sees the characters suffer and hears them speak their angry bitterness and despair. Despair, it seems, strikes the note in “Blues for Mister Charlie.” “Mr. Charlie,” a slang for white man; and this is almost his requiem.

On a set representing sometimes a Negro church, sometimes the segregated courthouse in a Southern town, sometimes the tortured minds of the participants, we see, in an emotionally convincing scattering of flashbacks, the life and murder of Richard Henry, a reformed dope addict and minister’s son who has come home from the North to die.

As the play opens, Lyle Brit-

ton, an ignorant white slave owner, carries Richard’s young body upstage and dumps him. “And may every nigger like this nigger and like this nigger — face down in the weeds!”

Eight years before Richard had escaped to the North, only to find it as corrupt and horrible as the land he had fled. He had won short fame as a jazz singer in Harlem, and he had made love to white women, but he had been hooded, his nose beaten by cops, and had been treated to his birthplace. His mother has been killed in an “accident” and his father Meridian is left with a shell of a failing faith. Christianity, in a world where God is white.

His grandmother, modeled perhaps on Baldwin’s own mother and the mistress of his first novel, “Go Tell It on the Mountain,” speaks with the fierceness of the older generation, warning him that he is not free to believe in God, and that his hatred will make him sick. But Richard will not bow, he carries a gun.

Caught between Blacktown and Whitetown in Parnell James, the editor of the local paper and friend of Meridian and Lyle, Parnell has Lyle brought to trial. The trial is meant to be the heart of the play, but the third act is too short; through with flashbacks and preposterous witness baddering to have any of the suspense or realism of courtroom drama.

In fact, it seems that Baldwin is not so interested in writing a play as he is in transmitting his message, in telling us in the long paragraphs of Lyle, Richard and Parnell that there is very little hope of solving our racial problem peacefully.

THE PROBLEM is too deep, too complex, too social and historical; it is profoundly sexual. Lyle has killed a Negro man before because the Negro had objected to Lyle’s affair with his wife, Richard dies because he carried snapshots of white women in his wallet and was merely flipping through them while buying a soda in the store.

The bechelor Parnell, the one bridge between the races, knows that Lyle’s wife lied against Richard on the witness stand, but he would not contradict her. He had loved her once himself. So Lyle’s spared. Richard’s daughter is unavenged, and the writer’s preachment for justice and understanding seems like any words of an unloved gospel.

The same themes resound in the speeches of Baldwin’s play as in his novels, and in the same settings. The Negro minister, recalling the agonies of his people since the Lord supposedly cured them for some unknown sin, prays with a bewildered voice over the corpse of the black boy.

“But can I ask the children forever to sustain the cruelty inflicted on them by those who have been their masters, and who are now, in very truth, their kinsfolk, their brothers and their sisters and their parents? What hope is there for a people who deny their deeds and disown their kinsmen, and who do so in the name of purity and love, in the name of Jesus Christ? What a light, my Lord, is needed to conquer the darkness!”

Junete, Richard’s lover, in a long monologue describes hysterically her first night with him, and then curses God. “He can have His icy, snow-white heaven if He is somewhere around this fearful planet, if I

**Five Bishops One Mass**  
Bologna (NC) — The president of the Commission for the Execution of the Constitution of the Liturgy, Cardinal Giacomo Lercaro of Bologna, has become the first prelate to profit by the new rules permitting celebration of Mass.  
Celebration means the offering of Mass jointly by two or more celebrants.  
The Cardinal and four bishops whom he had consecrated celebrated Mass in the cathedral here to mark the 50th anniversary of the Cardinal’s ordination to the priesthood. The four were Bishop Gilberto Bertonio of Bergamo, Bishop Marcello Moratti of Acqui Polesse, Auxiliary Bishop Luigi Mattioli of Bologna, and Auxiliary Bishop Antonio Angelini of Pisa.  
The Mass in St. Peter’s cathedral was offered at an altar facing the congregation. Special permission for the consecration now had been granted by Pope Paul VI, since the rules to implement the part of the liturgical constitution dealing with the matter have not yet been issued.

**NEW UNIVERSITY**  
Buenos Aires (NC) — Three priests from the Wisconsin province of the Society of Jesus arrived here (May 16) to lay the groundwork for a Jesuit university in Salta, in the far northwest of Argentina.



it leaves you breathless!

Smirnoff—filtered through a “mountain” of charcoal  
What makes Smirnoff so crystal clear, uniquely smooth, so remarkably free of taste or odor? Every drop is filtered through 7 tons of activated charcoal. That’s why it’s dryer in a Martini, smoother on-the-rocks, mixes with anything that pours. And it leaves you breathless!  
Always ask for **Smirnoff** VODKA  
50 & 100 PROOF, DISTILLED FROM GRAIN, GAYT, PIERRE SMIRNOFF & SONS, DIV. OF HEUBLEIN, HARTFORD, CONN. 06103

## They both get their bubbles the hard way.

Would you buy a bottle of champagne that’s had CO<sub>2</sub> injected into it?  
Do you think it could possibly taste the same as a champagne with natural bubbles?  
Of course not. (As a matter of fact, it would no longer be real champagne.)  
Well then, why accept a beer that’s artificially carbonated, when you can still get one that has a natural life of its own?  
I refer, of course, to Utica Club.  
This is one of the few beers left in America today that is still being made by the traditional European method.  
It’s aged for months, not just for weeks, to bring out the carbonation naturally. (Something like the way it’s done with champagne.)  
What a difference it makes in a glass of beer when it’s made this way.  
It has maturity and it has character. It isn’t brash.  
The head is thick and creamy, and it leaves a nice lace collar on the side of the glass going down.  
It isn’t easy for us to get that head. But you know what they say about “easy come, easy go.”  
Walter J. Matt, President, The West End Brewing Company of Utica, New York.

