

Paul Robeson's Column

THE OTHER DAY, as I walked the streets of Harlem, a well-wisher stopped to say "hello" and "good-luck." As we chatted, he paused for a moment and then, as though not quite certain he was doing the right thing, asked, "Paul, were you born in Russia?"



I laughed, of course, but then took the time to tell my friend the tale that makes up the body of this column. For what the question reflected was that, somehow, the masters of the press and radio had convinced at least this friend that a person who fights for peace, for the admission of People's China to the UN, for friendship with

the Soviet Union, for labor's rights and for full equality for Negroes now, cannot be a "real" American, must have been "born in Russia."

THESE ARE THE OBJECTIVES for which I will be fighting for some time to come, and to which this column is dedicated. So this is probably a good time to explain how I began and how I have come to feel the way I do about world affairs.

The road has been long. The road has been hard. It began about as tough as I ever had it — in Princeton, New Jersey, a college town of Southern aristocrats, who from Revolutionary time transferred Georgia to New Jersey. My brothers couldn't go to high school in Princeton. They had to go to Trenton, 10 miles away. That's right — Trenton, of the "Trenton Six." My brother or I could have been one of the "Trenton Six."

ALMOST EVERY NEGRO in Princeton lived off the college and accepted the social status that went with it.

We lived for all intents and purposes on a Southern plantation. And with no more dignity than that suggests — all the bowing and scraping to the drunken rich, all the

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Which Road to Freedom?

AN EDITORIAL

The attempt of two Puerto Rican nationalists to avenge the exploitation of their aggrieved people by the assassination of President Truman has ended in futility, bloodshed and death.

Griselio Lorenzo Torresola is dead, and his compatriot, Oscar Collazo lies seriously wounded as FREEDOM goes to press.

Torresola and Collazo chose the wrong road—a road that cannot lead to freedom. Their short cut has turned to a dead end.

The road to freedom for oppressed peoples is marked by clear signposts: unity of the whole people; common action with their true allies; militant struggles in the trade unions, the popular organizations; insistence on the vote and democratic liberties.

These liberties are sorely lacking in Puerto Rico, where a brave people suffer under the yoke of the rampant greed of American imperialism.

The ill-fated and ill-advised murder attempt must not deter the Puerto Rican people, the Negro people, or any of the world's oppressed, from finding the true road to freedom.

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Freedom

"Where one is enslaved, all are in chains!"

Introductory Issue

178

November, 1950

NATION RALLIES TO SAVE LT. GILBERT



NEGRO TROOPS OF 92nd Division in action in World War II. Lt. Gilbert (left), was wounded while with this hard-hitting outfit during the anti-Hitler war.



WASHINGTON, D. C.

Will a Negro officer from York, Pa., be put to death because of the prejudiced whim of a superior officer in a Korean "police action" led by Arkansas-born General Douglas MacArthur?

Or will the aroused protests of millions of Americans prevent his execution?

These are the questions which the case of First Lieutenant Leon A. Gilbert placed before the world as FREEDOM went to press.

The weekly Negro press reported the convergence on Washington of the attorneys and members of the family of the doomed Negro officer. From all parts of the nation letters, petitions and telegrams poured in upon the President and the Judge Advocate of the Army.

Seven hundred Columbia Univ. students forwarded a petition. Thousands of Southern Pentacostal church members did likewise. The Harlem Trade Union Council led delegations to the United Nations and to army officialdom in the capitol. Resolutions were passed all over the country, and Chicago led the nation with a giant protest rally. Even a conservative Senator (Jenner, R-Ind.) felt called upon to urge that army brass "give careful consideration" to the facts in reviewing the death-sentence conviction.

Some facts are already clear:

1. The Gilbert case is the outgrowth of a war against colored Koreans which let loose a frightful wave of prejudice and reinforced the crudest aspects

of American "white supremacy." Koreans, north and south, were called "gooks" and Negro GIs were quick to associate the term with a similar epithet applied to them by U. S. racists.

2. A superior officer is reported to have said that he would "get Gilbert" if it was the last thing he did.

3. Gilbert is charged with misbehaving before the enemy by refusing to lead his men forward in response to an order. The Lieutenant denies that this is true.

4. In the first stages of the campaign, reporters described American troops as "running like rats" but Gilbert is the only soldier in the U. S. Army singled out for a practically unprecedented trial (at the front lines) and punishment.

Gilbert is the proud possessor of a distinguished record of combat in World War II. He was wounded in the battle against fascism and wears a metal plate in his head. Letters from his brother, who had flown to Tokyo to visit the doomed soldier in an Army stockade, indicate that he has lost considerable weight and that "he does not seem like the same man."

Will the Gilbert case be an American Dreyfuss case? Will it lead to the death of the Negro lieutenant or to the elimination of the Jim Crow practices of the Army—as the Dreyfuss case led to the exposure of anti-Semitism in the French military and the reform in the French penal system?

Time will tell. Meanwhile, organizational leaders indicated that the need now is for action to save Gilbert's life. They call for more letters and telegrams to President Truman asking that the sentence be reversed and Gilbert set free.

DuBois and Marcantonio

Candidates Speak for Peace and Civil Rights

By Dr. W. E. B. DuBOIS

My platform, then, like the platform of every honest American who still dare believe in peace and freedom, takes its unalterable stand against war and slavery. . . .

Why Are We Afraid

Have we been invaded? Has anyone dropped an atom bomb on us? Have we been impoverished or enslaved by foreigners? Is our business failing and are our millionaires disappearing? Has the rate of profit gone down, is our machinery less cunning or our natural resources destroyed by strangers? Is there any sign that the United States of America is victim or can be victim of any foreign power? No! Then of what are we afraid and why are we trying to guard the earth from Pacific to Atlantic, and from the North to the South Pole, unless it be from ourselves.

We are afraid of an idea; we are tempted by a vision of power which long misled and slaughtered the peoples of Europe and Asia, and now insidiously creeps into our own fever-mad heads. And that is imperialism—world rule over the world. Once this was sought by black slavery, then it was made easy by yellow "coolies," then by "lesser breeds without the law," who could furnish a white man's burden and let him strut over the world and lord it in Asia and Africa. and rule and rule, world without end, forever and forever. That was the vision of the 19th Century. The fever of Imperialism caught the United States as the 19th Century died and we choked a few islands out of dying Spain, but these were but small change which whetted our appetite. With the First World War came the vision of an imperial United States as successor of the empire on which the sun already sets. We rushed so madly at the spoils left by European em-



DR. DuBOIS

pire that we brought down our whole industrial system about our own ears. . . .

Basic Problem

If tomorrow Russia disappeared from the face of the earth, the basic problem facing the modern world would remain; and that is—Why is it, with the earth's abundance and our mastery of natural forces, and miraculous technique, with our commerce belting the earth and goods and services pouring from our stores, factories, ships and warehouses; why is it that nevertheless most human beings are starving to death, dying of preventable disease and too ignorant to know what is the matter; while a small minority are so rich that they cannot spend their income?

That is the problem which faces the world, and Russia was not the first to pose it, nor will she be the last to ask and demand answer. The 19th Century said that this situation was inevitable and must always remain because of the natural inferiority of most men. The 20th Century knows better. It says that there is food enough for all; that clothes and shelter for all can be provided; that most disease is preventable

and that the overwhelming mass of human beings can be educated. That intelligence, health and decent comfort are not only possible but should be demanded by all men, planned by all States and made increasingly effective by all voters in each election. . . .

To fight the overwhelming and negation of the Bill of Rights is the second plank of my platform. I never thought I would live to see the day that free speech and freedom of opinion would be so throttled in the United States as it is today. Today in this free country no man can be sure of earning a living, of escaping slander and personal violence, or even of keeping out of jail unless publicly and repeatedly he proclaims:

That he hates Russia

That he opposes Socialism and Communism

That he supports wholeheartedly the war in Korea

That he is ready to spend any amount of the nation's resources for further war

anywhere or at any time

That he is ready to fight the Soviet Union, China and any other country

That he believes in the use of the atom bomb or any other weapon of mass destruction and regards anyone who is opposed as a traitor

That he not only believes in and consents to all these things, but is willing to spy on his neighbors and

denuounce them if they do not believe and do as he does.

Honest Men Needed

The mere statement of this creed shows its absolute insanity. What can be done to bring this Nation to its senses? Most people answer: Nothing. Just sit still; bend to the storm; if necessary, lie and join the witch-hunt.

Swear to God that never, never did you ever sympathize with the Russian peasants' fight to be free; that you never in your life belonged to a liberal organization or had a friend who did; and if so, you were deceived, deluded and a damned fool. . . .

The assurance you have is that if I am elected to the Senate, no power in Hell, Earth nor Heaven will keep my mouth from speaking and voting what I conceive is the truth and right.

(NOTE: The article above is composed of excerpts from campaign speeches of Dr. DuBois.)



He Defends a People's Honor

Marcantonio is the Man

I always believed that the first amendment to the Constitution was applicable to 150,000,000 Americans and that it was applicable to all of them, irrespective of their color, race or political beliefs.

Now, William Patterson has been a courageous fighter for his people and the rights of his people for years. He is a Negro. The Civil Rights Congress has been listed by the Attorney General, because it happens to be one of those organizations militantly fighting for civil rights, and one which has exposed the hypocrisy of this Demo-

(NOTE: From the Congressional Record we present excerpts from the remarks of Congressman Vito Marcantonio opposing the contempt citation against William L. Patterson, Executive Secretary of the Civil Rights Congress. Marcantonio was the ONLY Representative to take the floor against the citation.)

cratic administration on civil rights. The action of the Attorney General was sheer political vengeance. Despite this persecution the Civil Rights Congress has been doing tremendous work.

Yes, it was the Civil Rights Congress that only recently went down to Mississippi and saved William McGee from the electric chair. McGee, a Negro, is the victim of a vicious frameup. This gives you an idea of the kind of activity in which Patterson and his organization are engaged. This activity is the kind of lobbying this committee chose to investigate.

This is a Negro before this committee. Short shrift with him. This is the kind of treatment he received while he was being questioned. Mind you, this man is not a lobby-

ist. He is a defender of his people. What has he engaged in? He has asked the Members of the Congress to vote for the civil rights bills that have come before the Congress.

What has he done? He has sent letters. Yes, there have been delegations coming down here, public, open, mass delegations of hundreds of people coming down here to ask the Members of Congress to live up to the pledges on civil rights which they made at the time they sought to be elected.

He was not a lobbyist for special privilege. He was not a lobbyist for the real estate crowd. He was not a lobbyist for the loan to Franco. He was not a lobbyist for the special privileges—special privileges that go up and down these Halls of Congress, infesting the Halls of Congress like cockroaches, and doing so with immunity despite this committee.

He has been petitioning the Congress of the United States.

What kind of deal did he get from this committee? He was twice called a liar by the acting chairman. He finally wound up before that committee by having his race insulted and by having 15,000,000 Negro people vilified when he was called a "black . . . epithet" by the acting chairman. That happened before that committee. That happened to this witness, yes this Negro victim from the alleged left. I say that somebody is in contempt, Mr. Speaker, somebody is in contempt, but it is not Mr. Patterson. I tell you we in the House, all of us, are in contempt when we permit that kind of language and that kind of insult to be hurled at 15,000,000 Americans and we do nothing about it.

Oh sure. Let somebody now get up here and try to wash it off by hollering about "atheistic Russia," or communism, or set up the red bogey. But I tell you what we are facing here is a challenge, a challenge to fairness and justice and decency. The challenge is, shall we by voting for this citation, by voting to send this Negro victim to jail, put our stamp of approval on the use of the language in Congress to which this Negro is subjected before this committee. You want the Negro victim from the left. I cannot stop you from taking him. You have him; but you know deep down in your hearts that you are not doing what is just. Crucify Patterson. Crucify him the way you vilified his people, the 15,000,000 members of his race before your committee. Go ahead and crucify him. That is within your power, but you are not only violating the Constitution, you are undermining the faith of Americans in the justice and integrity of this Congress.



REP. MARCANTONIO

Editorial

A Challenge to New York Voters

IN 1870, HIRAM REVELS was elected to the U. S. Senate to fill the unexpired term of Jefferson Davis. In 1874 Blanche K. Bruce was elected to the Senate, and took his seat in the 44th Congress.

Aside from these two men who served Mississippi, the South and the nation well, the Negro's official connection with the U. S. Senate has been limited to the role of servant in the cloak room and the dining room. Even the corps of Senate page boys is lily-white!

THE RECONSTRUCTION achievements of Bruce and Revels were overturned in 1876 by an alliance of northern industrial gluttons and southern plantation power.

Today, the man who has taught Americans most about the part of Negroes in the Reconstruction period, himself seeks to become the third Negro to sit in the U. S. Senate. No one dares deny the qualifications of Dr. W. E. B. DuBois. Few care to openly argue against his program, which condemns the senselessness of war, the fearful danger of the police state, and points the way toward the elimination of poverty, ignorance and disease.

Only those who are slavishly bound to the old parties (which have never offered Negroes a state-wide place on their tickets in "liberal" New York) can fail to vote for DuBois. Every vote for him strengthens the challenge to the policy of giving Negroes a lot of promises, a few appointments—and that's all! Every DuBois vote will bring closer the day of real political independence and equality for the Negro people.

MRS. SAMPSON MAKES BOW

First Negro Sits as UN Delegate

By GEORGE B. MURPHY, Jr.

How many times have you said, "I wish I could tell the world my troubles!"

Few Negroes have not expressed this sentiment, in jest, in full seriousness, at one time or another. Lord knows, we have enough troubles to talk about.

But few have ever been in a position to really "tell the world."

Frederick Douglass was one, and he made the most of his opportunity. When criticized by Americans for his burning denunciation of slavery before audiences in England, Wales and Scotland, he answered:

"The head and front of my offending hath this extent and no more. I am one of those who think the best friend of a nation is he who most faithfully rebukes her for her sins—and he her worst enemy, who, under the specious and popular garb of patriotism, seeks to excuse, palliate, and defend them. America has much more to fear from such than all the rebukes of the abolitionists at home or abroad. . . ."

Five Year Delay

The affairs of the world to which Douglass appealed are today in the hands of the United Nations. And ever since the founding of the world organization in 1945, American Negroes have stood at the door demanding, in accordance with the solemn provisions of the Charter, redress of their 300-year-old grievances.

But in September of this year, the possibility of changing this state of affairs presented itself! For the President announced that Mrs. Edith Sampson, Chicago attorney and a leading figure in the National Council of Negro Women, had been appointed as an alternate member of the U.S. delegation to the UN General Assembly.

Would Mrs. Sampson "tell them all about our troubles?"

She had the example of Frederick Douglass before her.

If Mrs. Sampson chose to follow in the footsteps of her heroic predecessors, she would have plenty of facts to support the change of denial of human rights to the Negro people in the U.S.

NNC Petition

In June, 1946, the National Negro Congress sent to the Economic and Social Council of the United Nations a petition for action to end

a condition that has existed throughout the United States of America during its entire history and prevails at this time, of the political, economic and social discrimination against Negroes because of their race and color; resulting in the denial of democratic rights to 13,000,000 Negro citizens.

In 1947 the National Association for the Advancement of Colored People presented "An Appeal to the World"—a 95-page indictment of Jim Crow prepared by a group of experts under the editorship of Dr. W. E. B. DuBois. The "Appeal" has yet to be considered by the U.N. Human Rights Commission of which Mrs. Eleanor Roosevelt is the chairman.

Pointing out why the NAACP petition was directed to the U.N., Dr. DuBois wrote in the introduction:

The United States is in honor bound not only to protect its own people and its own interests, but to guard and respect the various peoples of the world who are its guests and allies. Because



"Look, Senator, we told the meetin' just like you said, to fight the reds and forget about how much pork chops cost. Now if folks downtown gonna keep THAT platform, me and the boys are just naturally gonna have to ask for some group insurance!"

of caste custom and legislation along the color line, the United States is today in danger of encroaching upon the rights and privileges of its fellow nations. Most people of the world are more or less colored in skin; their presence at the meetings of the United Nations as participants and visitors, renders them always liable to insult and to discrimination; because they may be mistaken for Americans of Negro descent.

Hitting at another aspect of the Negro's oppression the petition points out that

The United States has almost unlimited natural resources. . . . But this same America traffics heavily in feudalism. Nowhere is this more apparent than in the treatment of the Negro worker. In a society where the push of a button or the turn of a switch moves mountains, color-mad America insists that the chief asset of the Negro is, and must remain, a strong back and a humble mein. Color-mad America demands that black workers remain beyond the pale of decent wages, job satisfaction and economic security.

Negroes Await Answer

These were the problems and this was the background against which Mrs. Sampson made her debut in the U.N. Negroes throughout the nation wondered how she would perform. Would she challenge the oppressors of her people before this assemblage of the nations? Would she be the voice they had so long sought? Would she support the petition on behalf of Mrs. Ingram, still languishing in a Georgia jail, which had been presented to the U.N. by another Negro woman, that grand fighter, Mrs. Mary Church Terrell?

There is no need to wonder any more. The evidence has begun to come in, and Mrs. Sampson is falling every test. Her maiden speech in September can most charitably be described as innocuous. But then, she began to feel her way around. On Oct. 1 she made a speech at an anti-communist rally.

She explained that the farmers of the middle-west, whom she knows well, and the farmers of Israel, whom she had visited in 1949, were free to decide whether they wanted to operate family-sized farms, run cooperatives, or establish collective farms.

The Chicago lawyer's strange and sudden interest in farming is explained when we note that her purpose in mentioning them is to contrast their alleged freedom with the alleged "enslavement" of the collective farmers of the Soviet Union (whom Mrs. Sampson has not visited).

Not Ready Yet?

Anything to fall in line with the Administration line that the world is threatened by a new "Soviet imperialism!" Even if it means closing her eyes to the real enslavement of tens of thousands of Negro sharecroppers in the South!

Mrs. Sampson made no mention of them.

And, to top it all, Mrs. Sampson, a few days later, let it be known that, while we should support the demand of subject peoples for independence we must be careful that they are not liberated "too soon" lest they find themselves unprepared "to use it (freedom) in their own interests." !!!

No, Harriet Tubman will not have to move over in the Negro's hall of fame to make room for a new heroine. Mrs. Sampson, protegee and political

FREEDOM'S ROUNDUP

OCTOBER IN REVIEW

WAR CASUALTY

President Truman's Fair Deal, "a better life for all," seems to have died a premature death on Capital Hill. "We" have given it up "for the time being," he said. This "we" apparently doesn't cover the big corporations reaping their harvest of gold out of the Korean war.

'VOICE' FOR DIXIE

Perhaps the Voice of America should be beamed south of the Mason Dixon Line. Since freedom, like charity, ought to begin at home, may be at least one-half of the new \$110,000,000 Voice budget should be devoted to telling the people down South that we "stand for freedom and for peace. We are ready to help the hungry and oppressed peoples the world toward a better life."

THE 'LOST' GOP VOTE

The Republican Party is all hot and bothered about "winning back" the Negro vote, and is wrestling with the problem. According to the Executive Committee Chairman, "There is a new colored man on the American political scene."

Perhaps the "colored man" is not so new; he would just like to see something new in the way of deeds not talk from the Republican Party.

NO RETREAT

Said Mrs. Waring, wife of S.C. Judge J. Waites Waring, whose home was attacked recently by hoodlums: "If they think they can frighten us they are greatly mistaken. We both believe in the dignity and equality of all peoples and no attack by race supremacists—even a fatal one—will ever alter that belief or our determination to defend it to the end."

WHAT IT MEANS

Commenting on the McCarran-Wood Act, Dr. DuBois, American Labor Party candidate (Continued on Page 8)

Sam Sage Says . . .

The story is told of the Negro sharecropper in the deep South who had lived all his years within the small confines of a large plantation.

He worked like a beast of burden and always lingered on the bare margin of existence while the plantation owner grew rich and fat off his labor. But the Negro did not complain and was something of a favorite with boss-man.

One year, when the crop was particularly good, the plantation owner offered to reward the sharecropper by honoring any request he might make. The owner thought this might involve a pair of shoes for the children who had never had any, and was taken aback when the sharecropper said that he had always been fascinated by the wonders of radio and would like to actually speak on a world-wide hook-up.

But the plantation owner, like the ones in "Gone With The Wind," and unlike the ones in real life, was a man who has always kept his word; so he dutifully arranged for the station in the county seat which he owned (that is, he owned the station and the county seat, too) to be placed on a world-wide hook-up. And then he spent a lot of money in a high-powered advertising campaign to tell the world that "his" sharecropper was going to speak.

Then, the great day came. All the 150 million radio sets in the world were tuned in. Half a billion people waited in Asia, Africa, India, Europe, the Soviet Union, and throughout the Western Hemisphere to hear what the sharecropper had to say.

And in the deep South the sharecropper pressed his tattered paid of overalls, made the trip to the county seat for the first time in his 50 years and stood before the microphone. He was frightened by the gadgets in the studio, but as the technician nodded to indicate that his one and only chance had come, that he was on the air for 15 minutes, he screwed up his courage. He smiled at the beaming plantation owner who sat nearby, turned to the mike and for 15 minutes yelled at the top of his voice:

HELP! HELP! HELP! HELP! HELP! HELP!

crony of Congressman William Dawson, main proponent of the "talk soft" school of politics, thus far threatens the laurels of nobody but a man named "Uncle"—and we don't mean Sam or Joe.

A leading Negro journalist and friend of Mrs. Sampson wrote, soon after her appointment that it would in itself "solve few if any of the problems" of the Negro masses. "They, and she, will continue to be insulted and humiliated in Washington, the capital. Jim Crow will merely blink his eyes and carry on," he said. And further, "If Mrs. Sampson should use the stage of the General Assembly as a platform for double-talk in which the injustices her people suffer here will be glossed over, she will rue the day the appointment came to her."

It seems as though the rueing day is here. Thus far Mrs. Sampson has been no more than a disappointment and an embarrassment to the Negro people of the United States.

Editorials

A New Voice

"OUR PEOPLE feel themselves sorely aggrieved under the existing state of things."

So wrote John Russworm and Samuel Cornish, editors of "Freedom's Journal," the first Negro newspaper in the United States, published in 1827.

Believing that "the calumnies of our enemies should be refuted by forcible arguments," these pioneers set out to provide a "channel of communication between us and the public," and announced that "anythg that relates to Africa shall find ready admission to our columns."

That was 123 years ago.

TODAY, the Negro people remain "sorely aggrieved." A pall of repression hangs over the country and pollutes our national life. In this atmosphere all efforts at real liberation are met with the most ruthless attacks of our enemies, and either the distortion or silence of the commercial press.

A hell worse than slavery faces us unless the present drive toward atomic war and fascist dictatorship is halted in its tracks. The need of the hour is for courageous hearts, clear heads and united action.

FREEDOM is born to help meet that need.

We will neither cater to the whims of the well-to-do, nor cringe before the attacks of our enemies.

FREEDOM will be a voice for the poor and disinherited among us.

Its pages are dedicated to the needs of the sharecropper, the wage-earner, the housewife; the student and youth searching the future for direction, the mother yearning for peace, the professional proscribed by prejudice, the small businessman crushed by monopoly.

WE PLEDGE to make FREEDOM more than a word.

We pledge to make it an instrument for our people's unity and for their cooperation with our true friends in labor and progressive social action.

We pledge to make FREEDOM yours, and in earnest humility we ask your support for our efforts.

A Monthly Paper?

"COULDN'T be a newspaper, could it—coming out only once a month?"

That's what a friend said when we told him about our plans for FREEDOM.

"Could be," we said, and it will be for a while. Just how long depends on you. For FREEDOM begins with devotion to the people, determination to serve their needs—and a shoestring.

WITH about \$10 million we could start a daily newspaper with some small chance of succeeding. If we had about \$250,000 we might make a go of a weekly. But (see above) we have—a shoestring.

But we can do better. With 50,000 subscribers FREEDOM will begin to reach you twice, instead of once, a month. And when we reach the 100,000 mark, we'll begin to talk to you about a weekly.

So, it's up to you.

WILL you be a friend of FREEDOM? Will you be a FREEDOM fighter? Don't be selfish. Share us with your friends and neighbors. Turn to the back page now for your subscription blank and news about our offer for FREEDOM's friends and fighters.

Freedom

"Where one is enslaved, all are in chains!"

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THE SAME AXE



Paul Robeson's Column

(Continued from Page 1)

vile names, all the Uncle Tomming to earn enough to lead miserable lives.

MY FATHER was of slave origin. He reached as honorable a position as a Negro could under these circumstances, but soon after I was born he lost his church and poverty was my beginning. Relatives from my father's North Carolina family took me in, a motherless orphan, while my father went to new fields to begin again in a corner grocery store. I slept four in a bed, ate the nourishing greens and cornbread.

Many times, I have stood on the very soil on which my father was a slave, where some of my cousins are sharecroppers and unemployed tobacco workers. I reflected upon the wealth bled from my near relatives alone, and of the very basic wealth of all this America beaten out of millions of the Negro people, enslaved, freed, newly enslaved until this very day.

AND TODAY I DEFY — any part of an insolent, dominating America, however powerful; I defy any errand boys, Uncle Toms of the Negro people to challenge my Americanism, because by word and deed I challenge this vicious system to the death; because, I refuse to let my personal success, as part of a fraction of one per cent of the Negro people, to explain away the injustices to fourteen million of my people; because with all the energy at my command, I fight for the right of the Negro people and other oppressed labor-driven Americans to have decent homes, decent jobs, and the dignity that belongs to every human being!

That explains my life. I'm looking for freedom, full freedom, not an inferior brand.. That explains my attitude to different people, to Africa, the continent from which we came. I know much about Africa, and I'm not ashamed of my African origin. I'm proud of it.

THE RICH CULTURE of that continent, its magnificent potential, gives me

plenty of cause for pride. This was true of the deep stirrings that took place within me when I visited the West Indies. This explains my feeling toward the Soviet Union, where in 1934 I, for the first time, walked this earth in complete human dignity, a dignity denied everywhere in my native land, despite all the protestations about freedom, equality, constitutional rights, and the sanctity of the individual.

The present day sycophants of big business, the supposed champions of Negro rights, can't grow up to the knowledge that the world has gone forward. Millions and millions of people have wrung their freedom from the robber barons. There is no more Eastern Europe to bleed; no more Russia, one-sixth of the earth's surface, to enslave; no more China at their disposal.

They can't imagine that our people, the Negro people—forty millions in the Caribbean and Latin America, one hundred and fifty millions in Africa, and fourteen millions here, today, up and down this America of ours—are also determined to stop being industrial and agricultural serfs. They do not understand that a new reconstruction is here, and that this time we will not be betrayed by any coalition of Northern big finance barons and Southern bourbon plantation owners. They do not realize that the Negro people, with their allies, other oppressed groups, the progressive sections of labor, millions of the Jewish and foreign-born of former white indentured labor, north, south, east and west, in this day and time of ours are determined to see some basic change.

THIS LITTLE PAPER is begun to help make that determination a reality, and I am proud to be connected with it.

I am confident that by your support, you will help us make FREEDOM the real voice of the oppressed masses of the Negro people and a true weapon for all progressive Americans.

The Negro Speaks . . .

This column will attempt to recapture and revitalize the stirring record of the Negro's past. The rulers of America have hidden or slandered that past because if it were widely and truly known it would be a powerful weapon in the Negro people's struggles today for freedom and full dignity and in helping to forge united action of Negro Americans and progressive whites without which the last vestiges of democracy will disappear from our country.

DURING SLAVERY times also the American government was embarrassed by the contrast between its words uttered for world consumption and its deeds as practiced in connection with the Negro people. Then, too, it banned passports for valiant Negroes who wanted to tell humanity the truth. Some Negroes left without passports and brought the facts to the people of England, Ireland, France and Germany. A few, after organized protest and struggle, managed to shame even the slaveholding government into granting them passports. One such person was the fugitive slave, leading Abolitionist, essayist and novelist, William Wells Brown. Having managed to get abroad, and to obtain a passport, Brown wrote to the leading white Abolitionist, Wendell Phillips, from London in 1849, as follows concerning passports for Negroes:

"DEAR FRIEND—I observe in the American papers an elaborate discussion upon the subject of passports for colored men. What must the inhabitants of other countries think of the people of the United States, when they read, as they do, the editorials of some of the Southern papers against recognizing colored Americans as citizens?"

"IF COLORED MEN make their appearance in the slave States as seamen, they are imprisoned until the departure of the vessel. If they make their appearance at the capital of the country, unless provided with free papers, they are sold for the benefit of the Government.

"And after they have degraded us, sold us, mobbed us, and done everything in their power to oppress us, then, if we wish to leave the country, they refuse us passports, upon the ground that we are not citizens! This is emphatically the age of discoveries; but I will venture the assertion, that none but an American slaveholder could have discovered that a man born in a country was not a citizen of it.

"THEIR CHOSEN MOTTO, that 'all men are created equal,' when compared with their treatment of the colored people of the country, sinks them lower and lower in the estimation of the good and wise of all lands."

(This column is prepared by Dr. Herbert Aptheker, whose two-volume Documentary History of the American Negro will soon be published.)

NEGRO WOMEN WORKERS

Union Leader Challenges Progressive America

By VICKI GARVIN

(Vice President, Distributive, Processing and Office Workers)

If it is true, as has often been stated, that a people can rise no higher than its women, then Negro people have a long way to go before reaching the ultimate goal of complete freedom and equality in the United States.

Latest figures on the job status of Negro women dramatically point up the inescapable fact that they are at the very bottom of the nation's economic ladder. A glance at the record shows that the average Negro woman in the U. S.:

- Earns only \$13 per week.
- Is forced into the dirtiest, least desirable jobs.
- Puts in abnormally long hours.

By and large, Negro women today are living and working under conditions reminiscent of the plantation era, even though slavery was ostensibly abolished by constitutional amendment some 85 years ago. When it's considered that seven out of every 10 Negro women workers are chained to menial service jobs as farm hands, domestics, etc. Where in addition to low pay and deplorable working conditions, human dignity is least respected, it can readily be seen that raising the level of women generally and Negro women in particular is an acid test for democracy at this crucial point in history.

Low Pay in Boom

Even during the peak period of World War II when pay envelopes were considered to be fatter than ever before, domestic workers, both Negro and white, averaged a take-home pay of only \$339 per year.

In New York City, where one half of all Negro women at work are domestics, labor officials admit that the present average work day is 13 and 14 hours long. In the South, the situation is complicated by the fact that while only 50 percent of white women workers have found employment as clerks, saleswomen and factory workers, Negro women for all practical purposes are barred from



VICKI GARVIN

these "white collar" and semi-skilled jobs. In fact, the income of the average Negro family in southern rural areas is a substandard \$942 yearly.

The Negro woman worker, whether married or single, faces the additional burden of feeding one or more dependents besides herself. As a member of a family whose average income in urban centers is but \$42 a week, Negro women have no choice but to find employment to help meet basic food, clothing and shelter needs.

Wife Must Work

In the case of white families, where the average income is \$75 weekly, the pressure upon children to leave school and seek work is not nearly so severe as it is among Negroes. Yet, significantly, more than half of all Negro college students are women. The reverse is true of white students.

Getting a husband is not the answer for the Negro woman's search for security and release from back breaking toil, for the proportion of Negro women who enter the labor force after

marriage is much higher than the one out of five rate for white women. When most Negro women think about marriage and children, it is almost a foregone conclusion that she will become a co-breadwinner.

The added income the Negro wife and mother provides is vital, for white men have a virtual monopoly on the best paying jobs available in the U. S. Ninety per cent of all skilled jobs and 80 per cent of semi-skilled jobs. Negro men are thus limited in their opportunities to provide a decent livelihood for their wives and families, being restricted to unskilled labor and menial tasks.

There is a big gap between the income of the Negro and the white man, with \$3,000 and over the annual income of seven out of 1 white males, while only three out of 10 Negro men are similarly paid. Veterans who served together in World War II are also paid on the basis of color; the Negro GI's paycheck is \$20 less than that of his white comrade in arms.

More Broken Homes

Broken homes are another part of the exorbitant price Negro women must pay for their oppressed status. In five southern cities recently surveyed, 85 per cent of all Negro working class women were supporting families where the man of the house was missing. Setting aside any reserves for unemployment, old age, illness and accidents is out of the question for this section of the population, burdened as they are with substandard wages, job insecurity and indebtedness.

The familiar "last hired, first fired" policy for Negroes works a double hardship on women. Their jobs are immediately curtailed when slack seasons and similar "accidents" occur in the national economy. Today, twice as many Negro

women are without work, relatively, as white women. The lack of training courses and a national FEPC makes job placement even more difficult.

It is an unfortunate fact that the area where Negro women are concentrated are as yet unorganized. Employers, therefore, are free to ride roughshod over these unprotected workers. However, in a few cities, Negro women benefit from unions in industries such as food and tobacco, meat packing, electrical, hotel and restaurant, laundry, wholesale and warehouse, and white collar offices. Negro women have participated in militant struggles to win contracts and better working conditions. It is a matter of record that where given the opportunity to enter industry and become a part of the trade union movement, Negro women have demonstrated their loyalty and ability to fight for the best interests of all workers. Despite tremendous handicaps, Negro women have fought their way to the top in many unions.

Historically, it is the burning desire of every Negro woman to be free, to live and work in dignity, on equal terms with all other workers. Negro women are eager to undertake a greater role to give substance to freedom and democracy, to help build an America of peace and abundance.

It is the responsibility of progressive trade unions and women's organizations to spearhead a militant and far-reaching program that will:

1. Maintain Negro women in industry.
2. Provide opportunities for training, up-grading and employment in all categories of work.
3. Eliminate wage differentials.
4. Extend coverage of social welfare legislation to industries and occupations now excluded.
5. Promote Negro women leadership at all levels of trade union activity.

Negro working women, with their long tradition of militancy, stand ready to be an integral part of the struggle for progress.

Let's join forces now!

Stories for Children

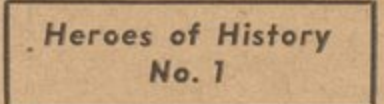
'Go to Freedom': Harriet Tubman

ALMOST NINETY YEARS AGO, the people whose ancestors had been stolen from Africa many, many years before were still slaves to certain evil men in the South. Men who believed that a sum of money was worth more than the rights and even the life of a human being. These men were slave-holders.

The Negro people who were held as the slaves wanted only one thing: to be free. And so in every thing they talked and sang about there were always the words about "freedom" or "going home" or "traveling!" They invented a way of escape and called it: **The Underground Railroad.**

THE "RAILROAD" operated through "stations" of friendly people, Negro and white, who

were willing to hide a slave for a minute, an hour, a day or perhaps a week, until it was safe for him or her to move on to a point farther north, north over the Ohio River,



across the northern states to Canada . . . where freedom lay.

So at strange hours of the night in the slave shacks or in woods, or even at noon in the work fields themselves there would appear a proud Negro woman dressed in a turban and aprons and sometimes carrying a heavy rifle. A woman who had been born in slavery and who had escaped to free-

dom in the north, and who had come back to the plantations to show other slaves the route. This woman who went throughout the Southland, spreading the word of Freedom to her people was called: Harriet Tubman.

THE SLAVE-HOLDERS feared and despised this brave Negro woman and put out a \$40,000 reward for her, which made her movements in the South even more dangerous. But Harriet Tubman went again and again to lead her people away from the terrible life of slavery.

ONCE when she was leading a group, they came to a river and the strong, brave people who had had the courage to begin the terrifying escape looked at the current of the water rushing past, and stopped.



Harriet walked past the man who had been leading, raised her rifle high over head and waded directly into the water. She sang:

"Wade in the water,
Wade in the water, children
Wade in the water!"

and they watched and listened to the brave woman singing in the water up to her neck. And they followed her and became free men.

NEWS OF THE COLONIAL WORLD

'for fundamental freedoms for all'

Status of Colonials Key to World Peace

By ALPHAEUS HUNTON

"The strengthening of the colonial people's national consciousness and their increased efforts to gain independence and to win a tolerable existence are one of the characteristic features of the present-day international situation," said a Soviet spokesman, Dr. J. Lemin, in December, 1945. "The reluctance of colonial powers to take into account the movement of colonial and semi-colonial peoples for independence, their endeavors to crush the movement by naked force, their attempt to put the movement down to mischief-making or inspiration from without, all this is one of the sources of continued agitation in international relations after the defeat of the aggressors."

Made desperate by the steady contraction of the imperialists' "free world," by the victory of the Chinese people and the continuing and expanding freedom struggles of other Asian and African nations, the U.S. government, in response to the demands of the most reactionary minority of the American people, has advanced from its role of silent partner of the Western European imperialist powers, content with arming and financing their wars against the colonial revolutionaries, to that of aggressive leadership and active participation in those wars. As an African leader has said, "The cold war against the Soviet Union and the democratic countries and peoples of the world is already a hot war as regards the colonial people."

U. N. Responsibility

The colonial responsibilities of the United Nations fall into two categories: toward the 14 million East and West Africans and the one million Pacific Islanders living in colonies under the trusteeship system, and toward the more than 200 millions living in other colonies belonging to member states (the colonies of Spain and Portugal are thus exempt from U.N. jurisdiction). As the U.N., through its trusteeship Council, is vested with special obligations in relation to the first category of colonial peoples, the administrators of colonies under trusteeship have been confronted with the problem of how to pledge accountability to the world organization and in fact evade it.

It is too long a story to tell here how the rulers of the trust territories first obtained possession of them under the

mandate system after World War I; how they balked at Soviet demands at San Francisco for consideration of possible changes in administrative responsibility in the territories; and how at the General Assembly meeting at Flushing Meadow trustees—Britain, France, Belgium, Australia, and New Zealand, with the backing of the United States (whose taking over of the Pacific Islands as a trustee came later) laid down their own terms for administering the territories and forced the Assembly's acceptance of the terms with no major changes, despite the fact that scores of amendments were proposed by the Soviet Union, India and other anti-colonial powers and several of them had the support of the majority of the U.N. members. As the price of getting the Trusteeship System established at all, the trustees insisted on having their own way.

Trustee Powers

It is not difficult to perceive the sound basis for objections to the trusteeship terms in the light of subsequent events such as the virtual annexation of the former mandate territory of South West Africa by the Union of South Africa, the administrative linking of the trust territories with adjacent colonies belonging to the ruling powers, and the allocation of Marshall Plan funds to develop African transportation networks and ports in view of what U.S. Assistant Secretary of State George C. McGhee has described as "strategic considerations raised by the cold war."

Among other faults in the terms forced by the trustee powers upon the U. N.—and more particularly upon the people under their rule, who had no voice whatever in the matter—were the failure to set any time limit on the duration of trusteeship and the failure to provide for the full economic as well as political independence of the colonial peoples upon the termination of trust-



SOUTH AFRICANS being transported in padlocked, caged truck through the streets of Johannesburg to work in the fields of a white farmer. The few pennies a day he pays for this forced labor is turned over to Malan's "white supremacy" government.

teeship—if and when. These faults were also challenged by the Soviet and other delegates, but to no avail.

The first issue just mentioned was raised again at last year's General Assembly meeting, when a representative of Czechoslovakia proposed that the trustee powers should within one year submit "general plans and an outline" as to how each trust territory was to be developed "toward self-determination, self-government or independence as speedily as possible." The U.S., Britain, South Africa, Australia, and Siam spoke against the proposal. Though it received 29 votes against 21 opposing in the plenary session, it fell short of the required two-thirds majority.

The Trusteeship Council, composed of the six trustee powers and six non-administering states, including the Soviet Union, has a rule that a tie vote means the defeat of any proposal. Thus, the trustee powers, by voting together, as a bloc, can exercise absolute veto power. And they have done so again and again.

Tie Vote 'Veto'

For example, at the spring 1949 meeting of the Trusteeship Council three proposals by Mr. A. A. Soldatov, representing the U.S.S.R., were among several defeated by the tie vote method. They were recommendations that the trustee powers "provide for the participation of the indigenous population in the legislative, administrative and judicial organs of the Trust Territory"; that they "bring about a transition from the tribal system of self-government based on democratic principles," and that in view of urgent petitions from Africans deprived of their lands in Tanganyika, all former German estates in that territory should come under African ownership.

Still another important proposal of Mr. Soldatov at the same session which met with the unanimous opposition of the trustee powers was that the peoples of trust territories be granted the right to delegate representatives to participate (in a consultative capacity) in the Council's examination of the annual reports of the administering authorities and other questions concerning these territories. That would be "unlawful," "infeasible," and would only cause "confusion,"

said the delegate of the colonial powers.

U. N. Assembly Acts

With regard to the many more millions of colonial subjects outside the trust territories, the imperialist powers have fought bitterly against the U. N. having anything whatever to do with them. The Charter at least compelled them to submit annual reports to the assembly on certain conditions in the colonies. In 1946 the General Assembly, over the opposition of the colonial powers, voted to establish a special committee to examine the annual reports. This was a victory for the Soviet and other delegates who maintained that the information reports should not be "filed and forgotten" but should serve as the basis for constructive U.N. action on behalf of the subject millions.

Although the Soviet recommendations did not receive majority support of the Committee (divided equally, like the Trusteeship Committee, between colony-holding and non-administering states), each year since 1947 has seen the advancement of the special Committee's work, with the spokesmen of the colonial overlords finding it more and more difficult to offer excuses and defenses for the miserably inadequate health and educational provisions, slave labor conditions, discrimination, and expropriation of resources, evidenced even in their own official reports.

Africans Are Alert

As for Africa, the many-sided efforts to sell anti-Communism to the people of that continent have also failed. African-edited newspapers have published serially the text of the Constitution of the U.S.S.R. for the enlightenment of their readers. An African writes in one of the Gold Coast, British West Africa, newspapers:

We have had our glut of the protestations of the Western Democracies regarding the liberty of the individual and the freedom of all men. What we demand of them is the freedom of Africa NOW. If they fail to accomplish this, it would be rank hypocrisy on their part to challenge and seek to destroy Communism.

And the West African Pilot in Nigeria editorializes: Africa wonders how a west-

What Do You Know About Africa

1. Is it true that the Europeans brought civilization to Africa?
2. Over what strategic war material of which Africa is the world's major source, does the U.S. have a virtual monopoly?
3. What European powers hold colonies in Africa?
4. What American official has been very busy this year with conferences in various parts of Africa, and what were the conferences about?
5. What is the African Democratic Rally?
6. How large is Africa, what is the population, and what proportion of the land and the people are under foreign rule?

(Answers on Page 8)

ern world desirous of peace can find it by planning against friendship between Russia and Africa. African nationalism is quite distinct from Russian Communism, but that will not prevent the best to be learnt from Russia just as Africa has learnt some good things from the West.

The lesson Africans are learning from Russia is, as one young Nigerian puts it, "the amazing degree of human welfare she has brought to her own peoples and those of her former colonies in Asia within the short space of barely twenty-five years. . . . The integration of her 200 million peoples, speaking over a hundred languages and of various cultures, into the U.S.S.R. is a marvel. She has abolished colonial status and has applied herself so vigorously to the economic and social development of her backward regions, that her record in twenty-five years puts to shame those of some other countries which have held colonies for over a century."

At the great World Peace Conference in Paris last year, Gabriel d'Arboussier, leader of the powerful African Democratic Union, told the assembled delegates:

"As for us, the Negroes in Africa, when we are threatened by a certain bogey, we simply say: 'We do not know whether the Soviets want war, but we can state that so far we cannot see a Soviet base in the whole of Africa.'

"We know, on the contrary, of some which belong to the United States of America. We also remember that already in 1945, immediately after the victory of the United Nations, Mr. Truman declared that the security line of the United States passed through Dakar and Casablanca. . . .

"All the anger of the reactionaries directed against the Soviet Union is also directed in other forms against the colonial peoples. The latter have learnt, thanks to these reactionaries, that there is a natural alliance between the country of socialism and the oppressed people of the world."

Note: The above is a summary of an article prepared by Dr. Hunton for the special anniversary issue of Soviet Russia Today.

The Council on African Affairs

The Council on African Affairs, led by Paul Robeson and Dr. W. E. B. DuBois, is the one organization in America that is working on a full-time basis to expose and oppose the continued and intensified enslavement of Africa, "last reserve" of Rockefeller & Co.

The Council's job is of special importance today because Africa, like Asia, is in the front line of the struggle for world peace as the plotters of World War III strive desperately to consolidate their control over imperialism's "rear" in the colonies.

The Council on African Affairs, 23 West 26th Street, New York, is the agency through which progressive Americans can demonstrate their support for the liberation struggles of the African people. It will welcome your inquiries and requests for literature.

The Cultural Caravan

By WALTER CHRISTMAS

Something New in Harlem

Langston Hughes, in his latest work, "Simple Speaks His Mind," has come nearest to faithfully expressing the attitude of today's Negro toward the life he is forced to lead in the United States. This book, though popular when it reaches Negroes, has not received the kind of publisher's build up it deserves and its current popularity has been achieved mainly by word of mouth.

The committee for the Negro in the Arts has taken on the job of further popularizing the work through a "new dramatic-musical revue" called "Just a Little Simple" now being presented at the Club Baron in Harlem.

Although the committee is bringing a new audience to Mr. Hughes' work, its primary aim is to build a permanent theatre in Harlem where young Negro artists may have a chance to perform. It also looks forward to establishing, in connection with the theatre, a cultural center where actors, dancers, painters, playwrights, musical artists and others may have a chance to be heard, seen, try out new works and draw from the bubbling font of material lying untapped in the culture and experience of this part of the population.

Negroes have, without exception, been required to work in these media according to a white man's conception of what a Negro should be, how he should behave and react. This is one of the concepts the Committee hopes to destroy through its efforts at the Club Baron and, later, through the permanent cultural center.

The production, "Just A Little Simple" now playing Monday through Wednesday evenings of each week, is a great stride in this direction. Alice Childress has adapted episodes from Mr. Hughes' work and supplemented them with two one-act plays, "Florence," is her own work and the other: "Grocery Store," is by Les Pine. She has skilfully moulded this material into a cohesive unit, with the heart warming character, "Simple" as the mortar.

Critics Rave

Into this have been introduced musical numbers from the deft pen of Robert Lissauer and dances choreographed by Donald McKayle, incidentally who danced the male lead in the show, left for Broadway's

"Bless You All" and his role has been taken over by Albert Popwell. With the enthusiastic reception from the metropolitan press and the raves of the first night audience, it was clear that the originally scheduled three week run would have to be extended. At this writing, the production will run well into November and, with continued community and organizational support, can run much beyond even this date.

Clarice Taylor, who reveals herself a fine actress with tremendous depth of feeling and understanding in the part of the mother in Miss Childress' one act "Florence," leaves nightly at curtain for a midnight to six-A.M. job. Elton Warren, who first came to the attention of theatre going audiences in the role of Cindy Lou in "Carmen Jones" which she sang for four years, has not been seen on Broadway since. Broadway's loss is revealed each night by her voice and performance in "Simple." This young woman, because Broadway has no dignified place for her, now works during the day as a receptionist for Random House, the publishers. Her husband, Ernest Warren, is the show's pianist and musical director.

Kenneth Manigault, who is just so right in the part of Simple worked as a bank teller until he opened in the Broadway production of Kenneth White's "Freight."

These are the kind of people the Committee appeals to and is able to attract. Each individual in the company is a superior performer and artist who has been forced to find other means in order to earn a livelihood. The situation can be alleviated with our Negro artists. The Committee has started forth on the road to a solution of this problem. From here on the job is up to the people of Harlem, neighboring communities and all others interested in the true flowering of Negro culture in our nation.



"SIMPLE," played by Kenneth Manigault, and his girl friend Joyce (Elton Warren), in a scene from the musical "Just a Little Simple." The play, based on characters created by Langston Hughes, is produced at Club Baron in Harlem by the Committee for the Negro in the Arts. The review is directed by Alice Childress, noted actress and playwright.

The Air is Alive with Peace

By ESTHER LACY

The anguished cry for peace is universal—although here in the States the cry has been somewhat muted by the war drums sounding on our radios and picture screens and in newspapers.

When I was in Europe this summer I felt peace in the air, the lack of tension. War is not inevitable for them, nor is peace a word to be spoken in hushed, frightened tones over there.

In France, the concentration camp tattoo number is still a common sight; one meets the survivors of Hitlerism in all walks of life. I met a woman who is on the borderline of sanity. The Nazis pulled this woman's hair out strand by strand, kicked in her teeth and threw her into an insane asylum although she was completely sane. Now she wanders around in the twilight world

skirting the edge of sanity, her hungry body asking only for peace and a chance to live a normal life. In a world in which an Ilse Koch is set free, is there any wonder this woman's mind is shaken?

In the south of France I met a woman on the beach who looked like the bathing beauty we so often see in our Sunday magazine sections. Her brief bathing suit showed a body bronzed and tanned by the hot Mediterranean sun, seemingly a picture of a woman who had never known real trouble. Yet there is bitterness in her voice; her husband and brother were taken by the Nazis for a "labor" gang and never seen again. She fought with the French underground, survived bombings, hunger, invasion, now she wants only to live out her life in peace. Ask this woman to relive the nightmare of war again and she will think you

are mad.

In the south of France there was a meeting of the Youth Partisans for Peace. Strong and young and tough, they came from all over the world, especially from countries that had known the iron boot of the Nazi goose-step. Their generation grew up during the last war, they were raised on devastation, and now they are ready to fight, for peace. When they read of American Congressmen saying America will supply the arms for an Atlantic Pact and the Europeans will supply the soldiers they can only tap their heads and laugh with amazement, for they have no intention of becoming cannon fodder.

There are too many graves in Europe, recent graves: there the desire for peace is alive, unquestioned, and the strongest factor in everyone's life.

Atlanta: Schools Can't Be Separate and Equal Too

ATLANTA, GA.

By ROBERT LUCAS

The fight for equal educational opportunities in the South had shifted from the university to the grammar school.

While some gains have recently been won on the undergraduate and graduate levels, permitting Negroes to attend state owned colleges and universities, Negro children in the South are still jammed into overcrowded classrooms and denied their rightful share of tax-supported educational facilities.

Parents File Suit

To end this "separate but equal," Dixie-type school setup, a law suit has been filed by Negro parents here, demanding

equal rights for their children.

This legal action is designed to end five years of buck passing by the Atlanta board of education, which has refused even to acknowledge receipt of petitions filed with it by Negro citizens in December, 1945, September, 1948, February, 1949 and April, 1949.

The suit, filed by the National Association for the Advancement of Colored People, requests the U.S. District Court, Northern District of Georgia, to

"... issue a permanent injunction forever restraining and enjoining the defendants ... from denying, failing or refusing to provide to plaintiffs and other Negro school children in the City of Atlanta, on account of their race and color,

rights and privileges of attending public schools where they may receive educational opportunities and advantages and facilities equal to those affected to white children in the City of Atlanta."

Effects of Jim Crow

Pointing out that the parents of the Negro pupils are taxpayers who help support public institutions, the legal brief argues that the Jim Crow educational system "is a denial of the equal protection of the laws guaranteed by the Fourteenth Amendment to the Constitution of the United States and is therefore, unconstitutional and void."

In support of their case, the Atlanta parents cite the appalling contrast between

"white" and "Negro" education in Atlanta. The figures show that:

While approximately 26,000 Negro pupils attend elementary and secondary schools worth some \$5,000,000, 32,000 white pupils attend schools evaluated at \$17,000,000—more than three times as much!

Although Atlanta maintains 54 grade schools, Negroes are barred from all but 14 of them.

Out of 10 high schools, only two are provided for Negro pupils.

Demand Equal Rights

The plaintiffs, reads the brief filed with the Court, "bring this action in their own behalf and in behalf of approximately 20,000 Negro children attending the public schools of Atlanta,

Georgia, and their parents and guardians similarly situated ... they are so numerous as to make it impracticable to bring them all before the Court."

The Georgia State Constitution, Article VIII, Section 1, provides:

"The provision of an adequate education for the citizens shall be a primary obligation of the State of Georgia, the expense of which shall be provided by taxation. Separate school shall be provided for the white and colored race."

This final sentence, the basis for the state's Jim Crow school system—is the target of the Negro people of Atlanta and their children, who are demanding their rights as American citizens NOW.

POEM

By Lorraine Hansberry

Sometimes
Walking in the streets in this land
Where, even the lights are cold
(and it's then)

The dust wells up
And the filth of the gutter
Flies in your eyes and
Gets in your mouth
(that you feel)

In this:
Jobless land,
Where the sun is frightened
(like a motherless child),

Sometimes then,
I see Africa
All sun and beautiful
(olundi, alunya)

The wire hair, the hammered
jewelry
Uncovered flesh,
Movement of the free
(alundi, alunya)

Sometimes I dream Africa,
And Africa sings: soft Africa
sounds of me
(alundi, alundi)

And then, my Africa screams;
And I see the blood and
I feel the tears and
Smell the sweat,
And then,
The Africa of me
Weeps.

Soft Africa sounds of me
(alundi, alunya)
And then my Africa shouts!
(focomogosi!)

Then, there are only the streets
again,
Where the sun is frightened,
(OCOMOGOSIA!)

FREEDOM'S MAIN LINE

by Louis E. Burnham

WAS TALKING to a fellow the other day about the new McCarran law, misnamed the "Internal Security Act." He said he hadn't read much about its provisions because "the papers lie so much I just read the comics and the sports pages and forget about the rest of that mess."

But as I described the provisions of the law to him, his interest picked up and suddenly he said, "Why, they're just trying to do to white folks what they've been doing to Negroes for more than 300 years!"

Now my friend is quite a smart fellow, and there's an important germ of truth in what he says. But his statement has to be taken with a number of important amendments.

FIRST, when "they" start treating "white folks" just like they've been treating Negroes, it simply means that Negroes are going to be treated worse than they have ever been before.

Second, the "they" is not just some undefined group of individuals who have acquired a mysterious power over American life. The "they" are the trusts, big bankers, and international cartel interests who buy out the legislators and were the main backers of the bill.

Third, the "white folks" who are intended as victims of the law are not all "white folks" but specifically those Americans who are courageous enough to open their mouths or join an organization, or sign a petition, or participate in a delegation, or attend a meeting to fight for peace in the world, good jobs at decent wages at home, and full equality for Negroes. They are the American progressives.

Let us remember that the year 1919 will always be remembered with shame because the government ran hog-wild over the prostrate body of the Constitution with the Palmer raids which resulted in the jailing of radicals, liberals, "anarchists" and "Bolsheviks" from one end of the country to the other. And this is the same year which James Weldon Johnson described as the Red Scourge because of the blood of thousands of Negroes which flowed in the streets of 24 cities where race riots occurred.

Nobody expects that the Metropolitan Life Insurance Co., which maintains what is still essentially a Jim-Crow

Stuyvesant Town housing project in New York with the blessings of tax-exemption which the Democratic city government and the Dewey-dominated state government have conspired to permit—nobody expects that this giant concern is going to be cited as a menace by the Subversive Activities Control Board. And nobody believes that Congressman Wood of Georgia, who sponsored the bill in the House, would be the author of a measure designed to label as subversive the insults, violations of constitutional rights and countless deprivations which his own Governor Talmadge, daily visits upon the Negro citizens of the sovereign Peach State.

THE BILL is drawn and will be administered by our enemies to catch our friends. And the McCarran law is aimed at us, as Negroes, too.

IT'S AIMED at the Negro preacher who dares use his pulpit to invoke the wrath of God against the burden his people are forced to bear in this "land of the free." It is aimed at the Negro mother who doesn't like the idea of her dark son shooting down brown Indonesians, yellow Chinese and black Africans in the years ahead, and is willing to do something to reverse the government policy that's heading in that direction. It's aimed at the Negro worker who thinks that a white man who shares his work-bench and believes in equality is good enough to share his table, and so invites his friend for an evening of supper and talk about common problems or just "things in general."

It's aimed, in short, at everything decent in American life. If it succeeds it will take us one giant step toward a fascist state and push Negroes deeper down toward slavery and mass lynching.

American Negroes ought to be in the forefront of any movement to nullify the effects of the McCarran bill and to repeal it altogether.

What Do You Know About Africa?

(ANSWERS)

1. Absolutely false. Civilization in Africa pre-dated that in Europe, having flourished along the lower Nile River more than 6,000 years ago. There were highly developed kingdoms and cultures in East, West and South Africa long before the Europeans came to Africa.
2. Uranium, produced mainly in the Belgian Congo, goes into the making of America's stockpile of atom bombs.
3. Great Britain, France, Belgium, Portugal, Spain and Italy (Somaliland under trusteeship).
4. George McGhee, Assistant Secretary of State for Near Eastern and African Affairs, has been busy conferring with European officials regarding the more intensified exploitation of African resources and problems of transportation and bases in preparation for World War III.
5. One of the most powerful and militant African organizations fighting for African Advancement, freedom, and world peace. Founded in 1946, it is composed of a million and a half members throughout French West and Equatorial Africa. Gabriel D'Arboussier is one of its outstanding leaders.
6. Africa's area is 11,710,000 square miles, four times the size of the US, and even one-tenth larger than Asia, not including the USSR. 93 per cent of Africa and 85 per cent of the 180 million inhabitants (except Egypt, Ethiopia and Liberia) are under non-Africa rule.

DON'T MISS!

Beginning in the Next Issue of FREEDOM—Three Big Serial Features—

- (1) The Strange Case of George S. Schuyler.
- (2) The Negro People and American Trade Unionism, by Ewart Guinier.
- (3) Guilty As Charged!—The American Frame-Up System, by Robert Lucas.

'Hordes' and 'Barbarians' Are Coming: Baldwin

"Tougher, harder, stronger and far more disciplined, better trained, better led soldiers are essential if the United States forces are to meet successfully the hordes of Asia or armies of barbarians such as they fought in Korea."

So writes Hanson W. Baldwin, military "expert of the New York Times, which publishes all the news that's fit to stink.

There was a horde of barbarians around Calera, Ala., the other day, chasing down a defenseless Negro in the swamps. We wonder when somebody is going to get tougher, harder and stronger about these so-called civilized Americans.

And we're sure that Negroes won't fall for the "white supremacy" filth which Mr. Baldwin emits to slander the peoples of Asia fighting for their liberation from these same representatives of "Western civili-

zation." The leaders of this "civilization" are taking us back to the cave-man age with their atom-bomb shelters, their regimentation of society, and their attacks on subject peoples.

We doubt that the people will let them succeed.



FREEDOM'S ROUNDUP

(Continued from Page 3)

didate for U.S. Senate from New York, said:

"So today we are bidden to hate communism, when what we must hate is war. We are called subversive when we try to think and act as human beings and not as puppets. If we attack segregation in the Army or civil life, we are called traitors to America..."

FIRST BOOKS, NOW PICTURES

When Boston's Mayor John B. Hynes recently banned a portrait of Paul Robeson from an exhibit of famous Negroes at the Boston Museum of Fine Arts, the noted artist counter-attacked:

"The Mayor of machine-ridden Boston" . . . is attempting to "forbid the free citizens of the proud Bay State to look at my picture. . . . He shall have his headlines, but if his aim is to erase from the hearts of the people the kind of life for which I work and speak, he shall not have his objective..."

THERE'S A REASON

Mr. John Brophy, just returned from a trip to 11 countries in Asia, trying to organize councils of his so-called International Confederation of Free Trade Unions, is cornered by what he calls "nationalism" among trade unionists in Asia—they seem to want their countries to be independent!—and the newspapers "invariably" pictured the U.S. as an imperialist nation set on controlling Asia. Perhaps Mr. Brophy overlooked the fact that some of the Asian unionists might have heard that in America the AFL is inclined toward holding conventions in Jim Crow hotels in Southern cities, and that in Mr. Brophy's own CIO union halls in the South have been known to have drinking fountains marked "colored" for Negro members. . . .

REMEMBER WHEN?

PEARL BAILEY, the singer with the eloquent hands wants to know whether folks remember when you used to give your shirts to the laundry instead of the butcher and the grocer.

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