

Here's My Story

By PAUL ROBESON

JANUARY IS THE MONTH OF EMANCIPATION. This season with its connotation of dawning freedom is close to me. My own father—not my grandfather—was a slave. He was born in 1843 in Eastern North Carolina near Rocky Mount, and escaped in 1858 over the Maryland border to Pennsylvania. He worked on farms, earned enough money and went back twice to North Carolina, to carry money to the mother he loved so dearly. So he escaped three times by the underground railroad.



Maybe he sang **Go Down Moses** as Harriet Tubman came to lead fortunate ones to a northern or Canadian "Canaan." Maybe he knew Frederick Douglas—who castigated a **slave land** for the caricature of democracy it claimed to be.

the caricature of democracy it claimed to be.

THAT FATHER REARED ME—ALMOST ALONE. My mother died when I was barely six years old. One thing I learned as a youth—poor, ragged, but loved and helped by my struggling aunts, uncles and cousins in New Jersey and in Robinsonville, North Carolina I learned that Emancipation—Freedom—meant freedom for all my people, not just for a few wealthy and fortunate Negroes, but for all of us. And I knew I had a right to look for Freedom and Emancipation. Emancipation means out of the hands of—out of the hands of former masters and oppressors. And I've spent my life finding out how to use my own hands—my own talents—for this is a necessary part of the dignity of any people.

So today this struggle for full emancipation is for every little boy and girl—like the beautiful little child in the opposite column. He has a right to emancipation as yet denied, almost 100 years after his forefathers were supposed to be "henceforth and forever free."

Recently I traveled into Ohio to talk about our paper, **FREEDOM**, and to sit at close quarters with workers in the plants, to visit the churches and walk along the avenues, to sit around and exchange opinions in the homes of friends. I also met with business and professional men and women and said hello to many of my fraternity brothers. I saw the youth and witnessed the friendship of black and white, of native and foreign-born. I felt again the closeness of the age-long struggle of the Negro and Jewish people, peoples with the same heroes—Moses, Joshua, David.

IN TOLEDO I had a chance to take part in building a popular struggle for the freedom of Curtis Hopkins. Here is a Negro threatened with extradition to Mississippi by Truman's Justice Department, under an outmoded fugitive slave law—after the State of Ohio has repeatedly refused to return him to the scene of his oppression! I met with Mrs. Hopkins and a committee of citizens dedicated to the task of freeing her husband. I vividly remember two brave Negro ministers from the committee and a fine newspaperman who made me feel proud of the Negro press.

In my mind I was taken back to Wales, to the England of the thirties. There I met the same kind of people, the miners' families and their leaders—inheritors of a proud and rich culture, oppressed in modern England, but fighting on. This Wales was the background of my film, "Proud Valley" or "The Tunnel".

I remembered the workers of France who became the heart of the French resistance; the peasants and workers of Spain, of Norway, Denmark, Sweden. I remembered the people of the Soviet Union whom I visited in 1934. Emancipated from slavery about the same time we Negroes were in the United States, in 1863, they had, by 1934, rid themselves not only of their Jeff Davises, but of their Rankins and Lanhams, of their Reynolds and DuPonts. Their land—their 40 acres and a mule—belonged to them. They were not cheated out of them as we were by a bi-partisan Democratic and Republican betrayal.

And it is a cruel twist of history that the modern counterparts of the big-party bankers and politicians who betrayed our Emancipation in 1876 now want us to fight against peoples whose main achievement is that they have won the freedom Negro Americans still seek.

FOR LET US BE CLEAR: that's the meaning of this Korean adventure which is costing the precious lives of our

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Freedom

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

Vol. 1, No. 1

January, 1951

10c A Copy

WILL HE BE A FRAMEUP VICTIM IN 20 YEARS?



NEGROES DEMAND END OF AMERICAN FRAMEUP SYSTEM

When police bullets ripped the heart of 24-year-old John Derrick last month on a Harlem street they also tore a bigger hole in the Jim Crow curtain that falls around 15 million Negroes in this country. The thunderous flash of burning lead revealed not only the fiendish deed of a pair of cop-killers; it lit up the whole rotten **FRAMEUP SYSTEM** in the United States.

What is this system? How does it work? Who are its victims? Can it be stopped?

To answer these questions **FREEDOM** interviewed scores of people, checked the opinions of leading editors and authorities, and conducted its own investigation of the Derrick and other current cases. Here are the results:

Editorial comment and public reaction reveals a growing awareness that the **FRAMEUP SYSTEM** threatens the life of every Negro in America, North,

EXPOSE

South, East and West. The N.Y. Amsterdam News, in an editorial supporting a protest mass meeting called by the NAACP, concludes: "It is not the life or freedom of John Derrick which is at stake, but yours."

Crime of Government

William L. Patterson, executive secretary of the Civil Rights Congress, charges: "There exists a crime of government against the Negro

people—a crime in which all branches of the government play a part. The police arm of the administrative branch is everywhere a weapon of anti-Negro terror; the legislative, by refusing to place curbs on this terror, supports the criminal policy; the judicial branch consistently refuses to give relief to the victims of this terror."

The **FRAMEUP SYSTEM**, Patterson charges, seeks to brand Negroes as criminals, place them outside the law's protection, and terrorize them

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Freedom's Roundup

News Around the Nation

MR. CHARLIE'S WAR: As news accounts revealed continuing court martial frameups of Negro GI's and their use as mop-up troops on the Hungnam beachhead, leading personalities began openly questioning and challenging U.S. Far Eastern Policy:

In Boston for an Emancipation Day program, Rev. Marshall Shepherd, Recorder of Deeds for D.C., and pastor of Philadelphia's powerful Mt. Olivet Baptist Church, urged "ministers especially to speak out for peace in Jesus' name, even if they were called traitors or put in jail." He denounced colonialism and said that government and business interests in the U.S. were "content with assisting the imperialist nations in their exploitation, robbing and outright stealing of the wealth of subject nations, with the result that Asian and African nations now want the Western powers 'to get out or be thrown out.'"

OLD MAN JIMCROW: Quicker than you say say Ray Robinson, reporters singled out the welterweight champ from among 870 passengers aboard the French liner, *Liberte*, and breathlessly popped the \$64 question: "Does Paul Robeson really speak for the Negro people?" Sugar Ray obliged with a "no" and then delivered himself of this gem: "If you have the ability here in America you can be a success." He then disembarked and headed for Harlem where, three days later, more than 2,000 angry citizens attended a mass meeting protesting the Dec. 7 police killing of Negro veteran John Derrick. Seems John Derrick just didn't have the ability; he certainly didn't end up a success.

THE PROFESSOR SPEAKS: "If the emergency comes, I believe Southerners and Republicans will do everything to save the nation, even to the extent of giving up their ancient prejudices."—Dr. Horace Mann Bond, Pres. Lincoln U. ho-hum, Dr., where have we heard that ancient line before?

LIFE AND DEATH: Pittsburgh Courier's A. M. Rivera, relating that 70% of 7000 dispossessed from homes at Ellentown, S.C., H-bomb site are Negro sharecroppers, says, "Moving for most Negroes in . . . the area requires little more formally than spitting on the fire and calling the dog." E. I. DuPont de Nemours & Co. and the U.S. Govt. move in with plans for death but no plans for the live people whose homes are leveled to the ground. **H-bombs make fast dough, so the people have to go.**

NO HIDING PLACE: Another kind of bomb went off in Birmingham Ala., as Kluxers destroyed the home of Mrs. Monks who took federal court order seriously and occupied her newly-built house in disputed area. Blast injured a child in the house and authorities displayed some impotence that characterized "investigation" of six previous bombings. (Wonder why reporters didn't ask Sugar Ray about that?)

LINCOLN TURNS OVER: Chicago's veteran Republican, R.R. Church, writes with "sheek and disbelief" to GOP chairman Guy Gabrielson about plan for formal coalition in South with Dixiecrats. Church points out that "these Dixiecrats are opposed to everything the Republican Party was founded to promote." We would point out to Mr. Church, "So is the Republican Party!"

SPORTSWISE: Basketball fans have their eyes glued on Long Island U.'s crack five as it powers its way unbeaten towards another shot at National Invitation and NCAA honors. The team, sparkplugged by 3 Negro stars (6'11" Ray Felix, 6'7½" All-American Sherman White, and 5'11" Leroy Smith) has dispossessed floundering CCNY (with Ed Warner and Leroy Layne) as darling of Eastern rooters.

On the fistic trail, lightweight champ Ike Williams blasted South American champ Gatica and rumors of his own disintegration in a one-round knockout victory. Welterweight champ Ray Robinson points to a long-awaited shot at the middleweight crown of Jake LaMotta in Chicago stadium on Feb. 14. Heavyweight champ Ez Charles prepares for a Jan. 12 defense against Lee Oma. And once-great Joe Louis looks for another bum-of-the-month to build himself up for the dubious honor of meeting Charles again.

THE NATION'S CAPITAL: In Washington, D.C., the American Council on Human Rights (civil rights coalition arm of national fraternities and sororities) declared that, "The luxury of segregation and racial discrimination in America must be abolished"—and 82-year-old crusader Mary Church Terrell acted to abolish it by leading a picket line before Kresge's 5 & 10c store at 7th and E Sts., NW, in protest against management's refusal to serve Negro patrons at its dining stand or counter.

GOOD NEWS: Society columnist Toki Schalk Johnson (Courier) and labor leader Ernest Thompson (United Electrical Workers) agreed on importance of new social security laws for Negro women workers.

Says Mrs. Johnson: "One of the most important events of 1950 was the setting up of social security laws for domestics." And Thompson notes: "One of the most important developments has been the inclusion of domestic and farm workers under Old Age Federal Insurance effective Jan. 1. It is important that domestic and farm workers know their rights under the law as amended. . . . The law is in many ways discriminatory against day workers in that the employee must earn at least \$50 and have worked 24 days in a quarter for one employer in order to be covered during that period. Thompson warned domestic workers to demand copies of the tax reports submitted by employers, in order to be sure that taxes were submitted to the government.

Court Outlaws Railroad-Union Jimcrow Deal

Charlotte, N. C.—" . . . No railroad in the United States has ever employed a Negro as engineer. . . . Because railroads do not permit Negroes to hold engineer's posts is no reason that the bargaining agent representing them should use bargaining power to deprive them of desirable positions as firemen, which railroads permit them to hold."

This was the gist of an opinion handed down by the U.S. Fourth Circuit Court of Appeals January 3. The court reversed a lower court decision which permitted railroads to restrict hiring of Negroes as firemen. Senior Judge John J. Parker delivered the opinion which voided an agreement by railroads and railroad brotherhoods to restrict the hiring of Negroes to no more than 50 percent of those employed as firemen.

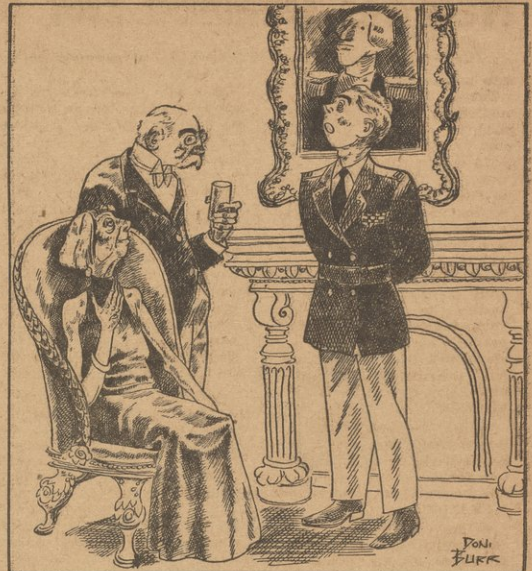
The original suit was filed in the U. S. District Court of Virginia by William J. Relax and others against the Jimcrow Atlantic Coast Line Railroad and various railroad unions.

Judge Parker's decision noted that the Brotherhood of Locomotive Firemen had urged that Negroes be excluded from employment as firemen because they were non-promotable to engineers. A spokesman for the Brotherhood, contacted in Cleveland, said the union had no comment right now.

Bunche Warns West

Philadelphia, Pa.—Nobel Peace Prize winner Ralph Bunche warned the nations of the west to heed the demands of colored peoples at home and abroad and to awaken to the fires of revolutionary nationalism in Asia.

Speaking in Convention Hall December 29, Dr. Bunche said: "No special honors are due me. I am only one of 14 million American Negroes and one of 150 million Americans." The U.N. official also voiced a "belief which may be only a hope" for world peace.



"Well, suh, they're sending me to Tokyo to conduct an impartial investigation into Negro court-martials on the basis of my vast experience . . . you see, I once sat next to a Negro at West Point for a WHOLE week."

Toledo Judge Frees Hopkins; Raps Federal Procedures

Toledo, O.—Citizens in this Ohio auto town are celebrating an important rights victory in the release from Lake County jail of Curtis Hopkins, sought by Mississippi officials on an extradition warrant since May 12, 1949.

In ordering Hopkins released on his own recognizance, Federal Judge Frank L. Klobb reduced bail for the defendant from \$2,500 to \$500. The judge pointed to the fact that extradition had previously been refused by Governor Frank J. Lausche and that Mississippi had gotten the federal government to intervene by demanding Hopkins' return on a federal fugitive law which is intended to apply to racketeers

carrying on operations across state lines.

The processes used by the Government in the Hopkins case are an "affront to the dignity, to the honor and self-respect of a district judge, Klobb declared. The decision places the case squarely back into the lap of federal Atty.-Gen. McGrath, who can reinstitute proceedings or drop them together if Hopkins fails to voluntarily return to Mississippi within 90 days.

The judge's decision was handed down one week after Paul Robeson, visited Ohio on a speaking tour for FREEDOM and met with members of the Defense Committee to encourage the public campaign for his release.



PAUL ROBESON greets peace delegate Rev. G. L. Fauntleroy on his return from the Warsaw Peace Congress. Others in picture are, left to right: Author Shirley Graham, Rev. G. A. Fitch, Rev. Fauntleroy's assistant at Greater Cooper AME Zion Church, Oakland, Calif., and Alice Childress, actress and playwright.

Negroes Demand End of Frameup

(Continued from Page 1)

into submission to jimcrow. These charges are documented by the blood and anguish of countless Negro victims and their families in all parts of the nation.

● In Georgia a Negro mother defends her honor against the brutal assault of a white farmer. Her teenage sons come to her aid and in the course of the scuffle the man is killed. A fair trial is denied, the case is rushed to conviction for "manslaughter", the Supreme Court refuses to review. Mrs. Rosa Lee Ingram has languished for three years in Georgia jails—FRAMED.

● In Trenton, N. J., six Negro young men sit in the death-house awaiting execution for a crime of murder no one believes they committed—FRAMED.

● In Florida the Negro community at Groveland is destroyed as the rumor of "rape" turns white-supremacists into beasts. Three Negro lads are rounded up, "convicted" in a mock trial, and face execution as the Groveland Three—FRAMED.

● The U.S. Supreme Court has for the second time refused to review the biased conviction of the Martinsville Seven—and they face death by Virginia's "white-supremacy" executioners—FRAMED.

Derrick Case

These cases, and hundreds of others like them, are the bitter fruits of the American FRAMEUP SYSTEM. According to sworn witnesses, the facts in the latest of these violations of human rights, the Derrick case, are these:

John Derrick, a 24-year-old veteran had been honorably discharged from the Army at Fort Dix, N. J., on December 6.

He came to New York to celebrate his release and, with two friends, Private Oscar Farley and Zack Milne, spent most of the night and the early hours of December 7 in the L Bar on Eighth Avenue near 119 Street. His friends and other witnesses say that he had more than \$2,000 in a wallet on his

person a few minutes before his death.

At 4 a.m. the three friends left the bar and began to walk down Eighth Avenue. A police car shot toward them from the opposite direction and skidded to a stop at 119 Street.

"Put up your hands," the three friends were told. They did. A shot rang out from the car and hit Derrick, who stood in the center of the trio. He slumped toward the pavement. One cop leaped out of the car and fired point blank at Derrick. He fired again and Derrick's body slapped across the concrete. He was dead.

Witnesses testify that the policemen searched Derrick's body at once. There was no gun. One cop left the scene and returned about 20 minutes later. Derrick was searched again and a gun was "found".

The wallet with over \$2,000 was not "found". It is still missing. The facts point to evidence that Derrick was FRAMED—fingered, robbed and murdered.

Negroes Only Victims?

Are Negroes the only victims of the frameup system? No. Trade union leaders complain that militant working men are constantly framed in tense labor struggles, and that police violations of constitutional liberties are the rule in all poor communities—white as well as Negro.

But the facts show that Negroes are the main victims of American frameup.

No white man has ever been executed for rape in Virginia. And in 13 Southern states, during the period 1938-48, only 15 whites met death for the crime—as opposed to 187 Negroes. And the 1940 census figures show that Negroes make up only 23.8% of the population of the states involved.

Ellender Explains

And an "elected" representative of the people of Louisiana, Senator Allen J. Ellender, has an explanation for these figures. In June, 1948, he exclaimed, according to the Congressional Record:

"The more freedom and the more privilege a Negro is given,

the more he will abuse that privilege. He will run wild and do violence to the society in which he moves."

Perhaps a fouler pack of lies was never put together by any living human.

What is the truth?

The truth is, first, that American society recognizes certain "Negro crimes" for which white men are hardly, if ever, prosecuted. A southern sociologist, Dr. Charles S. Johnson, notes that: "Forgetting to say mister to a white man, looking at a white woman, entering the wrong waiting room, disputing a white man's word . . . are some of the things which may define a dangerous situation." These ambiguous charges become "assault" or "resisting arrest" or "felonious assault" when they hit the books of the nation's night courts.

The truth is, also, that there is a nationwide custom of police "round-ups" and haphazard "pick-ups" of Negro youth, and these false arrests help flood the jails with Negroes.

The truth is, further, that police brutality is a major problem in Negro communities throughout the country. The eminent scholar Dr. E. Franklin Frazier writes: "The police, who generally use brute force on Negroes, have little respect for Negroes as citizens or as human beings."

Can frame-ups be stopped? Can the FRAME-UP SYSTEM be smashed? The evidence shows that they can be and that Negroes and their white allies are determined that they shall be.

Public pressure, mobilized by the Civil Rights Congress, stayed the executions of Willie McGee in Mississippi and the Trenton Six in New Jersey. Public indignation, behind the NAACP, forced the case of the Martinsville Seven before the Supreme Court, and has won other partial victories for civil rights.

Pressure Needed

But more pressure is needed now:

- to finally free the Daniels cousins, the Trenton Six, Mrs.

IN 12 SHORT HOURS—



John Derrick is shown (right) celebrating with friends his release from the Army. This is the last picture taken of him alive. A few hours later . . . (see below.)



. . . John Derrick lies in his casket. Witnesses testified Derrick had more than \$2,000 on his person when murdered. Police claim their search of the dead man's body revealed \$57!

Rosa Lee Ingram, the Martinsville Seven, the Groveland Three, Willie McGee, Curtis Hopkins, Fletcher Mills, and hundreds more;

- to convict Minakotis and Palumbo, bloody murderers of Derrick; Delmar Reed, murderer of the child Wilson, and hundreds of other police killers in the nation;
- to force passage in state

and federal legislatures of anti-lynch and other bills with sufficient teeth to curb the conspiracy against the Negro's life and limb;

- to force the courts to dispense justice to "all men of whatever state or persuasion";
- to wipe out, once and for all the shame of America in the eyes of the world—the AMERICAN FRAMEUP SYSTEM.

Patterson Case Seen as Threat to Negro People

By RICHARD BOYER

It was a once-in-a-lifetime occasion when William L. Patterson confronted and defied Congressman Henderson Lovelace Lanham of Rome, Georgia, acting chairman of a congressional committee allegedly investigating lobbying. The stage was set. Lanham and his committee were determined to send Patterson, executive secretary of the Civil Rights Congress, to prison. In their eyes he was guilty—guilty of directing the campaign that had just saved Willie McGee from a Mississippi electric chair; guilty of fighting the frame-up of the Martinsville Seven; guilty of saving the Trenton Six from execution; guilty of charging that Jim Crow and legal lynching of Negroes are deliberate and conscious policies of the federal, state and municipal governments.

From the first Lanham blustered, bullied, threatened. He knew—his manner seemed to

say—how to handle the likes of a Patterson. He thought he had been doing it for 60 years in Georgia.

But somehow his bullying and shouting didn't seem to work. He counted on being the prosecutor, but instead he was being indicted.

Patterson spoke calmly of lynchings in Georgia. There have been ten lynchings in that state since 1940. Henderson Lovelace Lanham couldn't take it any longer. He jumped up.

"Georgia never lynched a n - - - r!" he screamed.

"Georgia is a lyncher state," Patterson repeated firmly. "It has had as many lynchings as any state in the Union. A Negro has no rights in Georgia that a white man is bound to respect."

"Black S-O-B"

"You're a g - - damned liar!" Congressman Lanham shouted. "If there is any liar around



REP. LANHAM

Gotta Keep Them Down

here, it's you," Patterson replied.

"You g - - d - - - d black son-of-a-b - - - !" the aristocrat of the South shrieked as he fought his way towards Patterson. (Lanham is a member of the Methodist church, a Phi Beta Kappa man and a graduate of the University of Georgia and Harvard University!)

The congressional hearing room broke out in bedlam. Women were screaming. Chairs were upturned as Lanham bucked about. A Negro in the audience stood up and a capitol policeman, his hand on his revolver, stood before Patterson in the witness chair. Lanham was still plunging about, trying to free himself from the hands of a policeman as he screamed threats at Patterson. Finally he was quieted and sank back in the chair that served him as chairman of the congressional committee.

"The hearing is adjourned," he gasped.

Now Patterson was on his feet.

"I wish to make a statement," he said.

"The hearing is adjourned," Lanham said again.

"You didn't adjourn it the other day when some fascists here wanted to talk," Patterson said.

"The hearing is adjourned."

The crowd was flowing out when Mr. Phi Beta Kappa Lanham, former chairman of the board of education of his native Rome, Ga., said to a newspaperman, "We gotta keep the black apes down."

The Real Reason

The formal charge against Patterson in the contempt indictment is that he refused to hand over to the committee names of contributors to the Civil Rights Congress. He refused, he said afterwards, because he would not be party to lynching a Georgia Negro who might have sent money to his organization. But the real reason for the contempt proceedings is the fight Patterson has waged for his people.

Friends of civil rights and fair play are called upon to write President Truman and Attorney General McGrath in Washington, D.C. asking that the indictment against Patterson be dismissed.

Editorial

Freedom—or a Handout?

THE PROJECTED CONFERENCE between President Truman and a group of Negro spokesman headed by A. Philip Randolph, international president of the Brotherhood of Sleeping Car Porters, will be a grand fizzle unless steps are taken to change the agenda reportedly proposed by the union leader.

There was a time when a conference between the President and a Negro was "big doings" in American life. In fact back in 1912, when Booker T. Washington walked into the White House for tea with Teddy Roosevelt the whole nation shook to its foundations and the world sat up and took notice.

Negro leaders have been going into the White House quite frequently since Booker T.'s time, and the Negro people are not so much impressed by the fact that they get in; they're watching to see what they come out with.

Mr. Randolph announces that his aim is "holding the gains we have made and extending and securing further gains."

WE SUBMIT that this cannot be accomplished within the framework of support for the President's emergency order and MacArthur's Pacific War.

The war in the Far East is a racist war. The campaign against the Korean people, seen through the fig-leaf of U. N. sanctions, is a campaign of American industrial and military plunderers.

But, "pride goeth before a fall." And the road leading to the present loss of precious American lives and prestige in Korea has been paved by the greed and arrogance of America's white rulers since the turn of the century. By "extra territorial rights" for American business men in China. By slanderous name-calling of the people of Korea, Malaya, Indonesia, and Japan. By sucking the sweat and blood out of the peasants and workers of Asia and exporting little but jimcrow in return.

The emergency order and the Korean war are aimed at continuing this policy. They are aimed at shooting down any Asian people who dare say, "We've had enough of white Western overlordship; we intend to take our destinies in our own hands and run our government as we see fit!"

To ask for "appointment of a Negro to a ranking secretaryship in the President's Cabinet," as Randolph intends to do is simply to ask for what W. E. B. DuBois calls "equal right to do wrong." Without a basic change in government foreign policy, it foreshadows the day when some "leader" will demand greater opportunities for Negroes in an American war against black Africans revolting against British domination of Nigeria.

THE MASSES OF NEGROES, because they are oppressed, sense what is wrong in the Asian crisis. They feel that the Korean and Chinese people are fighting with such determination because they're fighting for their land, their freedom, their dignity.

If Mr. Randolph would listen to the seething sentiment of these masses, then he would tell the President:

- BRING OUR BOYS HOME FROM KOREA;
- NEGOTIATE FOR PEACE IN ASIA;
- SEND MacARTHUR BACK TO ARKANSAS;
- LAUNCH A REAL FIGHT, NOT JUST A TALKING FIGHT, FOR FEPC, ANTI-LYNCHING AND ANTI-POLL TAX LAWS.

Without this approach, Randolph will undoubtedly walk down the White House steps with hat in hand, a few jobs for a few cronies—and nothing but promises for 15 million American Negroes.

YOUR NAME HERE, BUDDY?



LETTER COLUMN

Get It Off Your Chest

You're Welcome, Brother

Dear Editor:

As a fellow crusader for more than 30 years, I am subscribing to help promote the cause. I may send material for the reader's column. I think you may be too timid to print it, but you may judge that for yourself. Clarence W. Scott Chicago, Ill.

(Editor's note: Send it on. If you dare to write it, we'll dare to print it. Our readers will surely want to hear from one who's been crusading for more than 30 years.)

Uncle's Still Here

Dear Editor:

I am a retired R. R. Switchman. Active and in good health. Doing all that I can to get the colored R. R. workers lined up in something that will better their conditions. Sorry to say, but we have Uncle Toms that make it very hard to get any kind of move started that Mr. C. doesn't know about. Send me five sub blanks for FREEDOM. If I can sell five, then I will order more. Please advise me of the best way to handle these Uncle Toms. R. L. Williams, Memphis, Tenn.

What Doctor Ordered

Dear Editor:

Just got a hold of one of your papers, FREEDOM, November issue. Read it through and through, passed it on to six of my friends. They, like me, say it's just what the Dr. ordered. We should have had this type of paper a long time ago. They subscribed and said as

soon as they knew a little more about it they would ask their friends to subscribe. Enclosed you'll find seven dollars, the names and addresses; so please mail the paper as soon as possible to us. Odessa and Ray Cox Los Angeles, Calif.

Negro Seamen Fired

Dear Editor:

I thought your readers might want to know something about the terrible practice of "screening" that is now being put into operation by the shipowners against the seamen. I think that your paper ought to have a real story about this "screening" so that people can get a real understanding of just how dangerous it is. This letter is just to bring the matter to your attention. Under cover of the Korean "police action," the shipowners got Pres. Truman to issue an Executive Order giving the Coast Guard sweeping powers over the civilian maritime industry. As a result, hundreds of seamen, many of whom were among the founders of our union (National Maritime Union), and many of whom have heroic records from World Wars I and II, are now being denied the right to sail. They are labelled "bad security risks." There are no trials; no evidence; no Appeals Board! This blacklisting program is politely called "screening" and at least 75% of these particular victims are Negro or Spanish-speaking men—especially those holding key jobs aboard passenger ships. These seamen on the west and east coasts need financial, material and moral

support. Contact the United Rank and File Committee of the National Maritime Union at either 331 Eighth Ave., N.Y., or 150 Golden Gate Ave., San Francisco, Calif.

Hunter Odell
New York, N. Y.

Likes Our Paper

Dear Editor:

I was greatly pleased to receive a copy of the paper FREEDOM. I think it is aptly named and would like to see my community flooded with copies. Paul Robeson's column is especially important to get before the Negro people.

John M. T. Camper, M.D.
Baltimore, Md.

A Plan For Action

Dear Editor:

Enclosed find a statement of prospectus for a proposed "National Committee to Abolish Jim Crow." . . . We have been giving the matter careful consideration and we have had many discussions. . . . On the basis of the views expressed in your paper, FREEDOM, we feel that there is no separation between the aims of our proposed organization and a publication that could serve as a national voice of the Negro people. Would you give us your views on the advisability of setting up such a committee now?

James Allen, Secretary
Nat'l Comm. to Abolish Jim Crow
Los Angeles, Cal.

(Editor's note: We have read the prospectus and think it is a fine plan. The pages of FREEDOM are open for news of your campaigns. More power to you!

Freedom

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

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The Negro Speaks:

NMA Battling Since Civil War

Negro doctors have been battling Jim Crow in their profession ever since there were any Negro doctors in the United States.

About 80 years ago in Washington, D. C., a group of Negro physicians, with the support of some white members of the profession, met to protest the lily-white policies of the Medical Society of the District. One of the leaders in this fight was Dr. Alexander T. Augusta, who had risen to the rank of Lt.-Colonel in the Union army—the highest grade achieved by a Negro during the Civil War.

The following petition, presented to Congress by Dr. Augusta and several Negro doctors in January, 1870, resulted in the formation of the National Medical Society of D. C., from which the NMA later developed:

"There being only one medical society in the District where all licenses to practice must be obtained, and all advantages flowing from medical and professional discussions were to be enjoyed, it became the duty of these colored physicians to obtain license and membership, in order to keep up their medical education, and derive all the advantages from weekly professional discussions. . . .

"These colored physicians have applied to the Society for membership, but were rejected by a large majority, although the Board of Examiners reported favorably on them. At the last election of officers in the Society . . . the chairman of this Board was removed, and a gentleman, late of the Confederate army, well known for his opposition to the admission of colored physicians, was elevated in his place. . . .

"At the same meeting a white candidate, a gentleman of high professional standing . . . was objected to solely on the ground that he was believed to be in favor of colored members. . . .

"Other colored men will soon graduate from medical colleges in the United States and throughout the world, and their rights should be protected and guaranteed within this District.

"It is a fact worthy of note, that this is the only country . . . in which such a distinction is now made. Science knows no race, color, or condition; and we protest against the Medical Society of the District of Columbia maintaining such a relic of barbarism.

"We, for the reasons stated, and in accordance with the spirit of the times, ask Congress to grant a charter to a new Society, which will give all rights, privileges and immunities to all physicians, making only the presentation of a diploma from some college recognized by the American Medical Association, and good standing in the profession, the qualifications necessary for membership."

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

Leadbelly Lives On in His Songs; America Sings 'Goodnight, Irene'

By YVONNE GREGORY

"Down on First Avenue where I go to buy my groceries, the man always says when he sees me coming, 'Hello, Irene.' Ever since Huddie died last year, and then that song started getting popular right after, people have taken to calling me Irene instead of Martha, my right name."

Mrs. Martha Ledbetter, wife of the late Huddie Ledbetter, has had an unusually difficult year of mourning. It was just last December that the great Leadbelly died. And almost immediately after Martha Ledbetter carried her husband's body back to their former Louisiana home for burial, the entire country began to sing the song that had come to be known as "Leadbelly's song."

Thousands of people across the land who heard "Goodnight Irene" blasting out of their radios had a sudden sharp memory of a handsome white-haired man, swaying back and forth in rhythm with the melody that his strong black fingers played out on the twelve strings of his guitar. His eyes were always closed when he sang this song at the end

An interview with Mrs. Martha Ledbetter, wife of the great folk singer.

of a program of music; his proud fierce face would be very still as he sang . . . "good-night, Irene, Irene goodnight, I'll see you in my dreams."

It has been hard for Mrs. Martha Ledbetter this year, because certainly her memory of the great singer was the sharpest, most painful one of all. She loved Huddie, her husband, with her whole life. Every thing he said, every move he made, every shadow that crossed his face was of deep concern to "Baby" as Huddie called his wife. She had loved him since she was a little six-year old girl.

When Mrs. Ledbetter talks of her husband today that life-long love is reflected in her voice, her eyes, and the things she tells about him:

"You know, it kind of tickles me," she said. All this fuss about "Goodnight, Irene." You hear everybody singing it and they don't know it was sung all around and people got to know it through a black man.

Nobody says that on the radio, hardly, when they play it. Only those people that put it on a record in the first place, the Weavers. People tell me that the leader, Pete Seeger, he does say it was Leadbelly's song, and he says, too, that he learned how to play his banjo and sing a lot of his songs straight from Huddie. But most people just go on hollering . . . "me and my wife Irene" not knowing anything about it at all."

"Goodnight, Irene" was just one of the songs that Huddie Ledbetter brought to the attention of America. Leadbelly was full of gifts for the people. **We're In The Same Boat, Brothers; Take This Hammer; No More Cane On The Brazos; The Rock Island Line; Red-bird, Soon In The Mornin'** . . . books have already been filled with these and other songs of his.

Leadbelly was full of gifts from the people, too. That's why he had so much to give back to them.

He had known the deep, searing agony that fills the lives of Negroes in the South. From his childhood, he knew what it meant to be black and poor



HUDDIE LEDBETTER

in a land where just those facts alone can mean sudden, violent death. As too many Negroes have done, and still do, Huddie Ledbetter spent time in a Southern jail. He brought his name "Leadbelly" from the Texas prison years, along with a great wealth of music.

America is richer because of Leadbelly's gifts. He opened the door to a vast house where the songs and stories of his people have lain hidden away from the rest of the world.

But one day—"soon in the mornin'"—all America and all the world will proudly sing the songs Leadbelly brought to light. "Goodnight, Irene" is just the beginning.

82nd Congress: South in Saddle

With the President's State of the Union message officially before it, the 82nd Congress set out to do business. Even before the message was delivered, the first act of the House was the restoration of the Rules Committee's power to bottle up legislation.

On its side, the Senate hoisted into leadership of the slim Democratic majority Arizona's Ernest McFarland, notable for his chummy association with the "white supremacists" and his hostility to civil rights bills. And Texas' Lyndon Johnson was selected as Majority Whip.

The prospect for Negroes, minority groups, labor, and peace forces was bleak. There is no recent precedent for an administration headed by: a Missouri president, a Kentucky vice-president, a Southern-oriented Arizona Senate majority leader, a Texas Whip, and a Texas (Rayburn) Speaker of the House.

The deep South also gained new strength as Richard Russell of Georgia stepped into the shoes of Maryland's defeated Tydings as chairman of the Armed Services committee and Louisiana's Ellender replaced Elbert Thomas as head of the Agriculture committee. Foreign Affairs continues to be headed by Connolly of Texas and Alabama's Sparkman has won a coveted position on this vital committee.

Another clear indication of the mood of the Congress came in the report that 100 Representatives had applied for membership on the notorious House un-american Activities Committee—the committee of Dies of Texas, Rankin of Mississippi, and Wood of Georgia.

The President's message threw overboard any specific reference to civil rights. Mr. Truman tipped his hat to Ne-

gro Americans with the one-sentence declaration: "We must assure equal rights and equal opportunities to all our citizens."

A quick glance at the 82nd Congress provides Negro leaders with a plain challenge and an urgent question:

The challenge: to restore the nation to the Roosevelt path of concern for civil rights and social welfare by opposing the administration's war policy of the administration;

The question: Can we depend on the Southern-dominated Democratic party or the big business-dominated Republican party for an honest, consistent fight for civil rights?



REP. RANKIN
His Kind of Congress

Here's My Story

By PAUL ROBESON

(Continued from Page 1)

youth—the youth whom we Negro people need for our constructive future.

BUT WE WANT PEACE, not war of any kind.

We hear a lot of talk from our diplomats about the American people's responsibility to the free nations of the West! What free nations? England which bled and still bleeds India and holds Africa in chains? The Belgian millionaires who live off the bodies of our brothers and sisters in the Congo? South Africa which robs the Africans of billions yearly while treating them worse than Birmingham, Alabama Ku Kluxers? The "free" nations which still keep in modern serfdom a West Indies and a Puerto Rico which have been ready and eager for self-rule long ago?

No, on this anniversary of emancipation we can surely not think of sacrificing our youth and ourselves to preserve these empires built on the blood of our ancestors. And sacrifices to what end? To the world's destruction!

Well, if we want to enjoy this earth, we will have to fight for peace. We can struggle for emancipation only through peace which will allow our colonial brothers to build and grow strong. Their strength is our strength, let that be clear. Do we want a free Africa, a free West Indies? Then how can we help imperialist England or France to regain strength by shedding our precious blood in a war against colored peoples?

A STRONG, MODERN CHINA formerly oppressed by the same people who oppressed and continue to oppress us, by the same financial robbers who have waxed fat on our fathers' cotton-field labor—this new China is and must be interested in our full emancipation. So, too, the Soviet Union, millions of whose peoples are colored (yellow, brown and black), a nation whose great poet Pushkin was unmistakably Negro and is honored today as is not even Shakespeare in England—this Soviet Union, and other nations like it is, a strong guarantee of an emancipated Africa.

WE THEREFORE HELP OURSELVES by refusing to hear any talk of war. There's no need to worry who you'll fight or not fight. Fight no one! Fight for peace, for jobs, good wages and shorter hours, for the right to vote in the South—for the future of your children. That is the road to real emancipation at the dawning of the second half of the 20th century.

AFRICA • ASIA • CARIBBEANS • LATIN AMERICA

News of Colored Peoples in Other Lands

UN to Probe S. African Discrimination Policies

There are eight million black Africans in South Africa, and only two and a half million whites. A small minority of this two and a half million owns almost the entire wealth of the country.

Racial oppression is the foundation of the great wealth of gold and diamonds mined out of their own earth by black South Africans for the benefit of the handful of white rulers. It pays juicy dividends to families such as the American Rockefellers, Morgans and DuPonts. It pays to keep black South Africans confined to one-seventh of the poorest section of the land; jammed into shanties, flung together on the outskirts of the "white man's cities"; paid less than one-tenth of the wages of white workers in the mines, and forced into actual slavery on the landowners' farms.

Big Investments

And it is exactly because of the huge investments of British and American big money interests that the South African government relies on the U. S. A. and Britain to support its vicious policy of oppression in the United Nations. Through the aid of these powerful interests, any really effective UN action to better the condition of the eight million black South Africans and other colored minorities has been cynically blocked up to the time of the last session of the UN General Assembly.

Recommendations Rejected

This urgent question of discrimination in South Africa, and the issue of the illegal annexation of Southwest Africa (instead of legal UN trusteeship) have both been before the UN since 1946. The South African government under the late Jan Smuts and present D. F. Malan has repeatedly rejected and defied the recommendations of the UN on both matters. The South African government has also refused to abide by the decision on South Africa handed down last summer by the World Court.

At the last General Assembly session, these questions were brought up sharply once more, to the great embarrassment of the American, British, Australian and western European countries. These delegates were almost as uncomfortable as Dr. Doenges, South African representative, when the Indian delegate, Mme. Pandit, speaking in behalf of 300,000 people of Indian descent who suffer from

discrimination in South Africa said:

"The issues involved in this case go far beyond the boundaries of India. The Indians in South Africa are merely the symbol in a matter involving the dignity and rights of more than half the human race." When many representatives of ex-colonial and semi-colonial countries joined Mme. Pandit in exposing the Malan government's Nazi-like practice of Apartheid (total segregation), Dr. Doenges got desperate. He tried to make the UN declare itself incompetent to deal with this question on the ground that it was simply a domestic issue. But poor Dr. Doenges could barely muster up Australia and Greece to support him with their votes. Britain abstained and the U. S. decided it was wiser to vote with the majority.

Precedent Set

An important precedent was established when the UN delegates, with only four dissesions, voted to have the text of the Group Areas Act circulated for examination. This law, cited in the Indian complaint, gives arbitrary authority to a board of all-white government-appointed personnel to declare by edict where every man, woman and child in South Africa shall live or own property. It is obviously designed to add to the existing segregation, prevent unity of Africans by separating the tribal groups into different areas, and to drive all persons of Indian descent out of Natal.

When the Indian delegate to the UN, Mme. Pandit, hammered the question of discrimination against Indians practiced by the South African government into the consciousness of the entire UN Assembly, two main issues that have been hanging fire since 1946—discrimination against eight million black South Africans and the illegal annexation of southwestern Africa—were thus forced to the world's attention.

To Friends

of FREEDOM:

Thank you for your response to the introductory issue of FREEDOM. Your letters say this is the paper you've been waiting for. And we'll keep sending it to you, better every time, if you keep sending in the subs. Philadelphia, Boston and New York have already set up FRIENDS OF FREEDOM committees. How about you?

The Editors



WOMEN LEAD TENANTS' COUNCIL demonstration against black ghetto restrictions in Johannesburg, South Africa. Their families are forced to pay monthly rental fee of more than half their monthly income to the municipality for the "right" to construct miserable shacks from bits of iron sheeting and sacking in overcrowded, disease-ridden settlements such as Shantytown—10 miles outside the city limits.

Puerto Ricans Fight Oppression; Love Their Beautiful Country

By CLAUDE BLANCHETTE

For fifty-two years the United States government has ruled the people of Puerto Rico, attempting to "Americanize" the country in politics, language, economy and jim-crow social practices. The recent revolt, led by the Puerto Rican Nationalist Party, was an attempt to throw off this hateful "Americanization" process. The revolt was suppressed, but the people are still determined to gain their independence.

Naturally, the Puerto Ricans love their beautiful, fertile country.

But with most of their land and their natural resources owned by continental capitalists and their laws made by the United States Congress, the Puerto Ricans are kept impoverished. Illiteracy is high. Despair, on account of the appalling living conditions forced upon them by American rule has resulted in Puerto Rico having the highest suicide rate in the world. Yet with all these alien-imposed disabilities Puerto Rico has much more to teach the North Americans about amicable living than vice-versa.

This oldest people in the Western Hemisphere (Puerto Rico had its first governor—Ponce de Leon—in 1509), claims ancestry from Spaniards, Corsicans, Mallorcan, Africans, the aboriginal Arawak Indians and others. The Africans, just as they did to other American settlements, came as slaves.

An American Negro visiting Puerto Rico is puzzled at first by the fact that the descendants of these African slaves express no solidarity with him. Although Puerto Ricans of African descent—who are identifiable by their color and hair texture—are called Negroes, this, to the rank and

file Puerto Rican, is for description only. No Puerto Rican would think of acting as a "Negro" or forming a "Negro organization." All Puerto Ricans think and act as Puerto Ricans, period.

In some Puerto Rican families one finds children who are termed "white" and others who are called "Negro." It all depends upon how much pigment is present. In some cases the penetration of American racist ideas will cause the family of small means to educate the "white" child who may have a better chance under the American scheme of things. But discrimination is forced from without.

Men whom we in the United States would call Negroes occupy political positions of great importance—and there are too many of them to mention here. There is a coastal town called Loiza inhabited mainly by Negroes. This is not due to segregation but to the fact that the ancestors of these blacks volunteered as slaves to repel a pirate invasion and were given title to the land as a reward. They have lived in this community for more than 100 years.

We hear much about "in-

tegration" of Negroes in the United States. This integration has been accomplished in Puerto Rico, although Negro slavery was abolished there in 1873, ten years after Lincoln's Emancipation Proclamation.

An important part of their present struggle is the right not to accept United States-bred racism.

Negroes comprise about 23 percent of Puerto Rico's population but there are no white supremacists there to raise the cry of "Negro domination." And as for the "gradualism" school and "the-can't-change-human-nature" argument, it is refreshing to call attention to this country, six hours by air from New York City. The 2,200,000 Puerto Ricans have proven there by civilized living that racism is not so much a product of "human nature" as it is of the society into which they are organized. For the presence of jim-crow in Puerto Rico is due mainly to continental American commercial interests.

The Negro people's struggle for freedom in the United States and the Puerto Rican people's struggle for freedom from the United States have everything in common and the two must and will come to understand each other far better than they presently do.



MADAME PANDIT

The Cultural Caravan

By WALTER CHRISTMAS

Did you read the story in a recent issue of the New York Times that was crying the blues about the sad condition of a group of "refugee" writers from the so-called "iron curtain" countries? In case you didn't, the heart of the story was this:

It seems there are in America several writers of "international reputation" who are raising a fund to help the "refugees." And what are the "refugees" doing? Why, the poor things have had to take such low and menial jobs in this country as elevator men, busboys, dishwashers, etc. The fund-raising writers want to help these fellows out with financial aid so they can stop dishwashing and write about "truth and freedom."

Well, well. Two questions jump up immediately and beg for answers. Question number one is: Why did the "refugee writers" have to come running over here and land in the kitchens in the first place? You can find stories in the papers today that tell about the work that is available for artists in Poland, Hungary, Czechoslovakia and other countries. Movies, books, plays, poems, songs, etc., are pouring out of writers in those countries, and they get produced; and the people eat them up, according to reports in that same New York Times (among other sources). So why run over here to run an elevator?

Why The Fuss?

Then, of course, question number two, is naturally: Why all the fuss about "iron curtain refugee writers"? Why all the fuss when you can go into many kitchens, many washrooms, many elevators in this city or any other American city and find Negro writers who can't get any other kinds of jobs. They want to write about truth and freedom, too. But truth to a Negro writer is the story of Jim Crow and freedom is freedom from Jim Crow. Now where are all the kind-hearted souls of "international reputation" who will start digging in their pockets

to set up a fund for Negro artists to get out of their "menial jobs" and start telling the "truth" about American democracy?

They don't want to hear this kind of talk! They'd rather get all excited about how the "poor" landlards in Rumania are being denied the "freedom" to work Rumanian peasants to the bone for nothing in the new Rumania. They don't want to hear anything about how the southern white landlards do the same thing and worse to Negro sharecroppers in the name of "democracy"; and they especially don't want to be encouraging any Negroes to write such stories.

Wrong Horse

After all, the way that 15 million Negroes are crushed into poverty, menial jobs, humiliation and jails is supposed to be a "family affair". It's only when another nation brings this matter up, that the "fund-raisers" and their kind swing into action. Then they haul some one Negro up to the spotlight, give him or her a fine-sounding title, and holler over the "Voice of America" that this is true democracy! But that still doesn't do a thing about all those other Negroes who sweep up warehouses, restaurants and toilets... or who can't find even menial employment.

Somehow, with the way the world is shaping up today, and in view of the fact that millions of the world's people want to know about Negro life in America; when the whole world will rise to save the life of a Mississippi Negro named Willie McGee, it looks like the "international reputation fund-raisers for truth and freedom" have picked the wrong horse to back!

STAGE SCENE

Comics Follow Minstrel Pattern

Have you ever wondered, while you watched "Pigmeat" or any of the other "blackface" comedians at theaters like the Apollo, just how "blackface" got started?

Well, it seems that back in the old days, the only Negro permitted on a stage had to imitate the act that had gone before, or run the risk of being run off by hissing if not more violent methods. Whites set the pattern through their version of the minstrel show, which had originally been a Negro show. If a Negro wanted to appear on the stage, then, he had to follow the established pattern. Negroes improved what had gone before; they gave the work more depth and a great deal more humor, but their acting had to be carried on behind the mask of "blackface". Remnants of this old tradition still survive today in the work of the "Pigmeat" Markhams, "Dusky" Fletchers, Johnny Hudgins, etc. Some of these men are

masters of the art of acting and pantomime, and this greatness even forces its way through the black masks they wear.

Bert Williams, the greatest of them all, often used to speak in double talk to Negroes who sat in the galleries in the Ziegfeld show audiences. Through words and gestures he conveyed a special meaning to Negroes, who recognized the deeper meaning of his work, that was, for the most part, lost to the predominantly white audiences.

The art which these men are able to contribute to the American theater would today be recognized in an America minus Jim Crow. But that art is still twisted into the old caricature of the Negro people. There will be, one day, a theater in which real talent will flourish without the ugly "necessity" for caricature based on the degradation of any group of people.



NAT TURNER PLANS HIS REBELLION. Frank Silvera as the bearded leader with his comrades-in-arms played by: Greg Hunter, Rich Ward, Maxwell Glenville and Lawson Bates.

N. Y. Stage Revives 'Nat Turner'

By LORRAINE HANSBERRY

"We will march into Jerusalem... and them walls come a-tumbling down!"

These words ring out in the small theatre on New York's Eldridge Street where is being told, and powerfully told, the story of the bearded slave, Nat Turner, who escaped and tasted freedom and who went back to slavery to show his people the way.

It is the story of a mighty slave leader who with but a handful of men, few arms, and much organization sacked a whole southern county and almost made good his promise to organize "a thousand blacks... marching."

The exciting Negro actor, Frank Silvera, has caught hold to the thunder of this man from the history book, and made the very spirit of rebellion resound from the stage.

The entire cast of this new play by Paul Peters, have flung themselves into portrayals of heroes, traitors, slave holders and slaves.

Milroy Ingram as the young wife of Nat Turner makes a proud representation of the vital role the real life "Stasia" must have played in the life of this powerful figure of the American past.

Of the fine acting, appropriate setting, lighting and music of this new show, what emerges most important and exciting, is the sweeping freshness of its treatment of the Negro in slavery.

Paul Peters has written a biting denial of the traditional lie of the Negro people's alleged acceptance of slavery. He has constructed a fine drama around the story of the man who united the anger of many to strike a blow for all. As the yankee peddler says in "Nat Turner" everywhere they were saying: "Have you heard about Nat Turner?" White men had been killed and slaves set free and all over the nation, slaves and free men knew that now it would happen again, Nat Turner had shown his people how to fight.

Unhappily the play does play down the very thing which would have made it even more hard hitting than it is; the insurrection itself. Black men who had been treated as nothing;

by their courage and defiance became their own proud liberators. They had made themselves free. This presents a far greater dramatic experience than either director Gene Frankel or the author has permitted it to be in "Nat Turner." This great demonstration against the slave system is a shaking symbol of the Negro people's refusal to accept oppression and slavery, then or now.

Still "Nat Turner" on stage in the U.S. represents an awakening to the natural drama of the great history of an oppressed people. And aside from being a respectful tribute, it is highly engrossing theatre.

Fifty years ago (50 years before Korea), Mark Twain, in "To Brother Who Sits in Darkness," (1901) wrote:

"Extending the blessings of civilization to Our Brother who Sits in Darkness has been good trade and has paid well, on the whole; and there is money in it yet, if carefully worked—but not enough, in my judgment, to make any considerable risk advisable. The People that Sit in Darkness are getting to be too scarce—too scarce and too shy. Such darkness as is now left is really of but indifferent quality, and not dark enough for the game. The most of those People that Sit in Darkness have been furnished with more light than was good for them or profitable for us. We have been injudicious.

... There must be two Americas: one that sets the captive free, and one that takes a once-captive's new freedom away from him and picks a quarrel with nothing to found it on, and then kills him to get his land."

Poet's Corner

Purple Heart

By BILL CAHN

Got me a medal
keep it in a box,
got me a job
hauling rocks.

When day's over,
gut pains so,
like I'm back
at Anzio.

Bullet got me,
didn't get far,
no Jim Crow bullets
in a war.

Went through my middle,
through my gut,
woke up screaming
on a hospital cot.

White doctor told me
You'll be all right,
just get yourself
a job that's light."

Hard to find
job that's light
when a man's skin
ain't exactly white.

So got me a job
hauling rocks,
and my medal's
at home in a box.

Laid Off

By WILLARD MOORE

Living's gone up
My love's gone down
Living's gone up
My love's way down
Got laid off
N my gal's left town

Gonna take to the bottle
N git my gun
Gonna empty the bottle
N load my gun
Ain't no life
Gotta stir up some fun

Living's up
My body hangs high
Living way up
My body sky-high
Rope round my neck
But I'll never die!

CHINESE ENVOY PLEDGES PEACE FIGHT

Wu Voices Support of Negro Struggle

By LOUIS E. BURNHAM

As I was carried to a ninth floor suite of New York's Waldorf-Astoria Hotel for an exclusive interview with Ambassador Wu Hsiu-chuan, head of the Chinese delegation to the United Nations, many thoughts crowded their way into my mind.

I had read the distortions of Ambassador Wu's speech to the United Nations that were printed in the commercial press. I had seen the pictures of him — unbecoming shots that photographers had labored to get in order to present him unfavorably to the American public. I had read the biased description of his "rasping voice" . . . and noted the almost total omission of any serious analysis of what he had to say.

But in spite of all the distortion, I, like most other Americans, and particularly Negro Americans, had managed to gather the serious implications of his mission to the United Nations. I had read carefully the full text of his November 28 speech to the UN Security Council, and remembered certain points he had made then. Points like these:

"On the instructions of the Central People's Government of the People's Republic of China, I am here in the name of the 475 million people of China to accuse the United States Government of the unlawful and criminal act of armed aggression against the territory of China, Taiwan (Formosa). . . .

"The armed aggression of the United States Government on our territory, Taiwan, is not accidental. It is the inevitable consequence of the United States Government's policy of aggression against China to interfere in China's internal affairs and to seek exclusive domination over China. . . .

"The Chinese people love peace. But if the United States aggressors should take this as an indication of the weakness of the Chinese people, they would be making a grave mistake. . . .

" . . . the Chinese people are determined to recover Taiwan and all other territories belonging to China from the grip of the United States aggressors. This is the irrevocable and immovable will of the 475 million people of China."

It was indeed a new day in history when Ambassador Wu said those words!

He didn't come with his hat in his hand as spokesmen of Asia and Africa have been doing for far too many years. (Remember Madame Chiang Kai-shek's little trips to the U.S.A. to con more cash and

more guns to prop up her miserable husband's corrupt regime?)

But Ambassador Wu was a new kind of visitor from the colored peoples to the "ruling" white governments! He didn't

of China had given up the search for a peaceful solution in the Far East crisis. He gave me the strong impression that his government would continue to take its case directly to the peoples of the world, and he stated positively that the delegation could return to the UN if the situation warranted it.

I then asked Ambassador Wu four questions which I believed to be of special interest to the readers of FREEDOM. The exact questions and the General's answers follow. They were transcribed from notes I made at the interview.

Question: Many representatives of the Negro press tried, but were never able, to interview Madame Chiang Kai-shek on the occasion of her many visits to the U.S. Our readers would be interested to receive some official expression of the attitude of the Chinese people toward the struggles of the American Negro people for full citizenship. Would the Ambassador care to make such a statement?

Answer: We are in complete sympathy with the fight of the Negro people in this country for full equality, and will support such a struggle in any way possible. In China all minority groups have complete equality and we are opposed to any kind of discrimination anywhere in the world. Recently Mao Tse-tung sent a protest to the government of the Union of South Africa concerning the discriminatory treatment suffered by Africans and Indians there.

Question: Nine out of 15 million American Negroes live in the South. Half of these Southern Negroes live on the land in poverty and oppression as sharecroppers and tenant farmers. Do you think the solution of the land question in China may provide some lessons for the struggles of American sharecroppers, Negro and white?

Answer: I am not familiar with the land situation in the United States, especially that of the Negro sharecroppers in



GENERAL WU HSIU-CHUAN with an aide at a special press conference held at Lake Success, N. Y., during the recent visit of the Chinese delegation.

the South. The experiences in land reform in China may serve as a point of reference for Southern tenants and sharecroppers. It is probably true that one could not transfer the practices from China to the U.S. automatically, but there may be some points of reference in our experience. It is also true that the land question is probably not an isolated question, but a part of the whole political question in this country, as it is everywhere.

Question: Some religious leaders have expressed concern about newspaper reports to the effect that the Central People's Government of China has suppressed religion. Would the Ambassador care to comment on these reports?

Answer: The reports are false. In China, according to the program adopted by the Government, there is religious freedom. In fact, in the People's Consultative Assembly, the highest governing body of the Chinese people, there are many representatives of religious groups, including Christian, Buddhist, Moslem and others. Religious workers have complete freedom to advocate what they believe in China. Recently a declaration of religious leaders, signed by representatives of all Christian denominations, stated that in order to advocate their beliefs and conduct their missions with greater freedom, they would free themselves from the control of foreign imperialist sponsors, support themselves and administer their own activities.

Question: Would the government of the People's Republic of China welcome a visit to China by a representative group of American Negro leaders from the churches, fraternal organizations, women's groups, college and trade unions?

Answer: As a matter of principle, of course we would welcome such a delegation. With regard to certain procedures, the question would be transmitted to our government to work out the details. There were some Negro members of a recent international youth delegation which toured throughout China.

The interview ended, and the Ambassador and all his aides shook my hand warmly. Miss Kung Pu-sheng, a former YMCA worker and youth leader, asked particularly to be remembered to the many Negro friends she had met on previous visits to this country.

As I rode down in the elevator, new thoughts came to my mind as a result of the talk just finished. Two emerged more strongly than any others:

1. New China won't be easily turned from the historic path she has chosen.

2. Ambassador Wu Hsiu-chuan (who has recently been promoted to deputy foreign minister of the Chinese People's Republic), stands before the world as a new version of the hitherto oppressed non-white majority of mankind. He is a symbol of the dignity and courage with which the colored people everywhere are conducting their struggles for full human equality.

EXCLUSIVE

talk low and beg for "mercy." He stood up and accused the U.S. of crime in the name of 475 million Chinese people. And his speech pointed straight to the handwriting on the wall—handwriting which says:

• White, western powers can't dominate the government or exploit the labor of China or any other Asian nation any more—unless they want serious trouble;

• China's example is giving encouragement to the freedom movements in Asia, Africa, the West Indies and Latin America;

• All these world developments will give a big boost to the 300-year-old freedom struggles of American Negroes, and particularly those in the jim-crow South.

These were some of the thoughts that crowded my mind as I rode in the Waldorf-Astoria elevator on Sunday, Dec. 16—two days before the Chinese delegation planed out of LaGuardia Airport on the return flight to China. These were the thoughts that had made me realize that it was of utmost importance to get a special interview with Ambassador Wu for FREEDOM (and the only one granted to the American press.)

Arriving at the ninth-floor suite I noticed immediately the youthful appearance of the delegation members. General Wu, a stockily built man of medium height, is, at 42, obviously the senior member in terms of age. The others were in their 30's and even younger.

The General and his whole staff were cordial and warm during the entire visit. He made it plain, as we settled down for the interview, that the Chinese delegation from the UN did not mean the People's Government

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