

Here's
My Story
By PAUL ROBESON

IS THE HISTORY of the Negro people in the United States to be measured only by the achievements of a number of outstanding individuals — as important as are these successes? I submit that our history is exactly what the words say—the history of the whole Negro people.

This history is not individual, but collective in its essence. It is a history of the group. Our forefathers were herded into the slave ships—herded onto the Southern plantations — and throughout the 250-or-so years of slavery we were herded and oppressed as one solid mass of humanity. We rebelled as one group, and with our allies, we fought our way to Freedom as a compact and great family unit.

No people feels more than we that what one Negro does affects the whole people. When I was playing football I had always to remember—whatever the provocation—that I represented a whole people. I had to play clean, and I did. Of course, once in a while the ambulance rolled up to take off one of the rough boys who had called me all the names in the book and slugged me every which way—but nobody ever saw me hit him. Of course he was gone, but he somehow managed to fall right into my knee or my swinging elbow or fist. 'Twasn't my fault. And I always helped pick him up—so tenderly.

And in my classes I had to stay up late to prove that Negroes could also measure up in their studies. But every Negro boy and girl knows and accepts these obligations. We all know that we have a group responsibility.

And today, by the same measurement, until the great majority of the Negro people have equal opportunities for advancement — until we all, every one of our little boys and girls all over this land—have full equality in every phase of our social life, Negro history cannot rest with the recital of personal victories, however fine.

In fact, I found that this was apt to work in reverse. The rulers of this land—keeping the millions of our people in near-serfdom and poverty; exposing us to terror and gross inhumanity—always point to the permitted achievements of a few of us in justification.

For myself, I got tired of serving as an excuse for these cruelties to my people. I felt that I and they no longer possessed simple human dignity.

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Freedom

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

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FOR ALL THE WORLD TO SEE



The Men of Martinsville

(An Editorial)

LIBERTY'S TORCH is dimmed for all the world to see.

The loud-mouthed braggarts who sell the American way of life to so-called "backward" peoples have fed the blood-stained maw of white supremacy with the precious lives of seven sons of the Negro people.

Their fiendish deed is a warning and a challenge.

It warns us that the blood-letting in Korea has driven our rulers mad. Their military campaign against the colored peoples of Asia has let loose the vilest passions of Anglo-American "superiority" which threaten to drown the lives and liberties of Negro Americans in a sea of blood.

It challenges us to perfect an iron-fisted, total unity of our people to save the lives of the Trenton Six, the Groveland Three, the Daniels

Cousins of North Carolina, and Willie McGee.

But the challenge is not only to Negro Americans.

The murder of the innocent Men of Martinsville and the freeing of the Nazi Beasts of Malmedy brings naked fascism a big step closer in our land. Negroes would be its first victims, but none would escape.

The worker, the farmer, the professional and small business man—the Jewish people, foreign born, and poor white Southerners—all would feel the brunt of a tyranny unmatched in human annals.

Let all who love liberty discharge a sacred debt to the dead Men of Martinsville: build a people's movement to stop the murder of innocents, win security and equality for Americans and peace for the peoples of the world.

Here's My Story

By Paul Robeson

(Continued from Page 1)

So I stopped—to join in the mass peoples' struggle of the Negro and the other oppressed groups in this nation.

Today I'll have to leave the dubious honor of being used as excuses for the daily insults and indignities to the Negro people—of being used as fronts for the failure to give my people basic rights of first class citizenship — this honor I must leave to the Walter Whites, the Lester Grangers, the Adam Powells.

Imagine Powell rushing the Negro people (who ever told him he could speak for everybody!) into a war which is certainly not a war to all the rest of America—the government included—and declaring that we will not "squawk" even in a whisper against the attempt to start a war, a war which even the brass hats themselves (MacArthur and all of them) can't unleash, for good and sufficient reasons. The main reason being the power of the people, Americans and others in this world, who want peace, not war.

If Mr. Powell and Mr. White are so terribly anxious to prove their patriotism, why don't they rush over to Korea and take the place of Lt. Gilbert and his other co-fighters who face white-supremacy frameups in a jimcrow army? Just at the time that all over America, from every group, there is a clarion call to the Administration to get out of Korea, to seat the new and real China in the United Nations, to find ways for peace and trade in a world of the peaceful co-existence of many ways of life, these super-patriots—looking for a soft job, diplomatic and otherwise, at the expense of the Negro group—rush in where even the Ernest T. Weirs and Walter Lippmanns fear to tread.

Now, the bulk of the Negro people—the Negro worker, the struggling Negro, the aspiring but frustrated youth—realize that at this moment we must look at history anew. Against the background of a terror-ridden Martinsville, Harlem or Birmingham, he sees a changing world emerge—a free China, an India struggling to break its remaining chains, a restless, militant West Indies and Latin America, a smouldering Africa. He is beginning to understand that the full freeing of these lands will mean a free South for Negro and poor white labor—a free people's America.

In the long run, the 95% or more of the laboring and poor farming sections of our people, North and especially South, are the power. They are the power in the churches, in the fraternal organizations, in the clubs—in any of the important organs of Negro life. They support the doctors, the lawyers, the scientists, the artists. Take the base away and nothing remains.

Waiting eagerly to play their historic role are magnificently equipped Negro trade union leaders, powerful figures in the labor movement from coast to coast. These sincere, courageous men and women stand ready to accept a tremendous responsibility. The responsibility of dedicated leadership—together with important militant fighters of the Negro ministry, with potentially large sections of Negro intellectuals, who must know, or if not must learn and never forget that we Negroes will all go up or stay down together.

These Negro working people know through bitter experience in labor struggles that the true allies of the Negro people are the oppressed and hard-driven fellow white workers in steel, coal, iron, maritime, packing, tobacco, sugar, cotton, distributive trades, fur and leather, and other industries. They earnestly seek unity with foreign-born, Jewish, and poor white Southern workers—because all are victims of the same ruling class fanaticism of Anglo-Saxon superiority.

Our paper, FREEDOM, certainly receiving invaluable aid from the experience and knowledge of the trade union and progressive leaders among us, must root itself in the people of this land, especially the Negro people. It must address itself to the eagerly awaiting masses, must become a fearless fighter for our full rights, for our full dignity. It must become a voice such as does not exist in the Negro press at this time.

If we do this we will be fulfilling in a magnificent way our present historic tasks: the fight for peace, for liberation of the Negro people, for the dignity of the whole American people, for friendship with people's governments, for close ties with the advance sections of the working peoples, white and colored, all over the world.



Long Distance to Life

By YVONNE GREGORY

Called up the President Sunday night
(what news, sister, what news?)
People all grieved and ready to fight
(what news, sister, what news?)

Operator, she broke down and cried
(what news, sister, what news?)
When I told her four black men had died
(what news, sister, what news?)

O sister, sister, what can I do?
Operator said
O sister, sister, I'm dyin' too
Four black men are dead

Got the capital on the wire
(what news, sister, what news?)
Lives of three men hangin' fire
(what news, sister, what news?)

I got you Washington, D. C.
(place where I was born)
Looks like the President's line ain't free
(Joshua, sound your horn)

Said, I got time and money, too
(what news, sister, what news?)
Said, people gave me a job to do
(what news, sister, what news?)

I'll try again, I'll try once more
Operator said
I'll try a little harder than I tried before
Four black men are dead

Got you the Whitehouse on this line
Operator said
Looks like we MAY reach him in time
Four black men are dead

Man in the Whitehouse yawn and sigh
Truman? he ain't here
'O please don't let my people die'
Truman DON'T WANT to hear

Send President Truman a telegram
Man in that Whitehouse say
Said, you makin' me mad till I don't give a damn
Three men may die this day

This call ain't just from me, I said
Two thousand sent me here
The point is, four black men are dead
We're all hurt mad, you hear?

Man in that Whitehouse sigh and yawn
Operator cry
Four black men already gone
Three black men may die

Sister, O sister, what can I do
Sister, you ain't alone
Sister, I'll call whoever you say
I'll WORK this telephone

Call the Governor, call him next
(what news, sister, what news?)
My people waitin', my people vexed
(what news, sister, what news?)

Governor's phone in Richmond ring
(my husband come from there)
Virginia man won't answer his phone
(beware, old man, beware)

Sister, the Governor must be gone
His phone just ring and ring
Sister, THEM FOUR BLACK MEN LONG GONE
Let's just try everything

Woman on my committee scream
'My God, what shall we do?'
This what they do, this ain't no dream
They rotten, through and through

Got the Virginia State Police
Operator said
Told them off and spoke my piece
Four black men are dead

Law say they won't take your call
On this certain case
Sister! they tryin' to lynch you all
Lynch your people's race

Monday mornin' I heard the news
Three black men went to heaven
Four died Friday, we moaned the blues
But four and three make seven

This here the point my heart sticks on:
Our government lynched the seven
That GOVERNMENT want to LYNCH us all
And send US ALL to 'heaven'

I want my heaven here on earth
My people want to live
In this earned land that gave us birth
We'll TAKE what you won't give

The Governor Wasn't Home



VIRGINIA'S GOV. JOHN BATTLE locked his door against the family (above) of Francis DeSayles Grayson when they came to ask that their father's life be saved. In a last desperate effort to snatch her husband and the other two remaining Martinsville Seven from the electric chair February 5, Mrs. Josephine Grayson took her five children to the Governor's mansion in Richmond. She was refused admission.

While the family stood cold and weary on the steps, Francis Grayson's oldest child and his only daughter, Barbara, scribbled a note to Governor Battle. When she had

written her message, she pushed it through the mailbox slit while her small brothers stood on tiptoe or were held up in their mother's arms to ring the Governor's doorbell.

This is the note that Governor John Battle of the sovereign state of Virginia refused to answer on the never-to-be-forgotten night of February 4, 1951:

"Mr. John Battle,
"I am the daughter of Francis Grayson who will be killed Monday. I have four brothers. Please help save my Daddy."
Barbara."

Freedom's Roundup

News Around the Nation

LONG OVERDUE: Labor registered an important victory with the hiring of 17 Negro veterans as plate printers (\$25 a day) at the Treasury Dept.'s Bureau of Engraving. The break-through caps a bitter, drawn-out campaign waged by progressive United Public Workers, and Thomas Richardson, chairman of the union's anti-discrimination committee declared: "Today's victory has been long overdue, and would have been achieved more quickly if our country had an FEPC law with real enforcement powers."

HOW TO LEAD THE PEOPLE IN ONE EASY LESSON: "I do not propose to make any more efforts to abolish segregation in the armed services. I will leave that to the Commander in Chief, the President. At the end of the war, if we still have segregation, I will raise the issue again."—Adam Clayton Powell (D.-N.Y.)

HERE'S THAT MAN AGAIN: Walter Winchell blew his top on a Sunday night broadcast and the NY Telegram devoted precious space to a 2-year old fabrication that the Belgian government warms over from time to time. It would seem that African "witch doctors" have been stirring up grievances among the people of the Congo, and that the "witch doctors" have been "trained in Moscow." American and Belgian imperialists would never admit, of course, that the African workers who produce most of the world's uranium and 60% of its cobalt, might want a decent life and an independent country whether or not the Soviet Union could lend them any help.



AMERICAN WAY OF LIFE: A Columbus, Ga., Negro woman Mrs. Juanita Walker, spends 30 days in jail after R. L. Hogg, white bus driver admitted "getting the woman on the ground and beating her with his fists." Mrs. Walker claims Hogg (one "g" too many) also used a blackjack. It seems Mrs. Walker was told to move from the seat she had occupied. When she asked where she should sit, Hogg said: "You're a smart n-----." Mrs. Walker walking for the door, said, "It's a shame the way my husband and brother are fighting in Korea and I can't even ask a question." Then, the beating.

LETTER COLUMN

GET IT OFF YOUR CHEST

The Light of Truth

Dear Editor:
In these times of struggle and turmoil, in the attempt to make this world a better place to live in, it is very good to see the addition of a new progressive paper to help to shed the light of truth. I hope that you will contribute your share to bring about a more just world. Best wishes for success.

Lew Lewis
New York, N. Y.

Courage, Vision Needed

Dear Editor:
I am writing to offer my most sincere good wishes and the future success of your newspaper. Here in the South we need a voice of this nature. I am a writer, and have sincerely prayed that the time would arrive when I could express my innermost (and my readers') desires "liberally. I am in the South and know the conditions. We need men of courage, vision, and above all those who are not afraid to speak up. Your paper can give me that chance and thousands of other citizens who otherwise would be lost and misled.

David M. Woods, Jr.
Roanoke, Virginia

Likes Caravan

Dear Editor:
I have become very interested in the "Cultural Caravan" by Walter Christmas. I would appreciate your efforts in helping me get in contact with the Committee for the Negro in the Arts so that I might obtain a copy of the play, "Just a Little Simple." I want to find out various ways I can help to achieve full equality for Negro artistic talent.

Oscar B. Sorenson
Hartford, Conn.

Robeson Column Wonderful

Dear Editor:
I have just read the paper and am very excited about it. It seems to me to have just about everything. The tone is right, the content, the makeup. You are to be congratulated. Paul Robeson's column was really wonderful.

Richard Boyer
New York, N. Y.

Labor's Best Wishes

Dear Editor:
Best wishes to the great paper you have started, which we know you will continue to carry on.

Hugh Bryson, Pres.
Marine Cooks & Stewards
San Francisco, Cal.

Enjoying 81st Year

Dear Editor:
Today it was my pleasure to buy and read the January issue of Freedom. A real treat. I will gladly do what I am able to introduce Freedom to my friends. Do not expect too much as I happen to be a former New Yorker, now a retired independent bond broker, enjoying my 81st year of age. The best of good luck to you.

Lewis Allen DeViney
Los Angeles, Calif.

Truman Equals Trouble

Dear Editor:
Will mail you a dollar as we will be tickled to death to get your paper. Since Trumanism we have had nothing but trouble: first loyalty oaths, now high prices and all our boys to be slaughtered in Europe. We will look for your paper to tell the truth.

Blanche Brewer
Portland, Oregon

Richmond Will Never Be the Same Again

By WILLIAM MANDEL

Where in this country do Negro movie managers stop their shows to tell the audience to go send telegrams and phone calls to the Governor to prevent the electrocution of innocent Negroes? Never heard of such a place? The place is Richmond, Virginia, and this happened last Thursday night, Feb. 1, 1951. Here are a few other things that happened that night—before midnight, that is. What happened after midnight is another story, and comes later.

Where can a man go into the lobby of a Negro hotel, ask people to phone the Governor, with the result that one man runs out to get five dollars worth of nickels, another reads off telephone numbers to be called, a third of the people line up to make the calls, and the hotel keeper brings out a free lunch for the man who started the whole thing? Answer: Richmond, Va.

Where can a couple of young fellows about 20 years old, one Negro and one white, go to a huge city-owned segregated dance hall with a white manager and a white woman band leader, and get them to stop the music every half hour to ask that that same phone call be made? Richmond, Va.

Decide Death Vigil

But that was just the beginning. When these happenings



WALKING BEFORE THE WHITE HOUSE after last-minute attempt to see President Truman failed, Mrs. Josephine Grayson, heroic wife of one of the Martinsville martyrs, bows her head in grief.

were reported, at midnight, to a general meeting of the Virginia Committee to Save the Martinsville Seven, consisting of Negroes and whites, plus the thirty of us who stayed in Richmond after the main delegation of 500 went home, we realized that something new was happening. We suggested that, if the executioner's hand on the switch were to be stayed, something would have to be done in the remaining eight hours that the first four men had to live.

The reports we had just heard proved that the people were ready to act. It was proposed that we have a mass death watch vigil in the Capital Square at 6 a.m., even though the police had granted permission for only four people at a time. Some of the other white delegates didn't think we'd get any response, rousing people in the middle of the night. I asked that we guide ourselves by the opinions of the Richmond Negroes present, and the Committee agreed to that procedure.

The Richmond Negroes looked at each other—a drug store clerk who headed the Committee, confident and brave; a young repair garage owner and his mother who runs a driving school; a gray-headed Elder of a small church; two youths who had just come by; three very young women in and just out of college. They said: "Sure, the people will come out."

At 2 a.m. our people started making up lists of names. In an hour they had scattered to every possible phone booth, and there weren't many. By 6:30 a.m. there were a hundred people in the Capitol Square, and a Negro restaurant owner had made up huge jugs of coffee, trucked them down and gave them out, for the temperature was 15°.

How many cities are there in the United States where 100 people can be gotten to a demonstration, or even a meeting, on four hours notice, at the best time of day? But this was

not any city. It was Richmond. It was not any kind of people, but Southern Negroes plus a few whites from North and South. It was not the best time of day, but the hours from 2 a.m. to 7 a.m.

Memorial Procession

From that point on, we knew the people were ready to do anything within reason. So nobody was surprised when we distributed a leaflet on Sunday at 1 p.m., for a memorial meeting to be held two hours later, and 900 people showed up at the church with that short notice. And when Father Clarence Parker of Chicago, a white Protestant Episcopal clergyman, offered the Committee's suggestion that the whole meeting parade half a mile through downtown Richmond and lay wreaths in front of the State Capitol building in memory of the martyrs of Martinsville, it seemed the most natural thing in the world. Nor did we think we were dreaming when the traffic stopped—white Sunday traffic on the main avenue—and let this procession, with whites mixed through the mass of Negroes, proceed unhindered.

After prayers were said over the wreaths and the great Martinsville Tree was dedicated, a Negro sergeant standing next to me said to the private on his other side: "I think I'll go home to write some notes and report this to the men at camp." Those were his very words.

"We Have Friends"

Late that night, in the final watch before the last three were executed, a different church and its pastor held the vigil each hour. Rev. Ransom and his flock were taking their first organized part in the movement. When they first arrived, the clergyman seemed very reserved and cautious. But, before he left, he said:

"We may lose this fight but a lot of people are learning what the people can do when they are aroused."

And it seemed to me that I could see Freedom rising with the dawn.

Baptist Pastor Says: Asians Fight Slavery

LAATEST demand for peace to come from a leading Negro minister was voiced by Marshall Shephard, pastor of Philadelphia's Mt. Olivet Baptist Church and Democratic Recorder of Deeds in Washington, D. C. Rev. Shephard, addressing the regular Monday Morning Conference of Baptist Ministers of Philadelphia and vicinity, told his fellow pastors late last month:

"Necessity is laid upon us prophets to tell the truth and I have made up my mind that I'm not going to lie any more to white folks or colored folks. The people are looking up to us. . . . Their homes are being raided for war. Their tax is being increased and they hear that there are wars and rumors of wars and threatenings on every side."

Rev. Shephard pointed out that peace was threatened in the world because:

"Malaya, Indonesia, Burma and all those sections of the near East and far East, have been struggling for their liberties; struggling for their freedom; trying to get just something to eat and some place to sleep and rear their children. And England and France and America have kept their heels on their backs."

"... The President says this is a trial; that this is a war of survival. They say that western civilization is at stake. They don't know what is likely to happen. THEY don't know."

"Well, I don't know either. . . . But I'm not disturbed that western civilization may go down. There's a whole lot in this civilization that's got no right to live. All these monstrous things called western civilization were built up when men robbed Africa, raped India and exploited China to build up this thing."

A month before Rev. Shephard spoke in Philadelphia, 24 bishops of the largest Negro church denominations met in Cleveland to form the National Council of Churches of Christ in the U.S. The bishops joined in denunciation of A-bomb use and "get-tough" policy. Typical were these statements from:

Dr. T. S. Harten of Brooklyn, vice-president, National Baptist Convention: "There is no excuse for the use of any such diabolical and inhuman instrument of death. . . ."; and

Dr. Harry V. Richardson, president, Dammon Seminary and Director, Rural Ministerial Training Program, Home Missions Council: "... it cannot be excused."

In Cleveland, too, Dr. Oliver B. Quick, pastor of the city's largest church, Corey Methodist, asserted:

"The use of the atomic bomb in 'civilized warfare' is a scandal of enlightened nations."

Three hundred and seventy-one religious, labor, youth, business, education, women's and fraternal organizations signed a call to a Mid-Century Conference for Peace held in Chicago, May 29-30, 1950. Issued by Bishop W. J. Walls, Bishop of the Second Episcopal District, AME Zion Church, the call read in part:

"... Our people's battle for full freedom is today the test of our country's reputation. . . . We know that the American people's insistent demand for peace in the world today is in harmony with our demand for freedom. . . . Our people can raise a Hallelujah Chorus for Peace, which our GOVERNMENT CAN AND MUST HEED."

Soon after the Chicago Mid-Century Conference was held, 300 delegates representing 50,000 Negro Baptists from eight states met in Washington, D. C., and passed a resolution which included support of the International Red Cross call to outlaw the A- and H-bombs as well as a demand that nations settle all problems by peaceful negotiation. The opening words of this resolution, which seem to embody the spirit of all ministers and church people, regardless of denomination, who are today speaking and acting for peace, declare:

"... All that we have heard at this 76th annual session of the New England Baptist Missionary Convention CAN HAVE MEANING ONLY INsofar AS WE WORK AND STRUGGLE ACTIVELY TO BRING PEACE ON EARTH. . . ."

Nationwide Demand Breaks Through in N

TRY as they may, the war-minded politicians and the commercial press of the country can't stifle the popular demand for peace which grows louder and louder every day in all parts of the country.

Worried Americans from all walks of life are speaking out as never before. Here are a few examples selected from the Negro press. They vary in form—some letters to the editor, others opinions of columnists, others street interviews, others editorials. But they have one thing in common—the insistent cry for peace and freedom now:

"Peace in Texas is a main issue. . . . The Negro women in Texas are conscious of this fact. . . . I am a domestic worker. I have to get up at five in the morning so that I am at work to prepare and serve breakfast (in bed) at 7:30—and at 4 p.m. I begin winding up my day. For this I receive \$4.25 (25 cents is for carfare) and I have to walk a mile after I get off the bus to my home. . . . I have two children to keep clean and to prepare food for and send to school. . . . We are beginning a large mobilization of Negro women to get the peace petition signed. We plan to make history here. We will work untiringly for peace here. Our mothers of the abolitionist movement had less, and look where we are today. It would mean war and the complete end of the movement toward full freedom." Mrs. Willie Mae Phillips, Houston, Texas.

"We cannot have peace nor can we save the world with atom bombs, guns and 3,500,000 men in arms. We are going to have to respect men of races other than our own; we are going to have to respect peoples with forms of government and beliefs and faiths other than our own before we can expect a true and lasting peace. And we cannot wait until all hell breaks loose, either. Clyde O. Jackson, city editor, Arkansas State Press, Little Rock.

"Mrs. Berenice Watkins of 1138 E. 83 Pl. and a group of her women friends . . . put in a person-to-person call to President Truman to tell him to 'get the boys out of Korea' and not to use the atom bomb under any circumstances. . . . We asked Mrs. Watkins what



confidence she placed in such means . . . and she made us acquainted with a similar campaign in World War I, against the use of the gas bomb. Gas was protested as 'too horrible a weapon to be used,' she said, and the protests caused it to be abandoned. . . ." Los Angeles Tribune, Editorial What-Not by Almena Lomax.

"I recently attended the Second World Peace Conference in Warsaw, Poland, as an observer. There I found more than 3000 men and women representing many millions of people in 80 different countries earnestly begging for peace. They came from Korea,

Africa, Indonesia, India and other colonial countries. . . . During the conference, I heard more clearly than ever against discrimination and civil rights can only be conditions of peace. There Grand Directress of IBPOEW, The Afro-Am

"What did you wish for the new year?" the Louis asked its readers. Of six said: PEACE. Miss Evelyn Orter, only do we seek peace its being opposite to war

Leaders Voice Demand for Peace

'Mr. President, I Want Peace'
Talk With Stalin Cheaper Than War

(Headline from column by Ollie Stewart, Paris correspondent of Baltimore Afro-American.)

The anxious months since 'Korea' became the main topic of conversation among America's people, have produced a growing body of 'on the record' anti-war statements from outstanding Negroes.

In July, 1950, when the 'Korean' conflict was barely a

month old, 375 prominent Negro citizens signed a statement drawn up by world famous scholar W. E. B. DuBois, titled A Protest and a Plea. Those signing the 'Protest' which contained this essential thought:

"We stand for peace. We believe that the time is past for settling the grave social and political problems of the world by force." . . . included:

Ralph Matthews, former editor Afro-American; Carlton Moss, producer of motion picture, 'The Negro Soldier'; Armand V. Bouttee, Sr., Pres., Negro Business League of New Orleans; Bishop W. A. Fountain, AME Church, Atlanta; Prof. E. Franklin Frazer, Howard University; Mrs. Mary C. Terrell, Nat'l. Assn. of Colored Women; Mrs. Clarie C. Harvey, Nat'l Coun. Negro Women, Miss.; Florence

Murray, ed., Negro Handbook; Dr. Charlotte Hawkins Brown, Palmer Inst., N. C.

Later in 1950, Dr. Mordecai Johnson, Pres., Howard University, made an historic address to delegates at the CIO Convention in Chicago. Dr. Johnson said: "I believe that there is a pathway open to peace." and he posed two questions to the convention, which he believed were included in the overall solution of world peace. They were, in essence:

"Do you intend to . . . do away with the colonial system and set the people of Asia and Africa economically and politically free and to deliver them from the segregation and . . . humiliation which your European allies have thrust upon them for hundreds of years?"; "Or do you intend to . . . dominate and

control the earth and to continue the subordination . . . through which your leaders have led the world through the last hundred years?"

In December, 1950, Walter White, exec. sec'y, NAACP, told delegates to the 2nd annual convention of the Intl. Union of Electrical Workers (CIO) in Milwaukee that the war in Asia was, among other things, a desperate struggle between "those who have been robbed and scorned because of color and place of birth and those who have done the robbing."

In December, 1950, too, Editor W. O. Walker of the influential Cleveland Call and Post lashed out against Republican Gen. MacArthur and Dem. President Truman for their bi-partisan war policies. Mr. Walker, a leading Republican and former city councilman said:

"I feel that every American soldier that has been killed in Korea has died in vain." The Cleveland editor said further that he felt "the whole procedure in Korea is wrong" and that "American soldiers should not be there in the first place."

What Are You Doing for Peace?

With this issue, FREEDOM begins an intensive coverage of the demands of PEACE and FREEDOM which are growing in number and intensity in every Negro community in the nation.

We want to help make this demand effective enough to stop the drive toward World War III and the increasing violations of our democratic rights.

You can help by letting FREEDOM know what's happening on the peace front in your community.

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incentive to dwell together with our neighbors in complete harmony."

Maceo Grigsby, postal clerk: "... to dwell together in harmony with our neighbors is the only way we can erase fear and hatred from the world."

Mrs. Eliza Wilson, office clerk: "This sacrifice of our best manpower is a thing to be dreaded..."

Harold Smith, student and draftee: "... pray for the end of war..."

William Smith, property and supply clerk: "Prayers for peace, yes, but a bit of conscious effort..."

Mrs. Lois Taylor, clerk: "My wish is for world peace and equal opportunities for all minority groups."

"Now... Mr. Truman, as Commander-in-Chief, is still burning down towns by the hundreds, his jellied gasoline bombs have burned alive thousands of people, not to mention the thousands of American boys who have lost their lives in the little country of Korea—a country about the size of Florida, with 30 million people." **B. J. in the California Eagle.**

"No Negro who has done any thinking would desire to go overseas and kill people, who, like himself, have been exploited for centuries. Even if it were possible for a Negro to receive a medal of honor for his part in the slaughters, old man 'James Crow' would be waiting to slap him in the face at the instant he set foot on the 'land of the free and the brave'... Therefore I say that our biggest fight is within this country... We cannot afford to stop fighting on internal justice to join the hue and cry of 'Communist aggression.' We should re-emphasize the fact that our definite goal is unequivocal equality. Until that goal is reached, we cannot afford to abandon one ounce of our pressure to join the cry of colony holding nations and professional propagandists. Indeed, the fight that we are waging and the one being waged by colonial lands should be carried on in direct relationships... Democracy begins at home and spreads abroad. Killing people against whom we have no ill feeling seems to me a bad way to gain it." **Roy C. Wright, Boston, Mass., in the Pittsburgh Courier.**

Indonesia, India, China and other countries. After attending conference, I have come to see more than ever that the fight for peace and the fight for equality can only be won under complete peace." **Theresa L. Robinson, secretary of Civil Liberties, The Afro-American.**

id you wish most for in the world? The Louisville Defender asked its readers. Of six questioned, peace was the answer. **Theresa L. Robinson, secretary:** "Not to seek peace in the sense of a truce to war, but... the

Is There Another Expert in the House?

Going the rounds and causing many a chuckle at the UN is a quotation from "Mather's Nightcap," a column appearing in the Vancouver Sun. According to the Nightcap:

"Here are seven facts explaining Russia which I got by reading the last seven books explaining Russia!

"1. The Russian economic system is so inefficient that in the last few years Russia has become the most formidable power in the world.

"2. The bureaucrats who run Russia have crippled industry to such an extent that Russia has made astounding industrial progress.

"3. The men in charge of Russian foreign policy are so stupidly ignorant of world conditions that they are always two

jumps ahead of anybody else.

"4. Russia is such a godless country that drunkenness is at a minimum, prostitution is nil and the papers wouldn't know a sex story if they saw one.

"5. Under the stifling confines of Communism, the Russian people have so little interest in culture that every town has an opera and a symphony orchestra.

"6. Under the Bolshevik bureaucracy chaotic conditions have laid waste the country, resulting in such widespread famine and other disasters that the population has increased by leaps and bounds.

"7. The poor Soviet worker has been so exploited that he has now little left except security from the cradle to the grave.



Soviet and American Negro women leaders pledge joint efforts for peace on the occasion of the recent visit of American peace delegates to Moscow. Pictured, left to right, are: Lidia Petrova, executive secretary, Soviet Women's Anti-Fascist Committee; Theresa Robinson, head of women's civil liberties department, IBPOEW; Mollie Lucas, Chicago, United Office & Professional Workers; Laura Leak, Worcester, Mass., church leader; Zinaida Gagarina, vice-chairman, Soviet Women's Anti-Fascist Committee; Pauline Taylor, Youngstown, Ohio, Shiloh Baptist Church and American Women for Peace; Katerina Shevelyova, editor, English edition of Soviet Woman; Yolanda Hall, Chicago, Ill.

'I Love All Humanity,' Howard Says; Midwest Leader Defends Position

One of the hottest centers of the Great Debate on American Foreign Policy is Des Moines, Iowa. Papers in this mid-western city have carried lengthy editorials, feature articles, news stories and letters—all stimulated by Charles P. Howard's report on his trip to the recent World Peace Congress

in Warsaw and his visit to the Soviet Union. Mr. Howard, eminent attorney, Progressive Party spokesman and fraternal leader, answers below questions posed to him by a critic in the pages of the Des Moines Tribune.

When I travel thousands of miles away to join hands and minds with the partisans of peace from 80 other nations to try to do something about peace in this heart-sick, war-torn world, I regret to come back and have you pay no attention to the common

treatment of the Negro in America. You're not trying to say we're not segregated, discriminated against, lynched without recourse, denied fair trials, exploited, underpaid, denied equal accommodations, underprivileged!

I'm talking about the Negro in America generally. I'm talking about America's national policy. Oh, I'll admit that a handful of us manage to enjoy a smattering of citizenship privileges, but that's only sectionally and in startlingly few cases. So when you say I'm misinformed, you're confusing me with yourself.

And the amazing thing is, I'm not embittered. I know it's impossible for a person like you to understand how a Negro can experience what he does from day to day and not be embittered. Perhaps therein lies our core of survival.

And this mistreatment of the Negro people is no "cave of darkness." Your eyes are wide open.

Boy, that's a good one! They tell me there were 100 or more Russian delegates at the Congress. I never paid enough attention to the Russian delegation to tell whether there were any what you call "Negroes" in the delegation or not. You see, after I left the shores of the United States and had the English Channel at my back; after I arrived in the area you call "behind the Iron Curtain," dog-gone it, I forgot all about color until my mind rambled back to the U.S.A.

You say further: "Somewhere along the line either he has been embittered or we, the people, have been living in a cave of darkness." Now, I declare I don't know what you are shooting at there; what am I misinformed about? You surely don't mean that I'm misinformed about the mis-

most about the American system is the abominable segregation in the Army. I know the system because I went through a war under it. All too often, white officers placed over Negro troops have only the qualification that they are southern born and "know how to handle n—s." They drive us into purely suicidal missions so as to create an opportunity to declare us cowards. I'm not talking about what I heard. I'm talking about what I saw and almost started to commit murder about! Those conditions not only existed in World Wars I and II, but they exist in the present Korean conflict.

Now you say: "Mr. Howard says he's not a Communist. I hope he means it and can demonstrate that he is not." You know, Mr., one of the things some Americans do best is name calling. It doesn't help in the solution of this great problem to call me names. All I can say to you sir, is that I'm not a Communist. But I deplore the national tendency to deprive Communists of their Constitutional rights, because while they may be scapegoats today, the dragnet will include other non-Communist dissenters tomorrow.

Since the great problems of our times are peace; what shall we do about the evils of colonialism; how shall we handle the problems of different peoples and cultures harmonizing themselves on the earth, etc. Don't call me names, Mister. Help me to think.

I love all humanity; white, black, brown and yellow. I am a defender of peace. Where do you stand?



CHARLES P. HOWARD

AFRICA • ASIA • CARIBBEANS • LATIN AMERICA

News of Colored Peoples in Other Lands

Korean Women Accuse 'Aerial Pirates'

The brutal war against the Korean people-crawls into its eighth bloody month. As Warren Austin, representing the United States government in the United Nations, continues to block every effort of the peoples of the world toward a peaceful settlement, the Union of Democratic Women of Korea sends a passionate message from the war torn country to all the women of the world. The message is both an unanswerable charge against the American warmakers and a mighty demand for peace.

Korea's suffering women call out to the women of the world: "The American intervention has caused our people unheard-of sufferings. The carefully tilled fields lie unharvested. . . Our houses and villages, where once we led a free and happy life, have been transformed into ruins.

" . . . But it is not only the towns and villages that have been destroyed; the barbarians drop their incendiary bombs and flaming liquid even in sparsely populated places. . . Hardly a human shadow can be found in the streets.

No Longer on Map

" . . . Korea can no longer be studied on the maps and in the books which depicted and described our country six months ago. . . Only the mountain ranges and the river beds remain forever; but so does the unshakeable will of the Korean people to fight for its liberty and independence.

" . . . Ever since the defeat and withdrawal of the army of Syngman Rhee—who launched the attack against North Korea—and since the successive defeats inflicted on the American interventionist troops, the American airforces have carried out even more barbaric actions. The American aerial pirates now devote themselves solely to murder and destruction; they committed their first crime in the savage bombardment of the resort town of Wonsang, where they destroyed the rest homes, the provincial theatre, and the boys' and girls' secondary school, and where they machine-gunned the people in the crowded market place.

Morality of Beast

" . . . The morality of the American imperialists is not the morality of human beings. Hate what is honest; steal what is precious; trample upon what is beautiful; crush what is just; demolish what is de-

For The "Chosen"

William Allen White said in the Emporia Gazette of March 20, 1889: "Only Anglo-Saxons can govern themselves. The Cubans will need a despotic government for many years—to restrain anarchy until Cuba is filled with Yankees. It is the Anglo-Saxon manifest destiny to go forth as a world conqueror. He will take possession of the islands of the sea—this is what fate holds for the chosen people."



KOREAN CAB: A South Korean, recognizing the possibilities in the A-frame back pack carriers in use in Korea, goes into the taxi business. His nonchalant fare is a British soldier.

NEW YORK WORLD-TELEGRAM AND SUN.

U.S. RAF

By the A LON try and Force v Air Fo Sealand Neith Air Fo but oth 3000 A into th It is will use and fig U.S. Ail and B- group of for bon England There mors, u may so B-36s. I bombers England Worth

MANIFEST DESTINY: The British soldier above demonstrates the practical application of what William Allen White called the "Anglo-Saxon manifest destiny to go forth as a world conqueror." The picture, taken from the N. Y. World-Telegram, is one of thousands fed to the American people daily to stimulate the vain "master race" notions which are part of the war drive against the Asian peoples. The World-Telly should remember a man named Hitler.

senseless: These are the ideals of American imperialism. These are its tasks.

"It was when we reached the highest mountain pass that we saw the most terrible scenes. . . We were convinced that this was the work not of the hand of man, but rather the claws of a beast in human form.

" . . . We saw a baby, who with tiny hands grasped the breast of his dead mother. . . This child was the only human being left alive out of 700 of our brothers and sisters shot by the American monsters on the mountain of Chupkhenen. Not far from there, in the valley on Endon, we came upon a place where the Americans had shot 200 young school girls.

200 Pairs of Shoes

"In a pine forest, on the banks of a little stream, were spread in disorder the bathing shoes worn by the children during their physical culture period. The bodies of the young girls were taken away after they had been murdered, but their shoes remained behind scattered on the grass.

" . . . The air is filled with the groans and curses of our sisters violated by the Americans and their Korean mercenaries. Many of our sisters could not bear the shames inflicted on them. Such was their hatred of the enemy that they committed suicide.

" . . . Dear mothers, wives and sisters, why do we tell you of our misfortunes and sadness, which may cause hurt and suffering in your hearts?

" . . . Women of the whole world . . . you who love liberty and peace, we express to you our profound gratitude for your friendship and for your support to our people in our struggle against American aggression. We are sure that in the future you will extend your aid to us even more effectively, and that you will continue to support our people in its fight for liberty and justice, for peace, and against the fomenters of a new war."

Well, You Heard What the Man Said!

On January 9, 1900, U. S. Senator Albert J. Beveridge of Indiana rose to say: "Mr. President, God has not been preparing the English speaking and Teutonic peoples for 1000 years for nothing but vain and idle self-contemplation and self-admiration. No. He has made us the master organizer of the world to establish system where chaos reigns. He has made us adept in government among savage and senile peoples. He has marked the American people as His chosen nation to finally lead in the regeneration of the world. This is the divine mission of America. We will not abandon our opportunity in the Orient. We will not renounce our part in the mission of our race, trustee under God of the civilization of the world."

Calypso Songs Use Biting Satire To Criticize Colonial Rule

"Would you like to know what is Calypso? It was sung by the Creoles years ago. It was danced to the African drums in a bamboo tent And sung in patois for amusement. Now it is played in tone On a gramophone."

—from song by the Lord Executor

"Exotic!" "Charming!" "Delightfully primitive!" "Full of native simplicity!" "So colorful!"

Patronizing phrases like these have been used by white supremacists to describe the calypso music of the people of Trinidad ever since "they discovered" it.

Trinidad, a British-ruled island six miles off the coast of Venezuela, has been the meeting ground for many nationalities: African, French, Chinese, Spanish, Carib, and East Indian. So, today's Trinidadian people draw upon the combined wealth of many cultures.

Calypso songs are distinguished for their sharp satire and pin-point humor. Calypso singers are distinguished by the imaginative names they choose for themselves and for their great ability to improvise songs at a mere suggestion of a subject. This art of improvisation requires split second timing, vivid imagination, the ability to tell an interesting story in detail at the drop of a hat. And Calypso singers do this in verse and to music!

The history of Calypso singing, more or less as it is known today, is generally believed to go back to the time when slaves were first brought in chains from Africa to work the island plantations. The music was used by the slaves both as a means of making the man-killing labor more bearable, and as a weapon of protest against the slave system itself. When the enslaved African people worked in Trinidad fields during the day they competed by groups in the hurling of witty rhymed "insults" back and forth among themselves. But just as American Negro work songs often contained veiled expression of hatred for the white master, so did the calypso songs. And at night, after the sun-up to sun-down working day was finished, the Trinidad slaves composed calypso entirely devoted to expressions of anger and protest against the slaveowners.

Present day calypso therefore, has a direct tradition of political satire. Most of the better known calypso singers have been jailed at one time or another by the British colonial administration because of songs that exposed intolerable island conditions, or because of sharp criticism of colonial policies. Many calypso songs have been banned by the Colonial Secretary as "subversive" or detrimental to the government." While the British government was still in open cahoots with Hitler, before the outbreak of World War II a singer called the Growler composed 'Hitler Demands'. One line of the song said: "Hitler, my lad, take things easily, or else we're sure to run you out of Germany." This song was banned "diplomatically."

A singer who has appeared many times before American audiences is the Lord Invader.

His listeners always beg for a song popularized during the recent anti-fascist war called "Nobody in this world is better than us." The song is a statement of the need for brotherhood among the peoples of the earth and it declares the Lord Invader's pride in his own black people. When he has sung several verses of the song he invites the audience to join in the refrain that affirms his pride:

"God made us all and in him we trust.

Nobody in this world is better than us."

A verse from still another calypso song expressed the Trinidadian's feeling about a one-time Crown governor, Sir Claud Hollis:

"I must be very frank and say I was glad when Sir Hollis went away.

He cared only for his own enjoyment.

And did nothing to help us find employment."

Although the British government censors songs with political meaning, it encourages tales of unfaithful women, betrayal of one Trinidadian by another, or descriptions of unhappy love etc. At Mardi Gras time, the government "gives away" all of \$500 for the best songs invented. Other prizes are traditionally awarded by the Angostura Bitters monopoly and the Royal Extra Stout Brewing Company. It is at this time of the year that the most intense competition takes place among the calypso singers. This is the time of the "song wars."

It is during this Mardi Gras season that representatives of the big record companies haunt the island of Trinidad like vultures. They come in search of new songs with recording equipment and a few paltry dollars. With the equipment they grab all the songs they can for sale and profits to the companies. The singers are paid an average 15-25 dollars and "royalties." A few singers get more. Too often the few dollars at carnival time are the only reward the artist ever receives for his work.

The recent "rage" for calypso music and occasional records that still hit the "top spots" are, for the most part, calypso in form only—and pretty poor form at that. Without the sharp topical comment and political satire that is its most outstanding characteristic, "calypso" is deliberately distorted into a mere shell of its real self.

John Brown — God's Angry Man

By W. E. B. DuBOIS

JOHN BROWN, born on the threshold of the 19th century, was a man of deep faith. His religious feeling was not carried as an ornament or a dogma; but as something which was part of his life and which he sought to realize by his deeds. His faith was based on the Old Testament, the Hebrew Scriptures and on belief in a personal ruling of God of justice.

He was a poor man who worked in the soil with his hands, and knew the great outdoors and the peculiarities of land. He was a man of family, with wife and many children. Yet he was never limited by his work or his poverty or his family life, from conceiving himself as an instrument to "make straight the way of the Lord!"

His attention was early called to the anomaly of Negro slavery and in particular to the Free Soil controversy in Kansas. He took himself and his growing sons into battle to make the West free of slavery. He fought there with his own hands and in blood, to accomplish this; and then turning from Kansas, he conceived that he must fight not simply on the periphery of slavery but must attack the slave system itself.

For this John Brown needed help and money. For help he turned to the Abolitionists and to the Negroes; to the Negroes in Canada and New England; to Frederick Douglass; to the Abolitionists everywhere. He found support and opposition, bravery and cowardice; but he went forward to his great plan.

The plan has been often misconceived. Most people and most books even to this day, think that John Brown planned an insurrection of slaves and planned it not in the midst of slave territory, but on the outskirts where there were comparatively few slaves and where the system itself was decadent.

This was not true. John Brown's plan was a masterpiece. It was based upon the great Appalachian range of Mountains, stretching from Alabama to the Great Lakes.



JOHN BROWN

Into these mountains for years the slaves had run away to hide and make their escape to the North. John Brown had a plan to systematize and organize this pathway to the North Star.

Along the heights of the Appalachians from Georgia to Pennsylvania, he proposed to establish a series of forts and hiding places, with caches of arms and food; so that when a slave ran away from Florida, Alabama, Georgia or Mississippi, he did not take the long chances of reaching the helping hands of the Underground Railroad in Pennsylvania and New York. He could find arms, food and clothes; then by easy stages he would make his way further North until he came to Freedom.

In the meantime, at these forts there would be gradually gathered permanent garrisons. From time to time they would make forays upon the plantations and entice other slaves to free themselves.

Brown based his ideas, not upon fantasy but upon what had taken place under similar circumstances under Garibaldi in Italy and also in the Balkans. He hired a leader, Forbes, who once had taken part in European guerilla warfare; but this man was one of Brown's first betrayers.

Brown began at Harper's Ferry, because there was a supply of arms in the arsenal there, and because from Harper's Ferry secret hiding places along high mountain ranges could easily be reached.

It was a master plan and it could have worked. Indeed in the whole history of run-a-way slaves it had already been working without central organization and without arms and food. The drain of fugitive slaves along these heights threatened the existence of slavery and brought Civil War. The culmination of the plan failed in the case of John Brown because the persons who were to initiate it were late in gathering at Harper's Ferry; because the money necessary for the support was too little; and because the plan was partially betrayed before it could be initiated.

Thus the plot was frustrated after heroic efforts and John Brown hanged. But it is a grave question whether or not John Brown was less successful because of the failure of his plan than by his martyrdom which startled the nation and the world.

After the death of John Brown his soul went marching on and American slavery was doomed. We can today sing again with Goethe: "Selig den Er in Sieges—glanze findet"—Happy man whom death shall find in victory's splendor."



DuBOIS AT FISK: Picture shows the eminent scholar and leader, W. E. B. DuBois, in 1887, a junior at Fisk University, Nashville, Ten. It was at Fisk that he first became aware of his mission to serve the Negro people. He was editor of the college monthly, took part in one political campaign, and taught country schools during vacation. FREEDOM is now preparing a four-page picture-story of the life of Dr. DuBois.

DuBois Testimonial Dinner

More than 200 prominent individuals from all sections of the United States, among them Dr. Albert Einstein, Mrs. Mary McLeod Bethune, Dr. Kirtley F. Mather, Langston Hughes, Leon Feuchtwanger, and Paul Robeson, have joined in sponsoring a testimonial dinner honoring Dr. W. E. B. DuBois on the occasion of his 83rd birthday this month.

Dr. E. Franklin Frazier, Howard University sociologist, chairman of the testimonial sponsoring group, announced that the dinner will take place

in the Colonnades Ballroom of New York's Essex House, Friday evening, February 23.

Further information and dinner reservations may be obtained from the office of the W. E. B. DuBois Testimonial Sponsoring Committee, 7 West 125th St., New York (ENright 9-1488), Dr. Walter N. Beekman, Treasurer.

Negro Women Planted and Tended the Tree of Freedom

By Janet Wilson

Harriet Tubman, the Civil War "Moses" who delivered hundreds of her people from slavery as a conductor on the Underground Railroad, once told a friend that she had planted the trees of Freedom, but that others would gather and taste Freedom's fruits.

That fruit is still to be gathered, but all through the hard and bitter years Negro women have carefully tended the orchard. The full story of the courage of Negro mothers in slavery, times will probably never be known. We do know that they protected their children from the brutality of white masters and overseers with their own lives. We know that thousands escaped to the free North over the dangerous underground railroad. There were others who helped sons, daughters and husbands escape to freedom while they themselves had to remain in slavery.

Two heroic figures who have emerged from this period of struggle are Sojourner Truth and Harriet Tubman. After the Civil War, during which Har-

riet Tubman had served the Union forces as guide, nurse, spy and organizer of Negro troops, she suffered on her own body the cruel proof that although emancipation itself had been won, the long fight of her people for complete freedom and equality was only well started.

Once, when she was traveling by train from the South to the North, this great people's leader was dragged from her coach by a white conductor. He called her vile names, injured her arm, and then threw her into a baggage car where she had to ride for the rest of her journey.

In the days of the Abolitionist movement, a hundred years ago, the escaped slave Sojourner Truth, became a fiery and respected orator. The tireless woman spoke out fearlessly against slavery and for women's rights. She often shared platforms with Frederick Douglass and Susan B. Anthony.

The tradition of heroism has continued to shine in the deeds of Negro women of our time. The Scotsboro mothers in the 1930's, travelled over half the

world, marshalling the protest of millions of people to save their young sons from the Alabama electric chair.

Mrs. Amy Mailard, whose husband was lynched in Georgia; Mrs. Bessie Mitchell, whose brother is among the Trenton Six frame-up victims of New Jersey; Mrs. Rosalee McGee whose husband still lies in Mississippi's death-house—framed for "rape"; Mrs. Josephine Grayson, wife of one of the Martinsville Seven of Virginia and mother of five small children . . . all these are heroic women. They have travelled far and spoken out with moving eloquence in defense of their own men—and their entire people. They will not be silenced.

The long hours, heavy burdens and sub-standard pay of today's domestic workers who are predominantly Negro stem back to slave-time conditions. In those days, Negro women were forced to give domestic service in the mansions of their masters, besides the heavy labor in the fields. In the light of this history, campaigns to organize domestic workers for better pay and work conditions,

led by militant Nina Evans, gain deeper meaning.

Throughout the slave period, white masters tried to degrade Negro women as well as enslave them. Many died rather than submit to the lust of their "owners." Until today, in this land of jimcrow and lynching, Negro women must still fight back against double insults from those who have inherited the mentality of the slaveholders. Thus the dignity of all womanhood, white as well as Negro, is dirtied. In the light of these shameful facts the heroism of Rosa Lee Ingram stands out clearly.

Rosa Lee Ingram, with two of her sons, is today serving a life sentence in Georgia because she defended her virtue against the assaults of a white man. Only the renewed protest of the people will free her, as such protest before saved her and her sons from the electric chair.

Since the time when Harriet Tubman and Sojourner Truth spoke out for women's rights as well as for emancipation, the contribution of Negro wo-

men has been made on an even wider basis than the freedom struggles of their own people as a whole. Today, for instance, Negro women in the trade unions lead the fight for better wages, conditions and hours for all workers—white and Negro, men and women. The late Moranda Smith of the Tobacco Workers in Winston Salem, N.C. was an outstanding example of this new type of heroine.

In the fight for peace, to save all humanity from atomic war, Negro women are again in the forefront of the struggle. Four Negro women were among the American delegates to the Second World Peace Congress in Warsaw.

The sufferings and struggles of Negro women throughout America's history have made them a vast reservoir of power which is still only beginning to find expression. When the power of Negro women is fully realized and correctly utilized, it will add great strength to mankind's fight to bring freedom, equal rights, peace and progress to the whole earth.

Negro Stars Set High Standards For Sportsmanship and Ability

By RUSS DAVIS

The sports world was both shocked and thrilled at the recent basketball "fix" scandal . . . shocked that big gamblers had been able to corrupt two former Manhattan College players into throwing games last year . . . thrilled at the courage and integrity of Junius Kellogg of this year's team in spurning a thousand dollar bribe and exposing the crooked plot.

Kellogg, an ex-GI, hails from Portsmouth, Virginia and is the first Negro player in Manhattan College's history. Because the six foot eight inch sophomore star is a key player in his team's attack, the gamblers sought him out. They picked the wrong man!

With attention focused on college basketball and the courage of a Negro player, the question comes up: How goes it in America's biggest indoor sport for Negro players? Here is a brief rundown of the situation by "Freedom."

On the official, big shot level, jimcrow still plays a powerful role. The Madison Square Garden schedule still refuses to bring in any of the fine teams of the Colored Inter-collegiate Athletic Association. Some of these teams, like West Virginia State, Virginia Union and Wilberforce, are far superior to white teams which are invited into the Garden like South Carolina and William and Mary.

The N.C.A.A. tournament at the finish of the year invites the winners of various college conferences, but carefully omits the Negro Conference winners. This policy has just been publicly challenged in a strong letter to the NCAA by Wilberforce and the issue is in the open at last and for a real fight. Many students never realized the real story before.

On the college teams of the nation, excluding of course those below the Mason Dixon line, Negro stars play a prominent role. Last March the City College of New York team won both the Invitation and the NCAA tourney, making basketball history. In so doing they handed mighty Kentucky the worst drubbing it had received in twenty years, an 89-50 drubbing. The Kentucky players went home talking about Ed Warner, Negro sophomore star who blazed through them for 26 points. Floyd Lane was another great player on this great team.

This season, Warner sprained his knee and CCNY fell off its hot pace. But along came Long Island University to roar through its first fifteen games in a row, led by the man who is considered the country's greatest college star, six foot seven Sherman White. Two other Negro regulars on this great team are Leroy Smith, a 5-11 dynamo, and Ray Felix, 6-11 sophomore.

Of course everybody isn't too happy about a championship

team with three Negro stars in prominent roles. One night in December, when LIU was beating Western Kentucky, several hecklers including Rep. Harold Patten of Arizona made the mistake of hurling some racist jeers at the LIU bench. Coach Clair Bee, a sick man, was held back, but the rest of the white substitutes (the Negro players were on the court) gave suitable reply. The hecklers learned a lesson they won't forget.

In the Big Ten, which is the Western Conference, there has been a peculiar situation for years. While Negro stars were prominent in football and track, there was a "gentleman's" agreement on basketball. Jimcrow often works in subtle and devious ways. But three years ago, Indiana U., spurred by a campaign for democracy in a state where Negro and white high school players traditionally play the best brand of ball in the land, broke the phony ban and Bill Garrett, a 6-2 center, made the team.

Today Garrett is the high scoring star of an Indiana team heading unmistakably for a Big Ten championship. Michigan State has already followed suit, playing football star Bob Carey, and the campuses of some of the other schools like Michigan State and Illinois are starting to ask more and more questions about their strange lilywhite basketball teams.

The pressure from students also appears to have won out



THEY PICKED THE WRONG MAN when they picked Manhattan College's Junius Kellogg to bribe! This 6 ft. 8 in. sophomore basketball star made news on the nation's front pages when he turned thumbs down to a thousand-buck bribe and exposed the big court scandal. Kellogg is an ex-GI who comes from Portsmouth, Virginia, and is the first Negro basketballer to play for Manhattan.

at New York University, which somehow never "happened" to give athletic scholarships to all fine Negro players coming out of New York's high schools. A hot student campaign by the Young Progressives forced a series of meetings with the athletic director and coach, and as a result, NYU will have a democratic team next season.

In the pro league, jimcrow lingered till this year when the New York Knicks hired Sweetwater Clifton from the famed Harlem Globetrotters. Boston's Celtics signed up Charley Cooper of Duquesne. Boston now leads the Eastern Division, has its first professional winning team and is drawing crowds for the first time.

A victorious fight on one front always leads to a collision

with jimcrow on other levels. When LIU went to play Oklahoma A & M two years back, the team stopped in a Stillwater, Oklahoma restaurant for lunch. The proprietor tried to persuade the team to have its Negro players eat in the rear. The entire team got up, told the proprietor that what he could do with his restaurant, and walked out. They ate together on the school campus. That night, a majority of the students in the Stillwater gym rose and clapped as Sherman White took the floor, the first Negro to play there.

There's lots of discrimination left in the basketball world. But it comes from "the top," and the basic democracy of America's young athletes is giving it a better fight every year.

Sugar Ray, How About Knocking Out Jim Crow?

By TAY TURNER

Sugar Ray Robinson has been kayoed—he's knocked himself out! Now Ray is just about the greatest fighter in ring history, one of the smartest ringmen, but upon returning from a recent trip to jimcrow free Paris the papers quoted Ray as saying that in America if a person has the ability to succeed, he will reach the top, despite his race, color, or what have you. Maybe Sugar really believes this, maybe the State Department put pressure on him, for he said this in attacking Paul Robeson.

This is the kind of talk Mr. Charlie loves to hear, for it puts the blame for things on the individuals, rather than on conditions. In other words, if you have the stuff you succeed and if you don't—well, then it must be you deserve the jimcrow houses, the lack of opportunity, the doors slammed in your face. In fact, one could use the same argument to say that if a man is lynched, he deserves it, because if he had the right stuff in him he just wouldn't be strung up, etc.

Sugar Ray has too much dignity to play a handkerchief head role, and he has only to look at his own life to answer himself. The fight mob hated Ray's guts because he was too "uppity" for them, meaning he wouldn't let them cut his purses to pieces, chisel him into the poorhouse. Sugar is one of the few boxers who has held on to his dough. It may be now that he's a big real estate and cafe owner he's forgotten

his youth, the frustrating years when his talent was wasted as he fought for small gates, was deliberately kept out of the big money. Has he forgotten the run-around he got before he got his crack at the welterweight title, or the same razzle-dazzle before getting his chance at the middleweight crown? (Ray is scheduled to fight LaMotta Feb. 14). When a fighter of ability is too "independent" the fight crowd lets him grow old before they give him his chance. That's what happened to LaMotta, and even Sugar Ray has slipped a lot—but his fistic ability is so great, that although past his prime, he is still head and shoulders above other pugs. But in the last year Ray had to risk his health making the 147 pound limit, in order to hold on to his welter title and the big money it brought him.

Sugar Ray is too great a sportsman to believe that hot air. He ought to ask Archie Moore, who is growing old without getting a crack at the lighthweight title, or Jersey Joe Walcott, who was given his chance at the big money—when he's an old man, for a fight. Or take Sonny Boy West who had championship ability but was rushed—to his death. Ray's own stablemate, Artie Towne, is another good fighter who never got a break, not to mention Bert Lytell. And what about Johnny Saxton, whose fistic ability is being wasted in a Korean fox-hole?

No Ray, we love America,



SUGAR RAY ROBINSON

want to make it a real land of opportunity as much as you do, but words won't hide the discrimination that ruins people's lives, kills their hopes and ambitions. It's true there can only be one champ, but for every Ray Robinson, Sandy Saddler, Ezzard Charles, and Ike Williams, there are a host of hungry kids hanging around the gyms. Granted most of them don't have punch and dancing feet of a Sugar Ray, but they all long for money and a chance to be somebody. And many of these kids have the necessary ability, but never get the breaks because they're just "another colored boy," to the fight mob. So they let themselves be rushed along, "a quickie" matches, are improperly trained, underfed—and they either quit the game broke, or end up punch-drunk wrecks.

Sugar, you're a great guy, the greatest fighter. Don't let them low-rate you by becoming a front for the bossman's empty words. Just go on being yourself, Sugar Ray—the champ.

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