

Here's  
My Story  
By PAUL ROBESON

I HAVE BEEN in Detroit many times during my work in America. But never was there quite such an occasion as the picnic Aug. 12 sponsored by the foundry workers of Ford Local 600, UAW, CIO.

During this recent visit I recalled previous contacts with the auto city. As an All-American football player just out of college,



I played there with Fritz Polard of Akron. Great sections of the Negro community came out, just as they turn out to see football and baseball stars there today.

I had a brother who lived in Detroit—died there—and it was the first time he had seen me since I was a boy. I remember going around with him and later seeing the fellows from the fraternity.

When I began my concert career, I always insisted that my management present me under the auspices of Miss Nelle Watts, the fine impresario in Detroit. And often in those days I sang in the churches of the Negro community.

During the "Sojourner Truth" days I was there and spoke on many platforms before and after the riots. On the opening night of Othello there were very few rich folks in the audience. Nobody quite knew what had happened, but I saw that the Ford workers, Negro and white, had most of the seats, and it was a memorable opening.

In recent years, meetings and concerts for the Progressive Party, for our paper, FREEDOM, and on behalf of Rev. Charles Hill's candidacy for the Common Council in 1949, have kept me in close touch with life and friends in Detroit's Paradise Valley.

BUT AS I SAID, the union picnic was something else again. It took place at Paris Park, about 20 miles outside the city limits. About 7,000 men, women and children attended and it was a real demonstration of the working people's unity. Usually the various language groups in Detroit like to go off and have their picnics by themselves, and the Negro people do the same. But here all were joined together in an au-

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### American Way of Life

The following letter recently appeared in Die Telegraph, a Netherlands newspaper. It was signed by a taxi driver:

"On June 29, two Americans in Amsterdam demonstrated that the attitude toward Negroes in America has not been diluted.

"Like many other taxi drivers in Amsterdam, I have a small decoration hanging in my car. Mine consists of two plastic dolls—a black one and a white one. One of the American 'stalwart defenders of

# Freedom

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

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## 'Voice of America' Peddles Dixiecrat Lies to Europe

By CLAUDE BLANCHETTE

While Negro "good-will ambassadors" travel all over the world to explain U. S. race relations, the State Department's "Voice of America" has been beaming to European listeners programs which are practically carbon copies of the Dixiecrat attitude toward the Negro people. The broadcasts, intended for the ears of German listeners and not for home consumption, raise the familiar bugbear of "Negro domination" in the South, justify the Klan terror against Negro victims and describe Negroes during Reconstruction as the tools of unscrupulous white "carpetbaggers."



Adam Clayton Powell, Jr.  
He's gone peddling while...



Mrs. Charlotta Bass  
She is denied a passport

FREEDOM came upon the broadcasts in a search for the answer to the question, What is a Negro "good-will ambassador" expected to tell Europeans, Asians and Africans about American "democracy" when on tour for the State Department?

In all parts of the country Negroes were asking this question as two Harlem ministers joined the growing list of leaders who are accepting traveling assignments from private agencies close to the State Department or directly from Mr. Truman's global coordinator, Dean Acheson.

According to the N. Y. Amsterdam - News, Rev. James Robinson, pastor of the Church of the Master, plans to tell the people of Europe, India, Japan, Thailand, China and the Philippines that "under our system of government, there is no better opportunity to grow."

And the pastor of the Abyssinian Baptist Church, Cong. Adam C. Powell Jr., will visit Europe, the Near and Far East,

and Africa on behalf of the House Labor and Education Committee and the U. S. State Department.

Now the State Department doesn't send just any Negro abroad to tell about U. S. race relations. In fact it threatens to jail Paul Robeson if he tries to get out of the country. And it also revokes the passports of such militants as Mrs. Charlotta Bass, former publisher of the California Eagle, and Mrs. Therese Robinson, head of the civil liberties division of the Daughter Elks.

Here is the "good-will" line, right out of the Voice's mouth. All quotations are taken directly from a series titled "The Civil Rights Program."

German listeners heard the Voice describe the Negro question in the U. S. as "a dis-

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## Harlem Is Stepchild In City Government

By ALEX WASHINGTON

Harlem has plenty of political muscle, but its voice in the actual running of the city government is less than a whisper. It is a fact that some 700,000 Negroes in New York City are totally without representation in top administrative positions where policy is decided.

The recent appointment by Mayor Vincent Impertner of newsman Billy Rowe as 7th Deputy Police Commissioner merely underlines the systematic exclusion of Negroes from all but a few "goodwill" jobs. The current furor over Rowe's "qualifications" for his new post, because of his theatrical background, ignores the basic issue which is:

How can the historic lity-

white pattern in city administration, which by-passes the needs, desires and potential contributions of Negro citizens, be smashed and tossed into the discard?

Community leaders contacted by FREEDOM were of the opinion that Rowe's appointment—to a job whose duties not even the Mayor is certain of—can be used as an opening wedge.

"Billy Rowe's appointment is no better and no worse than any other made by the Mayor," commented Ewart Guinier, secretary-treasurer of the United Public Workers. "In one sense, it is better because it breaks down Jim Crow at the very top of the police department.

"What Rowe can do now is consult with the Negro community in a joint effort to stop the rampant police brutality in the Negro and Puerto Rican sections," he added. Guinier is chairman of the Greater New York Negro Labor Council.

A breakdown of every one of the city's 58 departments in terms of policy-making and power shows the same rigid

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POLICE TERROR like this is what Harlem wants Billy Rowe, new deputy police commissioner, to help stop.



# Appeal Filed for Robeson Passport As Groups Abroad Press for Action

As requests for Paul Robeson's appearance continued to pour into the office of FREEDOM from peace groups, trade unions, universities, cultural societies and concert bureaus in all parts of the world, attorneys for the renowned people's leader filed an action in the U. S. Circuit Court of Appeals at Washington to restore his right to travel abroad.

The appeal charges that the State Dept. acted a year ago to cancel the passport which Robeson held continuously since 1922 "because of disagreement with his political opinions" and "because he is a Negro."

At the time the passport was revoked, Robeson had made arrangements for a trip to Europe to attend several meetings and to fulfill speaking engagements at Prague, Czechoslovakia and Nice, France, and to make a speaking and singing tour of Scandinavia and give several concerts in Italy and the British Isles. The appeal contends that keeping the Negro people's spokesman and artist in the United States under "house arrest" deprives him of his constitutional right of free speech and his property right to earn a living—in violation of the 1st and 5th Amendments.

Latest invitation to Robeson has come from the executive board of the Scottish area of the National Union of Mine Workers. They asked the American ambassador in Britain to secure a travel permit for Robeson.

The leading concert agency in Tel-Aviv, Israel, has offered Robeson a series of ten concerts at an unprecedented fee with the assurance that his appearance would take on the aspect of a national festival.

From Bombay and Calcutta, India, have come requests from youth organizations and peace councils; Japanese progressives have invited Robeson to raise his voice against the rearmament of their country and the burdens of the American occupation; music lovers and trade unionists in Jamaica, British West Indies, are awaiting his return to Kingston, where he appeared before an audience of 75,000 two years ago.

Attorneys for Robeson in the passport suit are Judge James A. Cobb and George E. C. Hayes; George A. Parker and Barrington D. Parker, all members of two of the most distinguished Negro law firms in Washington, D. C., and I'athan Witt of New York.



MOTHERS BRING THEIR CHILDREN to meet Paul Robeson. From Norway, Israel, Scotland, India and many other spots they are asking him to come.

## "We Would Like to See Paul Back in Norway Again!"

By ULF CHRISTENSEN

OSLO, Norway—We would like to see Paul Robeson back in Norway again!

In Georgia, with its heavy green flora, with its peach trees, corn, tobacco, cotton and blue sky, in Atlanta, the greatest center of Negro education in the world, I was invited to a party where Paul Robeson was present.

By then I'd already been around a bit: to some Negro farms, watched the Negroes labor in industry, usually on the hardest jobs; I'd worked with them in the fields, picking sacks full of cotton, and I'll tell you they could pick! I'd been to their cultural activities, their schools, churches.

Having seen all this, and then meeting Paul Robeson, I understood that his ear for music, the sparkle in his eyes, the personality which had brought him up in front of the demonstration in Stockholm, and his tremendous voice filling the old Calmeyergata missionary house here in Oslo—were genuine manifestations of the sense of rhythm and tunes, the richness of individuality, the smiles and voices and songs of the Negro people of America.

He spoke some beautiful words that evening in Georgia, about Norway, its nature, its

folklore, which must have put a pleasing impression upon his memory. He told his black audience: If you go to Norway you won't have any feeling of being discriminated against.

Since then the indulgent stool-sitters of the government here have gone into treaty with an American government which does not keep its promises to give the Negroes civil liberties. With the Atlantic Pact, Norwegian policies have become completely dependable upon the dollar-strategy. Thus we find ourselves in the same boat as the American Negroes. We shall be victims of the same hazards as they. As the effects of American crisis and unemployment hit Norway, race riots and drives to get Negroes out of jobs will break loose in America. For the Norwegian people as for the Negro people there is only one way: peace. We must put our Leads together, organize a solution.

Paul Robeson came to us with courage. His speeches put new fire in our hearts. Everywhere he went his spontaneity released mass meetings. He was no God, he had humility. The ordinary man could listen to him. We certainly wish him back in Norway again! We would like to collaborate with his people.

# In the Freedom Family

FOUR IN FOUR FOR FREEDOM!—That's the slogan folks are beginning to repeat on the streets and in the homes and meeting places of Harlem where your favorite newspaper is launching its first organized subscription drive. We're aiming at four thousand subs in the next four months.

FREEDOM has the best readers in the world, but there's one major thing wrong, dear friends—not enough of you! Remember when we first started out? We talked about becoming a weekly when we hit 50,000 subs. Well, we're still a long, long way from that goal and every month we sweat and strain to pick out of the mountain of important happenings the few gems which will have most meaning for our readers.

We can't even begin to cover adequately the growing struggles for peace, jobs and equal rights which take place in your home town every day.

There are two ways to remedy this: more staff and a weekly or semi-monthly paper. But this means more income now.

Hence the Harlem drive. Four in four for FREEDOM means 4,000 subs from September through December. A steering committee for the drive has been organized. And Milton Walker, veteran trade union organizer, has joined our staff as coordinator of the campaign.



Milton Walker

He'll be getting around to unions, churches and community organizations, setting up committees to sell FREEDOM. The paper will get onto the streets and newsstands and the drive will be featured by two big community meetings.

Milt will be busy, but how about you? As they say on the block, "We'd have it made" if every Harlem subscriber—every

New York subscriber would turn in at least one sub from September through December.

See that little sub blank below? How about using it now and becoming a charter member of the four in four for FREEDOM drive? Just ask your shopmate, friend or neighbor for a sub and drop it by the office or in the mail.

Got a beef? Paper not getting to you on time—or at all? Or is FREEDOM being sent to the wrong address, or to the right address with your name spelled wrong?

Well, we're prepared to take care of your complaint quick-like-a-rabbit, and the reason is a lady by the name of Hansberry. Maybe we shouldn't say quick-like-a-rabbit, because Lorraine Hansberry triples in brass in our office as subscription clerk, receptionist, typist and editorial assistant.

And in between she finds time to write fine poetry and an occasional article, like the one on the WAY conference on page 6 of this issue.

(That's another reason for the sub drive. We need money to hire another office worker. In other words, the more work you give us in handling subs, the less the chance of mistakes in handling them.)

Miss Hansberry is a native of Chicago, studied journalism and art at the U. of Guadalajara and the U. of Wisconsin, and has lived in New York for a little more than a year. She manages, with all the things mentioned above, to sing in the Harlem Youth Chorus and take a leading part in the progressive activities of young people in the world's largest Negro community. And to fill an important spot on the sub-drive committee.

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 53 West 125th Street, New York 27, N. Y. Tel. EN 9-3980  
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# Du Bois Served Cause of Peace for Half a Century

Early in 1951, Dr. W. E. B. DuBois was indicted as a "foreign agent" for his activity on behalf of peace. But for half a century this illustrious American has raised his great voice for peace. Starting in 1900, when the colored peoples of the world were just beginning to feel the grip of this country's budding imperialism, Dr. DuBois' impassioned pleas for peace gave pause to the would-be rulers and hope to the oppressed. Here are a few

fragments from some of these historic speeches and writings. 1900, at Pan-African Conference in London. "The problem of the twentieth century is the problem of the color line, the question as to how far differences of race... are going to be made the basis of denying to over half the world the right of sharing to their utmost ability the opportunities of modern civilization." 1911, at Races Congress in London. Dr. DuBois read a

poem starting: "Save us, world-spirit, from our lesser selves! Dr. Dubois is scheduled to stand trial early in October on the charge that his peace activities made him a "foreign agent." We urge our readers to rush protests to President Truman and Attorney General J. Howard McGrath, demanding that the farcical charges against this great humanitarian be dropped.

Grant us that war and hatred cease!" 1918, in memorandum proposing a Pan-African Congress in Paris to accompany the Versailles peace conference. "A conference to consider the disposition of the former German colonies in Africa will serve, perhaps, better than any other means that could be taken, to focus the attention of the peace delegates and the civilized world on the just claims of the Negro everywhere."

1919, editorial in the Crisis. "We of America fight the great fight of peace—we agitate, we petition, we expose, we plead, we argue. . . . Only our hearts pray that right may triumph and justice and pity over brute force and organized theft and race prejudice." 1921, editorial in the Crisis. "This month, streaming from the ends of earth, Pan-Africa's children meet in London, Brus-

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## North Carolina Organizing For Peace and Better Life

A fresh wind from the South blew into the FREEDOM office recently, along with two young partisans of peace and freedom from North Carolina. Both had been delegates to the great Peace Exposition in Chicago and radiated the enthusiasm and hope for peace and progress they found in the Tarheel State on their return. Here is their account of the struggles among trade union, church and youth groups for a better life in the Southland.

NAT BOND of Durham has already been introduced to the FREEDOM family as our North Carolina representative. Widely known in student circles, he received his Masters Degree in French literature at the N.C. College for Negroes and has devoted a large part of his young life to the struggle for the freedom and equality of his people. He was president of the youth branches of the NAACP in the state and is now active in the peace councils that are springing up to give expression to the people's desire for peace.

Describing these activities, he said, "The Chicago peace congress really marked a sort of turning point for us from various unorganized activities to the beginnings of an organized movement for peace in North Carolina."

He told of the excited plans made by the state delegation during the bus ride back home from Chicago; of the songs that were sung, the poems that were written, the eager participation of every delegate in the discussions and proposals.

As soon as they got home, the Durham delegates set about reporting the peace festival to interested local groups and soon the People's Peace Council of Durham was formed. Its backbone is church people, with youth, farmers and unionists also becoming active.

The various civil rights cases in the area are bringing people into the peace movement, says Nat Bond. "The people," he stated, "are beginning to look at war through the blood-stained clouds of Martinsville, Va. and Hattiesburg, Miss. They just can't see how we can carry freedom abroad when we don't have it at home."

The key to peace, Bond believes, is freedom. "This great truth," he said, "the relationship between peace and freedom, has to be brought home to everyone if we are to have either. And the newspaper FREEDOM is exactly the weapon we need to make this clear."

Jerry Pearson is a young trade unionist from a little town deep in the plantation area of eastern North Carolina—Kinston. Living in the South,

he has learned to fight not only for his rights as an American worker but for the rights of the Negro people who live around him.

A furniture worker by trade, Pearson is now helping to organize tobacco workers in Winston-Salem. His main interest is the organization of the great numbers of unorganized workers in the South.

All over the South, said the young organizer, there is a growing movement by the textile bosses to smash the union and take away the hard-won rights of the workers that go back 22 years to the struggles in Gastonia, N.C.

New machinery in the textile mills has speeded up production so that today one worker is doing the work that two did ten years ago. The big Dan River mill is now working without a contract, setting the pattern for the 600,000 textile workers in the South.

"These conditions," said Pearson, "have come about because the white workers have not seen the need to put up a fight for the rights of Negroes to get work in the textile industry."

In the tobacco industry, he said, Negro workers are being pushed out as fast as new machines can be put in. At the R. J. Reynolds Tobacco Co. they are installing a new machine—"It is almost impossible to believe," Pearson said, "but it will be able to pack a carton of cigarettes every second."

Summing up the struggles being conducted on the industrial, farm and civil rights fronts—and for peace—this energetic young unionist said: "In the South we are putting up the first line of defense against fascism and war."

### GOOD WILL TO MEN

The lily-white American Council of Christian Churches has let go with a vitriolic blast at the big National Council of Churches of Christ, which represents 70 per cent of all Protestants in the U.S. and draws no color line. The Dixiecrat group moaned that the National Council "has committed itself to the brotherhood of man—an idea not taught by Jesus Christ."



PEACE IS BEING DISCUSSED here by (left to right) Douglas Glasgow, youth director, American Peace Crusade; Jerry Pearson, Paul Robeson and Nat Bond. Pearson and Bond were part of the big North Carolina delegation at the Peace Congress held recently in Chicago.

# Violence Against Negro Cadet Among 'Sacred Traditions' of West Point

By Lawrence Gellert

It happened way back in 1880, on the 6th of April, at West Point. A cadet named Johnson C. Whittaker was found by a guard, lying apparently unconscious on the floor of his room. His feet were tied to the iron bedstead, his hands firmly bound behind him. His head was resting on a blanket covered with blood—his own. Face, head and night shirt were also bloody. Later the surgeon who examined him found that a small portion of his left ear had been ripped off and that his other ear was notched. His left hand and one of his toes had been badly slashed.

When the mutilated man was revived and able to talk, he described what had occurred:

"Last night several hours after tatus (lights out) I was awakened by footsteps in the room. Before I could light a match to see who it was, I was



Cadet Whittaker

'jumped.' I fought back as well as I could and started to yell but hands closed around my throat until I nearly suffocated. Then many more hands began to beat me. I was struck with

a heavy dull instrument. I heard a voice say that if I so much as peeped aloud, I would be instantly killed.

"One of the men said, 'Let's mark him like they do dogs and hogs in the South.' And then they started cutting me up. And that's about all I remember. I must have fainted away."

To the questioning by newspaper reporters, Cadet Whittaker replied: "No, I have no personal enemies here at West Point that I know of. Why do I think I was attacked? That's an easy one to answer. While my skin is no darker than that of any cadet here, still I'm a NEGRO. There is a general feeling against my being at the Point. I'm practically ostracized. I'm avoided and despised as though I were a leper or a pariah. Of course I feel sorry about it. But there's nothing really I could do. So what you can't cure, you must endure. I came here to learn. I was determined to let nothing discourage me—and stick it out come hell or high water."

The authorities hastened to issue a press release of their own. It stated the whole incident was a manufactured hoax, that Cadet Whittaker had trussed and cut himself. Why? Oh, he wasn't a very good student, had flunked a test, and merely sought publicity and a new chance to get better marks. Nor did a scheduled investigation and hearing disprove this "hunch."

Whether Cadet Whittaker was threatened with criminal prosecution and "confessed" (as reported in the current incident of the 90 cribbing cadets at the Point) we'll never know. Certainly no Cadet Johnson C. Whittaker appears on the roster of the Academy's graduates. He seems to have just faded from the scene and vanished into the limbo from where he had come.

Many, many years would pass before another Negro would be given the opportunity and finally succeed in surmounting the whole shameful catalogue of Ku-Kluxery which has ever been part of the "honor code and sacred traditions" of West Point—along with the ghost of Benedict Arnold, who was so rudely interrupted in that big real estate deal with the British; Robert E. Lee, the "hero" of the John Brown episode at Harpers Ferry—and a greater hero still when along with Jeff Davis, Jeb Stuart and a host of other West Point Honor Men he sought to slaughter the American Eagle, cut the throat of Liberty, annihilate the nation—for which exploit the Postal Dept. has recently issued the Confederate Commemoration stamp!

So we fail to see why a little cribbing by 90 students is in violation of the "Honor Code and Sacred Traditions of West Point."

First the Dixiecrats started muttering about "abandoning the public school system" if they had to give up segregated education. Now in Virginia, Gov. John S. Battle is threatening to do away with public parks.

## FERDINAND SMITH LEAVES

# 'Reaction Will Pass,' Says Labor Leader on Departure

"I helped to build a union which enabled sailors to marry and have children and a home just like other workers, instead of being kicked around like bums. For this I earned the enmity of the shipowners and their agents, in and out of the government."

The mellow, steady voice came from a man who had reached the top position achieved by any Negro in the modern American labor movement and who was now giving his last interview to the American press. Ferdinand Smith was surrounded by a hundred-odd close friends and well-wishers as he waited in New York's International Airport for the plane that would take him to London. Victim of the current deportation hysteria under which the administration had branded him an "undesirable alien" he had elected to leave the country which had been the scene of his tremendous contributions to the struggle for Negro rights, workers' unity, and peace.

The AP reporter kept prodding. He wanted to know what Smith would do next, how he was going to live. "Ferd" quickly answered that seamen know their way around in the world and that he wasn't worried about finding a job, and then he went on to say what was in his heart.

"I have no bitterness in leaving," the Jamaica-born labor leader said. "I have worked and lived among the American people for 33 years in the United States and before that for five years in the Canal Zone. They are as fine as any people in the world, but now they are passing through a stormy night of reaction. This will pass away and I am confident the American people will return their government to the hands of the masses to whom it belongs."

Paul Robeson and William L. Patterson were among those who shook hands with "Ferd" as he left. There were many of his old buddies from NMU, but not president Joe Curran who



Ferdinand Smith

has sanctioned the Coast Guard "loyalty" screening program which has yanked off the ships hundreds of progressive sailors, the majority of them Negro and Puerto Rican.

Among the crowd was a quiet, dignified man, master mariner for 30 years, who was not permitted to sail an American ship until Ferdinand Smith and the NMU led the fight which placed him at the helm of the Booker T. Washington during the anti-fascist war. Recently Capt. Hugh Mulzac had received a notice that he had been "screened" out of the merchant marine.

One of the last things Ferdinand Smith, ex-secretary of the NMU and former member of the executive committee of the CIO, said as he waved goodbye was that he hoped American progressives and trade unionists would wage a real struggle to place Captain Mulzac back on the Booker T. You just knew, as the plane took off, that wherever "Ferd" is there'll be a struggle for Negro rights.



## Editorials

### Two Who Stood Up

THE YELPS issuing from the commercial press as a result of Nehru's refusal to approve the Japanese enslavement treaty prepared by "great white father" John Foster Dulles remind us of another editorial outburst that occurred a little more than two years ago.

That was when another colored man, Paul Robeson, said that Negroes ought not to approve plans for a war which would maim and kill colored peoples around the world to increase the profits of white U. S. millionaires.

Of course the administration wants to include colored peoples in the family of "Western democracies." All you have to do is forget you have any brains of your own, sign on the dotted line and say, "Yassah, massah."

The world is better off for two men of color who haven't learned to use the phrase: Robeson and Nehru.

### Crime Against Mankind

ON TWO OCCASIONS in the past Negro Americans have petitioned the United Nations for a redress of the grievances we suffer at the hands of organized bigotry. The National Negro Congress in 1945, and the NAACP in 1947, were the sponsors of the appeals to world opinion.

A third petition, by far the most impressive, has been prepared by the Civil Rights Congress for submission to the General Assembly of the UN. Rather than basing itself solely on the human rights provision of the UN Charter, this document charges the United States government with complicity in the crime of genocide—"acts committed with intent to destroy in whole or in part a national, ethnical, racial or religious group as such." It asks that steps be taken to stop the crime in accordance with specific provisions of the Genocide Convention of the UN.

The evidence set forth in the CRC petition amply sustains the charge.

A summary of cases involving lynching, mob violence and legal terror against Negroes from 1945 to 1951 reveals a pattern of institutionalized savagery which has few parallels in modern history. But the document does not concern itself alone with this most obvious aspect of genocide—killings or attempts to kill because of race. It also points out that:

- Scarcely half of the Negro mothers giving live births in 1948 were attended by a physician in a hospital, as compared with 90% of whites:
- Forty million dwelling units are "out of bounds" for Negroes, condemning an entire people to live in disease-ridden slums which cut almost nine years off their life expectancy as compared with whites.
- The pay differential based on race condemns millions of Negroes to perpetual poverty.

The petition points out that "Such institutionalized oppression of an entire people does not take place through accident or negligence. It is not the result of original sin, of historic caprice, or the 'peculiar' character of the Negro people. It is deliberate and the result of plan."

And why the plan? To secure for U. S. monopolists, who are the controlling power in the government, the \$4 billion in extra profits which they make on the basis of the special exploitation of Negroes.

The squeamish may regard our problems as a "family affair" to be settled without recourse to international tribunals. But we are part of the human family and the crimes committed against us daily are crimes against all mankind. They are a threat to world peace and properly belong where the CRC has put them—before the conscience of the world.



#### LETTER COLUMN

### Get It Off Your Chest

#### 10,000 Ford Workers

As president of 10,000 workers in Motor Plant, the largest unit in the Rouge Plant, I was greatly interested in Paul Robeson's visit here. The local executive board gave him a standing reception and his plea for FEPC, for support to Rev. Charles Hill for Detroit City Council, and for a united labor movement to fight for peace and job security made a strong impression on everyone.

Paul Robeson is remembered by Ford workers for his help during our organizing days. As a man and as an artist he stands well with the Ford workers.

Paul Boatin  
Dearborn, Mich.

#### Picnic Inspiration

After the great success of the Dearborn Iron Foundry picnic for the Grayson and McGee families, I'm taking it upon myself to go into the neighborhood, meet the social clubs and explain to them about the fund drive. I intend to ask them for donations. Being a housewife, I feel that they feel that the same thing that happened to Mrs. McGee and Mrs. Grayson could happen to them.

I hope this idea will appeal to the readers of FREEDOM and they will also be inspired to seek funds in the same manner.

Brooksie Carson  
Women's Auxiliary,  
Local 600

#### Challenge to Labor

In my estimation, our picnic was one of the finest ventures that any local union has ever attempted. It pointed definitely to a trend, of unity of Negro and white workers.

The courage of the Ford foundry workers in bringing to the membership those two dynamic personalities and fighters for the people—Paul Robeson and Vito Marcantonio—means that the foundry workers have offered a challenge to all organized labor. It

is through this kind of unity that we can bring about the real freedom and complete liberation of all people.

Dorothy Knight  
Detroit, Mich.

#### FREEDOM From Thought Police

I enjoyed the article by Hilliard Ellis in the August issue and recall that a report of this delegation's visit to the Soviet Union as carried in the local (Washington, D. C.) press did not mention the absence of Jim Crow, nor did the story state that it was a mixed group of Negro and white workers. Only by such delegations can the American people learn the truth about the Soviet Union, such truths as our daily press attempts to keep from us.

In the nation's capital, as you probably know, we are not shown any Soviet films and only a few book stores carry Soviet publications. The "thought police" may not be visible, but they are present in many disguised forms—such as ignorance, prejudice and intolerance.

Virginian  
Alexandria, Va.

#### From the Heart

As I had the pleasure of reading one of your papers and

seeing what wonderful work you are doing, I have become very interested. I am always interested in any organization that tries to help those that need it. I know my race needs someone like you to help them.

Enclosed is one dollar for a subscription to FREEDOM and two dollars to help the fight for freedom. I only wish I could send more at this time. However, what I give I give from the heart.

Alonzo S. Howard  
Cleveland, Ohio

#### For Children

I have read your "Stories for Children" every month. I have a book at home called "Our Negro Brothers." There is a story in it about Crispus Attucks, a tall, strong Negro leader who was the first to fall in the war for this country's freedom from England. A monument was put up in honor of him on the Boston Commons. It reminds us that he and many others fought for America's liberty.

I tried to get more information about him than this story gave, but I couldn't find anything—not even on your great leader of today, Paul Robeson.

Wendy Levin  
Brooklyn, N. Y.

#### Juror Now Aids Sgt. Walker Defense

One of the new heroines of her people's freedom struggles is Mrs. Margaret Chance of Riverside, Calif. Mrs. Chance is the courageous woman who is aiding the fight against the frameup of Sgt. Lawrence Walker by exposing the pressures put on the jury that convicted him of murder.

Mrs. Chance is continuing to aid the defense despite threatening letters she has received. One said: "I wish the Negro Walker was in the South. He would get his. Wake up woman unless you get your just dues too."

The only Negro on the jury, Mrs. Chance was threatened

that if she did not "go along" with the verdict there would never be another Negro on a Riverside County jury. She told how the foreman announced that Walker was "guilty" as soon as the jury entered the jury room and "asked God to help us get rid of a man who would commit a crime like this."

At a packed meeting in Riverside's Municipal Auditorium, Mrs. Chance told a cheering throng that she had finally voted with the rest in order to save Sgt. Walker's life (the jury had agreed on life imprisonment if she would vote with them). "While there's life there's hope," she said.

# Freedom

Where one is enslaved, all are in chains!

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## Ben Davis: 'Saint or Sinner?' Asks Baptist Voice—He's 'Shining Light'

Among the many opinions written regarding the recent jailing of the Communist leaders, none has been more provocative and courageous than the editorial appearing in a recent issue of the "National Baptist Voice." The "Voice" is the official organ of four million organized Negro Baptists in the United States. Its editor, Dr. J. Pious Barbour of Chester, Pa., is one of our most distinguished clergymen. Here is Dr. Barbour's editorial in full.

Supreme Court Justices Black and Douglas, two of the most brilliant men on the bench, disagreed on the conviction of the Communist leadership as well as a number of newspapers. And since it seems to be the custom in this country for preachers to "lay in the bushes" until the courageous secular leaders have spoken, I guess it is all right for me to express myself. One of these leaders was a Negro from Georgia, Benjamin Jefferson Davis, Jr. It is about him I wish to speak, as like all Southerners I am very race conscious, although as I get more grace and more sense I am becoming less and less so.

One of the most fond recollections of my school days is the memory of sitting in the office of B. J. Davis, Sr., who with Henry Lincoln Johnson, the great lawyer and political leader of Georgia, dominated the thinking of the young college men at Atlanta. My ambition was to be like Link Johnson in law and Ben Davis, Sr., in leadership.

Ben Davis Sr., had one son named Motten Davis, named after his chief friend and henchman Pink Motten of Athens, Ga. One day I said to Ben, Sr.: "You have but one son and he should be named after you. Why don't you change his name to Ben, Jr.?" The next I heard we had a Ben Davis, Jr. Years after when I invited Ben to speak at my church in Montgomery we talked of this incident. And so here we are.

Raised in luxury with Packards, servants, brick homes; Amherst education; Harvard Law school, young Ben turned his back on what could have been a life of leisure to fight for a dangerous and to him a just cause. And for his conviction he now faces five years in prison.

He is not surprised. He had been told this by his friends for years. Every seduction has been offered him to "Take it easy" and avoid what his friends knew was a certain road to prison. But with his face set like flint he chose "To suffer with his people rather than to be called Pharaoh's son."

What shall we say about him? Is he saint or sinner? What about a man who is willing to go to prison for his cause though that cause seem erroneous in our sight? If you are really called to preach and know something about the prophets you must say: OUT OF SUCH MATERIAL COME SAINTS!

I am fully aware that if the Reds get control preachers like me would go to the guillotine. Lenin once said that "little Baptist sectarians who go around helping people are more dangerous than pompous prelates because they make religion so reasonable and create gratitude on the part of the people." Not hard to wean people away from a foreign Pope, but it's very hard to wean them away from a little preacher who visits them when they are sick and helps them in their little daily struggles. So I have no illusions on the score. But I admire men of courage and devotion, who hold their own lives at naught in a great CAUSE.

Ben Davis is a burning and shining light in this day of "Cadillac leadership." He takes his place with the saints of old who went to jail for their opinions. Mark you, these men are being sent to jail for TEACHING AND ADVOCATING, not for anything that they had DONE. Fifty thousand Communists and 500,000 fellow travellers are guilty of the same thing! The press says that the attorney general has a list of about 12,000. This is on the basis of the Scripture: "I will smite the shepherd and the sheep will be scattered." Chop the heads off the leaders!

Of course I am no lawyer, but it seems to me that if Rankin and others can TEACH AND



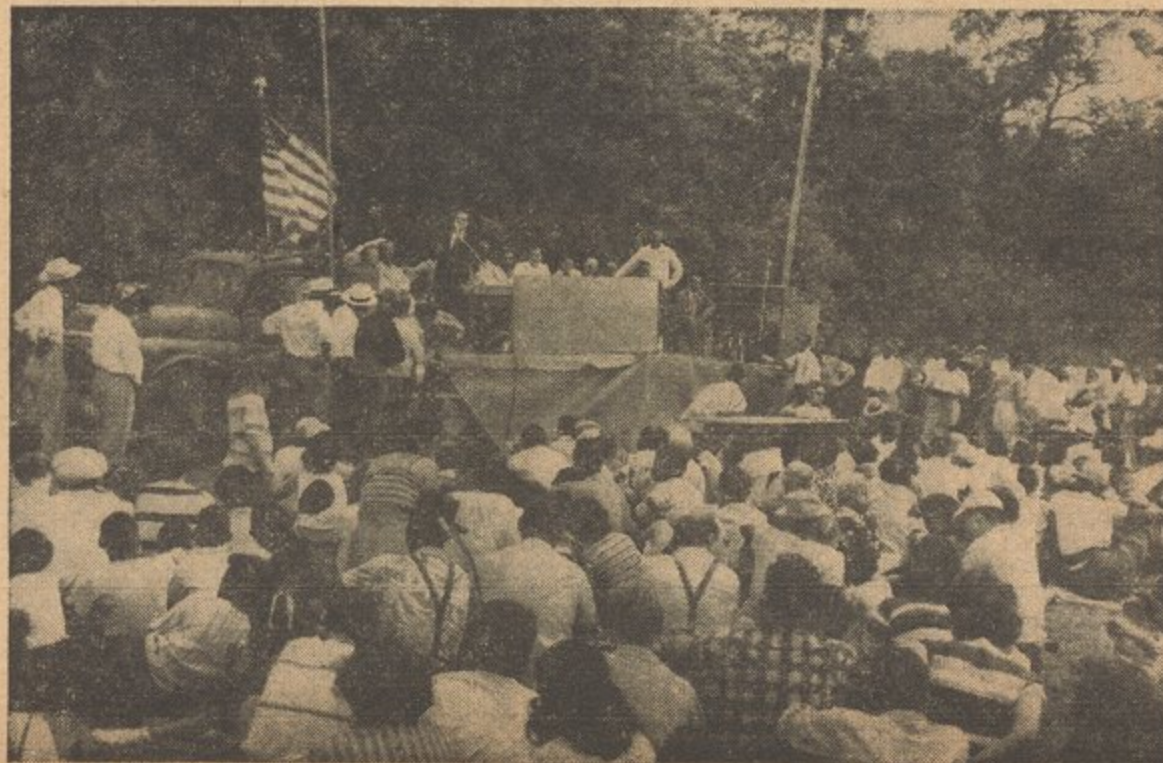
BENJAMIN J. DAVIS JR., with small constituent when he served as first Negro on the New York City Council.

ADVOCATE the violation of the 14th Amendment and go scott free, Ben Davis and his friends have the same right, that is if we are sincere in our profession of treating all alike before the law.

Well I have known Ben all his life... a quiet, studious boy who turned a deaf ear to the call of luxurious living; who took serious what he heard his Pastor, Dr. E. R. Carter of Friendship Baptist Church preach. And now by taking serious this call to unselfish service, he goes to jail. "Reville him not, the Tempter has a snare for us all."

These are dark days; days of the "Dred Scott" decision; days of the "fugitive slave laws"; days of the Black Codes; days of "thought police." But they will pass away! Just as we read in the history books about Nat Turner, Denmark Vesey, John Brown and others, so will future generations read about DuBois and Ben Davis and other courageous men when all us "Big House" Negroes will be buried, "unwept, unhonored and unsung."

FORD WORKERS and their families at the big Foundry-sponsored picnic at Detroit last month. The picnic set a new example of unity among the many national groups in big Local 600, U. A. W.



## Here's My Story

By PAUL ROBESON

(Continued from Page 1)

dience predominantly Negro but including large sections of whites of various backgrounds: Irish, like Pat Rice, Local 600 vice-president; Scotch, Slavic, and especially Italian-Americans who had turned out in great numbers to hear Vito Marcantonio.

Marcantonio made a tremendous contribution, I thought. Eloquent as usual, he spoke in the workers' language and explained a good deal of what the present situation means to them in terms of bread and butter. He demolished the phony government "economic stabilization" program and showed that the way to win security is to fight for peace.

I sang some songs and spoke a good deal about the struggles of the Negro people. I was moved to pay tribute to the foundry workers who had sponsored the picnic with the backing of the entire local.

Under the leadership of Nelson Davis, a veteran unionist who was the main organizer of the picnic, and others, the foundry workers have developed a unity which is the core of the progressive militancy of the entire local. And this unity is reflected among the general officers of the union: Carl Stellato, president; Pat Rice, vice-president; Bill Hood, secretary, and W. G. Grant, treasurer. These men know that they have to work together to defend the world's largest local against the policies of UAW president Walter Reuther who, in his support of the Truman war program, would tie the workers to wage freezes, escalator clauses and other gimmicks which lead to practical starvation and depression.

ONE OF THE GREAT lessons for me was what the picnic meant in terms of the entire Negro community. I had a chance to go along with a number of the Negro labor leaders from Local 600 and met with a group of Negro ministers. We met at the invitation of Rev. and Mrs. Ross and in their home. A number of clergymen were there including Rev. E. C. Williams and Rev. Charles H. Hill, who is running for the Common Council, and spoke eloquently at the picnic.

It was wonderful to see militant, progressive labor coming to these religious leaders and saying, "We want to join with the ministry, leaders of our people, in a common struggle for our folk." Well, the ministers said that is what they had been wanting to hear for a long, long time.

And we had a luncheon with the business men. Mr. Reuben Ray, the head of the Paradise Valley business men's organization, called the group together and we discussed the necessity of small business and labor getting together. We talked about the forthcoming national convention of the Negro labor councils in Cincinnati and everybody agreed that our business community must support this project. Because it is clear that whatever helps the Negro worker and strengthens his position in industry and in the unions will also help the Negro businessman who depends on him for a livelihood. And most important of all, all sections of the Negro community, business, labor, church, professionals, have a common struggle and goal—for full, equal citizenship and an end to Jim Crow now.

We had a long talk with one of the leading physicians and he regretted that we could not stay long enough to spend an evening with a group of the professional men and women in his magnificent home. Here was a man with a lively interest in social developments all over the world. He realized that in our search for freedom we must profit from the experiences of other oppressed and formerly oppressed peoples in lands far away.

Well, there it is. For the first time in all these years of visits to Detroit there were the real solid connections and possibilities of unity between all sections of the Negro people. And this was based on the strength demonstrated by the Negro workers, united with their white brothers and sisters, at a memorable labor picnic.

Everybody concerned was interested in our paper, FREEDOM, and promised to help sell it and get subscriptions so that they may have a consistent voice in molding the unity which is emerging.



# Cry for Colonial Freedom Harlem is Stepchild Jolts Phony Youth Meet In City Government

By LORRAINE HANSBERRY and STAN STEINER

ITHACA, N.Y.—Angrily shaking her fists, the young African woman from the Cameroons condemns the "promised freedom" with which the U.S. State Department has been trying to soft-soap the colored peoples of the world. "These promises are myths!" she cries. "We want not only political, but economic freedom. . . ."

Defiantly, a majestic tall black youth from Sierra Leone takes the floor, and to the faces of the delegates from the imperialist nations he says accusingly: "We are afraid that not until all our resources have been exploited will the dominant states give us liberty."

We had come to the little upstate college town of Ithaca, N.Y., to the campus of Cornell University, to visit the World Assembly of Youth. The newspapers for weeks in advance had said that this was to be a meeting of 500 youth leaders from 63 countries who would represent a "billion people." It was to be "an answer to the Berlin Youth Festival for Peace."

And in Europe the WAY officials, not understanding American State Department policy too well, innocently said in outlining the purpose of WAY that it aimed to accomplish the "important task of helping to build a stable peace." But somewhere between March and August, all projected discussions of peace were stricken from the agenda.

Near the end we managed to slip past the officials and FBIs into the panel session on "Dependent Nations." That was when the colonial and especially the African delegates caused a major eruption in this carefully controlled setting.

As we sat and listened one truth struck us. The government had limited the delegates to the most reactionary elements of human society. There were former Nazis and representatives of Franco Spain. The Africans had been selected largely from the universities of Europe and were supposed to care nothing for freedom. But here stood an African woman speaking not as a privileged colonial pleasurable passing the time in a Parisian university. She spoke rather as an African. And as Africans she and her brother colonial from Sierra Leone spoke of freedom.

Up until these moments, this World Assembly of Youth for human rights had completely ignored the question of freedom for the colonial peoples of the world. Up to now it had been what one delegate called "a conspiracy of silence." But now with the challenging statements of these African young people the essential phonyism was exposed and the silence had exploded.

Promptly, American and British delegates took the floor to answer that youth must "go slow" and that "national independence is an outdated idea!"

They meant that they wanted the discussion to return to its intended pattern: long drawn out debates on the need of exploited countries of Africa and Asia to be "protected" by their scavenger-like "guardians." But the colonial delegates were persistent. In their homelands there is but one popular demand—**independence.**

From the Gold Coast, Nigeria, Sierra Leone, from Vietnam, one after the other they took this stand. Kalwant Rai of India said, "Let us discuss shelter, food, education, freedom—" and he spoke the forbidden word, "peace." He went on: "In Berlin . . . they are tackling problems directly. We have been concerned with finances and membership and national committees. . . . Let us discuss **PEACE.**"

As for human rights, at the end of the final session, when the delegates poured wearily out, we found in their mimeographed notes a thin little paragraph discussing the lynching of the Martinsville Seven as a "possible" violation of the human rights of a group of the world's worst treated people. "Negro" was even spelled with a small "n."

As we were leaving we met a Negro man in the lounge. He was mopping the floor. We asked him what he thought of the conference.

"Oh, this," he said. "Some kind of little United Nations. All I know is, it's a mess." And he went on with his mopping.

(Continued from Page 1)

bar against Negroes. Each department is headed by a commissioner, a few with boards of commissioners, and has deputies, secretaries, and four or five other appointive jobs. Fewer than a score of these 450 political plums have been doled out to Negroes.

While it is true that there is one Negro Councilman among 25, the Council itself has no power except to name streets and make recommendations. However, a fighting Councilman, as Benjamin J. Davis, Jr. demonstrated so effectively, can rally the people to put pressure on the Board of Estimate where the real power lies.

Eight people—the Mayor, the comptroller, the president of the council, plus the five borough presidents, comprise the Board of Estimate. No Negro ever sat on it. It alone wields the veto power over the Council and controls the purse strings for new housing, playgrounds, schools and hospitals. There is now a Negro woman secretary of the board, but she has no voice in its deliberations.

The first real breakthrough on the Board of Estimate will probably come when a Negro is elected Manhattan borough

president, political observers predict. Harlem controls about one-fifth of Manhattan's votes, and this coupled with the big Puerto Rican vote, can swing borough elections.

Guinier, himself ALP candidate for the office in 1949, lauded the coalition in Harlem currently aiming for a Negro judge for the state supreme court, but stressed the need for an overall program for demanding equal rights rather than asking for favors.

What is called for is a community solidly united behind candidates, regardless of party, who endorse full representation for Negroes. Whenever major parties refuse to do this, Negroes should then put up their own candidates.

Success of such a program would undoubtedly strengthen the voice of Negroes in the South fighting for the vote and election to office.

And in larger terms, it would be a part of the world-wide determination being expressed by non-white peoples of the Far East, the Middle East, Africa and the Caribbean, to gain control over their own destinies and end the oppression by others that has for centuries caused poverty, ignorance and disease.

## 'Voice of America' Peddles Dixiecrat Lies to Europe

(Continued from Page 1)

pute . . . between the federal government and the states on what aspects of the civil rights issue can safely be regulated by federal authorities and what aspects should be left under the jurisdiction of the . . . states."

So the "civil rights issue," or the question of Negro equality and real democracy in the United States, is a polite argument among lawyers; no beatings, no killings, no house-burnings, no frameups and no Klan. Just a "dispute" between Truman and Fielding Wright to see who should have the right to guarantee the Negro his constitutional rights.

That ought to be a tough one to swallow even for a "handsome" and "independently wealthy" (N.Y. *Amersterdam-News*) Adam Powell to swallow. But there's more to come. For instance:

"To the Southerner, emancipation meant northern interference and domination by Negroes who were controlled by Northerners and whose numbers in many states added up to a substantial percentage of the total population. And it is this fear — that Negro equality could be tantamount to domination by Negroes — that explains the efforts of the Southern states to keep the Negroes in check."

In other words, the State Department justifies the terror of the sheriff, the court, and the Klan on the ground that Negro equality would mean majority rule—democracy—in areas where Negroes are in the majority. The German audience probably did not know that this identical position was taken by the Dixiecrats in the

official State's Right Handbook for the 1948 election campaign. It is the classic Confederate argument in support of disfranchisement in the South.

The sympathies of the State Department are thinly disguised, if at all. The "indigenous population" so lovingly referred to always means white Southerners and never the Negroes whose forefathers came to the U.S. in 1619 and whose toil on the plantations provided the basis for the primary wealth of the nation. No mention is made of the outstanding record of the 22 Negro Congressmen and the scores of state officials who gave the South during Reconstruction the only democratic government it has ever had.

The broadcast concludes: "Since Lincoln's time the American people have been aware that the problem of integrating the Negroes into the life of the nation is a tremendously difficult one."

Now that our assorted roving "ambassadors" have been told how "difficult" it is to get freedom for their people in the U.S., they ought to be able to caution the world about Truman's promises to integrate hundreds of millions of Indonesians, Indo-Chinese, Malaysians, Indians and Africans in the world community on the basis of equality.

But will they? Not unless they depart from the official line of Mr. Truman's State Department.

For the Voice of America has made it plain that its line is not the line of the majority of Americans, but belongs to the paternalistic plantation owners and bankers who view Negroes as pawns and wards of THEIR "democracy."



A DIFFERENT KIND OF YOUTH CONFERENCE. This one is in East Berlin, where 25,000 youth from 104 nations joined two million young Germans in a World Youth Festival for PEACE. Photo shows part of the Korean delegation.

## Robeson Greets World Youth in Berlin

Silencing the mighty voice of Paul Robeson is a task the little, frightened men in the State Department have not been able to accomplish by denying him the right to travel. On Aug. 16 two million young people from 102 countries listened and cheered as that resonant voice boomed out over loud-speakers in Berlin, greeting the delegates to the World Youth Festival.

Rich, warm folk songs in varied tongues accompanied the greetings, sung by the

great people's artist as a tribute to his friends around the world.

The message said in part:

"I send my warm and heartfelt greetings to you, the world's democratic youth gathered in democratic Berlin in a great festival of peace, friendship and culture.

"You are and will be the inheritors and builders of a new and finer civilization than has ever been known to men. You, young Soviet citizens, whom I so deeply admire, you brave

youth of new China, young Korean patriots and fighters for independence throughout Asia, you young builders of the people's democracies, you, my African brothers and sisters, engrossed in crucial struggles for self-determination, you youth of the West Indies and of the Southern Americas, the future of the world is well placed in your hands.

"All hail the democratic, peace-loving youth of all the world."



Beulah Richardson

## Poet Demands Equality For Negro Womanhood

By YVONNE GREGORY

A half dozen women went to New York's La Guardia Airport the other day to meet another woman. Among the six were leaders of women's organizations. Five of them were Negroes and there was one young white woman with them—a young woman born in South Carolina. As they rode they talked eagerly of the person they were to greet. She was already in the car because of their interest in her. She seemed to be very precious to them all.

One of them, Mrs. Bessie Mitchell, said later how she had felt, when, among the line of passengers coming out of the great plane, she saw the expected visitor:

"I couldn't help it. When I looked up there and saw Beulah Richardson coming down the stairs, she looked so beautiful to me, she was so dear to me that the tears just came down my face. I couldn't help it."

Why should a Bessie Mitchell, great fighter for her people's rights, sister of one of the Trenton Six who is still in prison, be moved to tears at the sight of a slim dark woman getting out of a plane? Why did Halois Moorhead, head of American Women for Peace, cry out at the sight of Beulah Richardson? Why should Mrs. Louise Patterson, wife of William Patterson, executive secretary of the Civil Rights Congress, embrace this 29-year-old Mississippi-born Negro woman with such tenderness? What made the beautiful eyes of Pearl Laws, Negro woman trade unionist, grow even more beautiful with bright tears as she tried to tell Beulah Richardson how glad she was to shake her hand?

What had this young woman done to be greeted with the deep affection and tears of other women?

Beulah Richardson has written a poem that she calls "A Black Woman Speaks of White Womanhood, Of White Supremacy, Of Peace." She read that poem to the delegates assembled at the Chicago Peace Congress last month and Negro

and white women bowed their heads in understanding, in grief, in anger and outrage.

This is not the only poem that gifted Beulah Richardson has written. She, an actress, decided to write "because there were so few parts for Negro women," and she has written scripts for radio, two plays and many other poems.

But this poem answered a terrible need. This poem was wrenched out of the 300-year-old hunger and passion of Negro women for justice and equality. The poem won the Peace Prize at the Congress; it has been issued in pamphlet form by the American Women for Peace, and it has won and will win more thousands of white Americans to an understanding of their responsibility to fight forever against the ancient choking poison that is white supremacy in these United States.

Beulah Richardson and her poem cannot be denied. She will be heard. Her small body standing straight and remorseless on a platform is the body of all Negro women. Her delicate, flexible voice is the roar and the whisper of all Negro women in anger and tenderness. And these words of hers from the poem are words that every Negro woman has already said in her heart and her mind:

"So be careful when you talk with me.  
Remind me not of my slavery,  
I know it well  
but rather tell me of your own.  
Remember you have never known me  
you've been too busy seeing me as white supremacist would have me be.  
And I will be myself.  
FREE!  
My aim is full equality."



A BLACK WOMAN SPEAKS of White Womanhood . . . new poem by Beulah Richardson is examined by women who greeted the noted poet in New York. Left to right are (seated) Halois Moorhead, peace leader; (standing) Bessie Mitchell, civil rights crusader; Beulah Richardson; Yvonne Gregory, FREEDOM staff; Louise Patterson of the Council on African Affairs; Sally Randolph, actress, and Pearl Laws, Fur Workers leader.

### Guilty of Contempt

By Bill Cahn

Read about people held for contempt, indicted for contempt, tried for contempt, found guilty of contempt, imprisoned for contempt. What is this "contempt"? Everywhere I see people free yet in contempt of me!

Everywhere I see people in contempt of my face, my clothes, my race, the way I talk or walk or the way my thinking goes.

I see contempt in the unfilled seat alongside of me, in the servant's door, in the voice and look of the man at the employment office down the street.

Isn't this contempt? But still I see people free yet in contempt of me.

Who's holding them for contempt besides me?

## Du Bois Served Peace For Half a Century

(Continued from Page 2)

1917, in "An Appeal to the World" presented to the UN Commission on Human Rights. "In this great attempt to find common ground and to maintain peace, it is therefore fitting and proper that the 13 million American citizens of Negro descent should appeal to the United Nations and ask that organization in the proper way to take cognizance of a situation which deprives this group of their rights as men and citizens, and by so doing makes the functioning of the United Nations more difficult, if not in many cases impossible."

1922, editorial in the Crisis. "What is wrong? The answer is war. War past, present and future. War has destroyed faith and wealth, and human beings."

1923, in resolutions of the Third Pan-American Congress, written by Dr. DuBois. "We ask in all the world that black folk be treated as men. We can see no other road to peace and progress."

1928, in the Soviet Union. Dr. DuBois spoke to groups and schools on the future of the darker races, colonialism and world peace.

1936, in Manchuria and Japan. Dr. DuBois lectured at the Manchuria Medical College, Mukden, the University of Tokyo and other schools on "The Future of the Darker Races," an indictment of colonialism and plea for world peace.

1947, in "An Appeal to the World" presented to the UN Commission on Human Rights. "In this great attempt to find common ground and to maintain peace, it is therefore fitting and proper that the 13 million American citizens of Negro descent should appeal to the United Nations and ask that organization in the proper way to take cognizance of a situation which deprives this group of their rights as men and citizens, and by so doing makes the functioning of the United Nations more difficult, if not in many cases impossible."

1949, at the World Congress of the Partisans of Peace in Paris. "Let us not be misled. The real cause of the differences which threaten world war is not the spread of socialism. . . . Colonialism has been and is and ever will be one of the chief causes of war. . . . Drunk with power, (the U.S.) is leading the world to hell in a new colonialism with the same old human slavery which once ruined us, and to a third world war which will ruin the world."

### Stories for Children

## Sojourner Truth Led Her People North to Freedom

Sojourner Truth was one of our country's most exciting and loveable women. She was born in slavery about 1797 and died in Battle Creek, Michigan, in 1883. At the main crossroads of the City of Detroit—Cadillac Square—there is a public statue of Sojourner Truth. During slavery she helped many slaves pass through Detroit from the South on the way to Canada and freedom.

When this great woman, herself, escaped from slavery, she decided to leave behind everything that reminded her of the system which oppressed her people, including the name her master had given her.

She thought for a long time and then decided on a new name. She said to herself, "The name has come. Sojourner, that's it. Because I am going to travel up and down the country showing the people their sins and being a sign unto them."

Once she met a Quaker woman who asked



Sojourner Truth

her name.

"My name is Sojourner."

"Sojourner what?"

"I hadn't thought of that," replied Sojourner.

Then she decided she must have a second name. Again she thought for a long time. She was a very religious woman and she decided to take the name of the only master she would recognize for the rest of her life. The Lord to her meant Truth, so she decided that her name would be Truth—Sojourner Truth.

She traveled about the country preaching against sin and slavery. She joined the Abolitionists and people came from miles around to hear her. Arthur Huff Fausett has written about her life in his book, "Sojourner Truth, God's Faithful Pilgrim." I'm sure you will enjoy reading it because it is full of exciting stories of Sojourner's experiences.



## Are Harlem's Schools 'A Place to Learn'?

By ALICE CITRON

A genuine teacher never gets hardened to the sight of thousands of little ones rushing to their first day of school. No matter how many times one sees the eagerness, the anticipation of the first graders, it's unforgettable. No matter how many theories psychologists may put forth, children come to school to learn. They want the school and the teacher to put the world before them.

This freshness and expectancy is soon stilled in the schools of Harlem. Most of the buildings have outlived their usefulness. Board of Education figures show that the schools are crowded far beyond their capacity.

And what will they learn about themselves? Text book after text book will tell our Negro children that:

"In one (cabin) she visits an old Negro who is too lame to leave his chair. His old black face lights up with joy when he sees 'Missus'."

"It was often a happy life for the slaves. They had no care except to do their work well."

They will never learn that their people fought for freedom. They will never learn in the public school that Harriet Tubman, Sojourner Truth, Denmark Vesey, Nat Turner raised the torch of freedom high. They will never hear the name of Frederick Douglass. They will hear instead that the Civil War and the Emancipation Proclamation were a mistake.

Nor is this all. The little ones will eventually get a reader. Peering from the pages of the reader will be bright, well nutritioned, blonde, blue-

eyed children. Our ghettoed Harlem children will read about Mary, Bobby and Jane who play in lovely yards. Father comes home in a big automobile. Mother always looks rested and smiling and is always at home for Mary, Bobby and Jane. Just like the lives of the children on 177 St. and Lenox Ave.!

And there is the teacher who is a central figure. Every Harlem mother's heart trembles when the youngsters start off again in September. Will my children have a calloused, indifferent, prejudice-ridden teacher?

Many teachers have been frightened by the harsh, reactionary policies being pursued by the present Board of Education. Some have been intimidated by the dismissal of eight members of the Teachers Union some months ago. It will be a longer chance now that Negro children will have before them militant teachers who defy Jim Crow.

In 1935, a Mayor's Commission on Conditions in Harlem wrote about the Harlem schools: "The urgency of the situation cannot be questioned." The same words could be used again in 1951.

Let's keep the eyes of our youngsters bright! Let the adults make the schools what our children want them to be: "A place to learn the truth about themselves."



HARLEM'S CHILDREN—what kind of experience can they expect in the crammed, prejudice-ridden schools?

# All-White Auto Union Jury Ousts 13 Detroit Leaders

The Negro membership of the United Auto Workers is fighting mad over the outrageous action of the lily-white international executive board against militant Leland Unit of Local 205 in Detroit. Thirteen plant leaders—12 of them Negro—are expelled

or suspended from the union while a white administratorship, which candidly calls itself a dictatorship, still sits on the 90 per cent Negro plant.

It was when the bosses announced they were "tired of having Negroes running their plant" that the Reuther people began to cuddle up to this Dixiecrat management of the Allen Industries' Leland plant.

For ten years since the plant was organized the management had been forced to hand out raises and improve conditions. So they decided (they admitted) to get rid of James Walker, chairman of the plant committee, and his two fellow committeemen. They decided the easiest way to accomplish this was through the notoriously white-supremacist leadership of the international union.

That is just what happened. The company refused to discuss grievances, and the workers called a 45-minute work stoppage in January 1950. All three members of the shop committee were fired and the rest of the workers sent home. They refused to return to work without their committeemen. Three other Allen Industry shops went out in sympathy.

At this point, the president of Allen Industries said later, the three committeemen would have been reinstated if the international had requested it. Instead, the Reuther men joined the company in telegrams instructing the workers to return or lose their jobs. White UAW members paraded with the police before the plant to intimidate the strikers. They finally returned to work.

Later, two of the committeemen were reinstated—but Brother Walker stayed fired and many more were fired for their union activities.

Under the white dictatorship imposed on the plant by the international, no election of officers was allowed; the union contract expired in June, 1950 and the plant has been working without a contract since



JAMES WALKER, for 13 years chairman of the plant committee of the Leland Unit, Local 205; UAW. Brother Walker served on the local's executive board for 12 years, was vice-president of the local for two terms and recording secretary three terms. He attended ten consecutive UAW conventions as a delegate. This is the man the international so graciously helped the boss get rid of.

then. No grievances were processed; workers were speeded up by slap-happy foremen and the firings went on.

With no other way to make

their union function for them instead of for the boss, the workers petitioned for a decertification election. It was held in June 1950 and the vote was 279 to 194 for the UAW. It was for this that charges were filed against 19 plant leaders, all Negro but one. Six of the 19 defendants were filed by the company.

The dictatorship has been in force for over a year now, though the UAW constitution provides for only 60 days. The trial was held July 17, with an all-white jury. Seven were expelled from the UAW for life; six were suspended for five years and fined \$100 each. And now the international figures it's in control enough to risk an election in the plant.

Those who have lost their jobs in the industry have long records of activity in the union. Three were members of the executive board of Local 205. Three were women.

The case of the Leland workers will be taken to the next convention of the UAW, in 1952. Meanwhile, Negro members throughout the industry and their white allies are determined to change the brazenly anti-Negro policies of the Reuther administration.

## Conversation From Life

By Alice Childress

Well Marge, you haven't heard anything! You should hear the woman I work for... she's really something. Calls herself "Mrs. James!" All the time she says "Mrs. James."

The first day I was there she come into the kitchen and says, "Mildred, Mrs. James would like you to clean the pantry." Well I looked 'round to see if she meant her mother-in-law or somebody and then she adds, "If anyone calls, Mrs. James is out shopping." And with that she sashays out the door.

Now she keeps on talking that way all the time, the whole time I'm there. That woman wouldn't say "I" or "me" for nothing in the world. The way I look at it... I guess she thought it would be too personal.

Now Marge, you know I don't work Saturdays for nobody! Well sir! Last Friday she breezed in the kitchen and fussed around a little... movin' first the salt and then the pepper, I could feel something brewin' in the air. Next thing you know she speaks up. "Mildred," she says, "Mrs. James will need you this Saturday." I was polishin' silver at the time but I turned around and looked her dead in the eye and said, "Mildred does not work on Saturdays."

Well, for the rest of the day things went along kind of quiet-like but just before time



for me to go home she drifted by the linen closet to check the ruffle on a guest towel and threw in her two cents more. "Mildred," she says, "a depression might do this country some good, then some people might work eight days a week and be glad for the chance to do it."

I didn't bat an eyelash, but about 15 minutes later when I was headin' for home, I stopped off at the living room and called to her... "That's very true, but on the other hand some folks might be doin' their own housework... dontcha know." With that and a cool "goodnight" I gently went out the front door...

Oh, but we get along fine now... Just fine!

## Which Americans Are Selling Democracy?

U. S. brass in Korea is worrying about the hatred our troops have earned from the Korean "allies" they treat with such contempt—"a contempt emphasized every day in the way the Koreans are being pushed around," says the N.Y. Times correspondent.

He tells of a U.S. Army poster designed belatedly to "shock... an awareness of basic human decency" into minds indoctrinated with white supremacy. It shows one GI kicking a Korean while another extends a welcoming hand. "Which American is selling democracy?" asks the poster.

The Times man refers openly

to crimes committed by our soldiers against the Koreans and concludes: "The crimes take on blacker hues because so many soldiers demonstrate daily in their contacts with the Koreans that they do not like them and want to have nothing to do with them."

But while U. S. bombers were dropping their deadly loads on Korean civilians, Koreans and Americans were meeting as friends on the other side of the world. At the World Youth Festival in Berlin, American and Korean delegations greeted each other and pledged renewed efforts for peace.

As tokens of love and respect,

the Americans presented the Koreans with a lithograph of Frederick Douglass, a rug made by American Indians, and a baseball which came as a present from steel workers of Chicago.

A Negro woman spoke for the U. S. delegation: "We greet you with deep humility and a deep desire for peace and friendship. This meeting shows that we can join together. We Americans, Negro and white, express our deep regret for the destruction and death caused by the armed forces of our government. We pledge ourselves to spread the real truth about the aggression."