

'END LYNCHING IN '56'

TERROR REIGNS IN MISSISSIPPI

SPEECH OF DR. T. R. M. HOWARD

"A MAGAZINE OF PROTEST"

25¢

JANUARY, 1956

The
**AMERICAN
NEGRO**



MRS. EMMA DOWDY
IDENTIFIES SON, TIM
HUDSON, KILLED IN MISS.

SPECIAL: March On Washington Photos

Dear Reader:

On December 1st, we opened offices on 47th and South Parkway. The exact address is 4649 S. Parkway. Our new phone number is DRexel 3-7241. Also we've added to our staff, Mrs. Grace Sterling, secretary, and Randolph Savage, circulation manager. The office will be opened from 10 A.M. until 8 P.M., Monday thru Saturday. We are growing! AND YOU KNOW WHY!

OUR COVER PHOTOGRAPH

This month is of Tim L. Hudson, 12-year-old Negro whose mangled body was discovered October 25th about 90 miles from Money, Mississippi, where Emmett Till met his death some months ago.

Tim was a field hand on the Roxey cotton plantation where he was found with his skull crushed and neck broken. No reason for his death has been revealed. However, it was noted that he was "quiete friendly" with a little white girl on the farm.

Mrs. Emma Dowdy, 27, of 1680 Brookins, Memphis, Tenn. didn't know last May when she saw her son alive, that the next time he would be lying dead on a table in the Brittenum Funeral Home morgue at Holly Springs, Miss.

The Chicago Defender reports the news. Jet digests the news. The **American Negro** analyzes the News. They tell what happens. We explain why it happens.

So remember, to save money and be sure of receiving next month's copy, **SUBSCRIBE TO THE AMERICAN NEGRO**, only \$1.00 for 6 months!

WE ARE SORRY: We were unable to publish a December edition due to time consumed in moving and reorganization.




"A MAGAZINE OF PROTEST"
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Editorial: END LYNCHINGS IN '56

Now is the time! Ours is a GENERATION OF DESTINY, a generation of suffering people blessed with a greater opportunity of winning complete equality than ever before—a generation charged by history with that task.

The increasing savagery of the enemy but denotes our closeness to the goal. Blocking the door to the polls, signifies the coming of the voter. It is always darkest just before dawn.

Indeed, 1956 may be THE DAWNING OF A NEW DAY! We must make it so! It is not more equal rights, but **complete** equal rights that looms on the horizon.

Congress will convene this January in a national election year. We too — Negroes and whites, all believers in democracy — must convene this January in the nation's capital by the thousands to crack the darkness of lynching and jim-crow like the mighty SUN!

NOW IS THE TIME! because Negroes throughout the country are aroused. Reports not only of lynchings but of resistance, come daily. At this very hour, the **Negroes of Montgomery, Alabama** are walking, rather than riding jim-crow public transportation. **Negroes of Mississippi** are giving their lives, rather than giving up their right to vote. And even **WHITE students of Georgia** are in rebellion against jim-crow on the grid-iron.

NOW IS THE TIME! because the NAACP is pressing the fight with renewed vigor through:

1. legislative action directed at Congress,
2. the preparation of court cases by its brilliant lawyers,
3. the cementing of relations between the Negro community and the recently strengthened trade-union movement, and (especially),
4. the gradual involving of its quarter-million members and countless supporters in mass activity in local communities.

NOW IS THE TIME! because the great Negro churches are opening their doors for mass rallies of protest.

NOW IS THE TIME! because the sixteen-million-strong AFL-CIO has promised its support.

NOW IS THE TIME! because the domination of one people by another was greatly weakened at Bandung, Indonesia last April. There, 2,000 delegates from African-Asian nations sat in historic and world-shaking conference. And, independ-

ent of white overseers, our darkskinned brothers boldly denounced racial segregation in all parts of the world. **The South may be on the spot in America, but the United States is on the spot before the world.**

NOW IS THE TIME! because the recent conference, between the United States, France, England and the Soviet Union, in Geneva, (and its after-math) clearly reveals: Might is no substitute for Right.

**Whatever be our differences. On this let us agree.
NOW IS THE TIME TO MARCH ON WASHINGTON!**

January 23rd is a date set by the Congress of Christian Organizations whose delegates recently returned from picketing the White House to secure justice in the case of Emmett Till.

But this is not the job of one organization or person. It is the duty of us all. Raise this date, this issue—in your organization, your church, and your union. **DEMAND AN ANSWER!**

PREPARE NOW TO END LYNCHING IN 1956! DEMAND:
—federal intervention in the South
—federal anti-lynching legislation
—federal anti-poll tax legislation
JOIN THE MARCH ON WASHINGTON IN JANUARY!

Dear Editor:

DEAR EDITOR:

I received the initial copy of The American Negro magazine with great enthusiasm. I hope to see this magazine develop into a bulwark against oppression, and a spokesman for the Negro people in their struggle for equal rights.

Lucius Sterling
Chicago, Ill.

* * * *

Dear Editor:

The white authorities will do nothing to defend your rights. The Mau Maus are fighting and not waiting for the Lord or sitting down writing letters as I am doing.

P.S. Here is another \$1.00. Please add another 6 months to my subscription.

Robert Robinson
Gary, Indiana

Dear Editor:

You want to know what we should do. You fight fire with fire. Get you a wedge and drive it home. We fought side by side and died side by side. What is my life to give for a kid who lost his.

What does Mrs. Cora Patton know about a battle field? Half of the people don't know a soldier's life, meaning Atty. Archibald

Address all letters to:
Augustus Savage, 4649 So.
Parkway, Room 33, Chicago
15, Ill.

Perfection in grammar and spelling is unnecessary. Simply express yourself in your own way. Letters should not exceed 300 words and will not be returned.

Carey, the ... not hit his family. LE ...
F ... y, Chicago, Ill.

(Editor's note: Mrs. Patton, president of the Chicago Branch, NAACP, may have never served in the armed forces of this country, but she has definitely dis-

tinguished herself by over 20 yrs. service on the American battlefield for equal rights. Although I disagree with her approach to many problems, if I were authorized to bestow medals for diligence and courage in freedom's cause, she would rank high on the list of receivers.)



Leader of a Chicago delegation, Dr. C. W. Harding, (left) is shown with Rev. Robert Mills (right) as Rev. Ivory Scott (center), pastor of Mount Joy Baptist, Chicago, Ill., seeks inspiration from the bible. The picture was taken in front of the Lincoln Memorial in Washington, D.C., where the three ministers prayed for an end to Jim Crow. Their determined facial expressions reflect firm devotion to the fight for equal rights.

JANUARY, 1956

TERROR REIGNS IN ^{broth}MISSISSIPPI

Address of Dr. T. R. M. Howard

Dr. T. R. M. HOWARD, Mound Bayou physician and NAACP leader in Mississippi, was the principal speaker at the kickoff rally of the Baltimore NAACP membership drive, Sept. 25, at Sharp Street Memorial Methodist Church.

His stirring address was more than an analysis of the present situation in Mississippi. Because of the eloquence and courage revealed in his challenge to America, we have printed most of his speech.

The robust Dr. Howard is the Negro feared most by the racists in what he calls the "Iron Curtain state of Mississippi." Mrs. Mamie Bradley, mother of 14-year-old lynch victim Emmett Till, lived with Dr. and Mrs. Howard when she was called to testify in the trial at Sumner, Miss. Negro reporters, making the Howard home their headquarters, credited him with producing local Negro witnesses against lynch-suspects Roy Bryant and J. W. Milam.

LADIES AND GENTLEMEN, the reason that there is so much disturbance in Mississippi today is that the colored people in Mississippi have decided that we don't want to wait until we get to Heaven to walk wherever we please. We want to do it right here in this present world. (Applause)

As I told a group in Mississippi last night, I'm from what is considered the "Iron curtain state of Mississippi," where the governor is considering calling another special session of the Legislature to try to impeach the Supreme Court of the United States and to try and have the words "Desegregate" and "integration" removed from the English language.

IN FACT, Mississippi would have liked to secede from the Union on the afternoon of May 17, 1954, if there had been any place for her to go.

But there was only one place for Mississippi to go that afternoon, and since Theodore Bilbo went there a few years ago, he sent word back that there were a lot of Mississippians down there. (Applause)

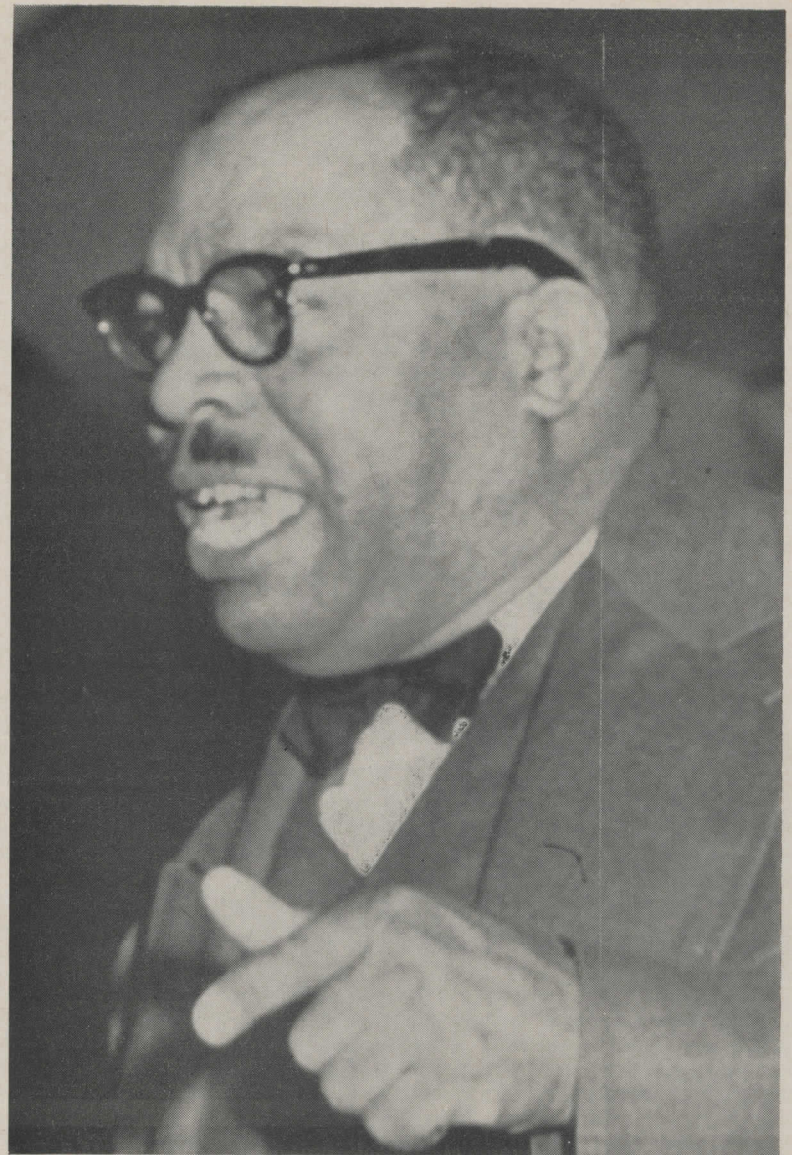
We have decided, in Mississippi, that we are tired of dying for something on Heart-break Ridge in Korea that we can't vote for in Belzoni, Miss. (Applause)

RECENT SUPREME COURT DECISION

The decision of the Supreme Court of the United States of America outlawing segregation in the public schools on May 17, 1954, caught the entire South, especially Mississippi, unprepared for this decision.

The State of Mississippi sought to find some way around the the decision of the Supreme Court.

At the present time, we have approximately 1,230,00 whites and we have approximately one million colored people, so the governor



Dr. T.R.M. Howard, Mississippi leader, is shown addressing Baltimore audience at an NAACP sponsored meeting. Despite his feelings to the contrary, it is expected that he will accept the advice of friends and leave the South. Since he is reputed to be the leader of the Mississippi underground, to remain in the South would mean his death. Hence, he would no doubt be of more service to Negroes in the South, alive in the North, rather than dead in Mississippi. The text of his speech follows.

JANUARY, 1956

felt that the easiest way out would be to work out some plan he called "voluntary segregation."

GOVERNOR CONSULTS NEGRO LEADERS

There was so much protest that the governor decided that maybe he had better call 100 of the people's chosen leaders to find out what they thought about his plan of voluntary segregation.

This meeting was called in the executive mansion in Jackson on July 30 of last year.

I'm happy today to tell you that 99 persons out of that 100 stood and shouted in one voice that we want no part of segregation and discrimination in Mississippi or any other place.

(Loud applause).

My heart was filled and overcome with joy. I thanked God that at last we are coming of age in Mississippi. (Applause).

SPECIAL SESSION OF LEGISLATURE

THAT VERY afternoon, the governor of Mississippi called a special session of the Mississippi Legislature.

Three things were done at the special session that are of importance to each of us. I want to tell you about them.—First of all, they had seen from this demonstration that the day had passed and forever gone when a few handpicked leaders could stand before the executives of the state and express incorrectly the desires of the overwhelming majority of the people.

They had also found out that if they urged voluntary segregation in Mississippi, colored people would not accept it.

Therefore, they passed a constitutional amendment to abolish the public schools in Mississippi should the colored people seek integration.

AND I AM happy to tell you this afternoon that since we have had the May 1 decision of the Supreme court, whereby it was necessary for the colored residents in the various school districts to file separate petitions where they wanted integration, we have had five communities to send in these petitions.

We let Mississippi and the world know that we want the same kind of democracy in Mississippi that's given to the rest of the country. (Applause).

PETITION FILED IN VICKSBURG

The first of these petitions was filed in Vicksburg. We have a courageous, young funeral director there by the name of George Jefferson who is chairman of the local branch of the NAACP.

As soon as this petition was filed, the Ku Klux Klan proceeded to burn a cross in front of his funeral home.

GEORGE CALLED up the sheriff of the county and said: "Mr. Sheriff, they have burned a cross in front of my funeral home. I'm sure that you and everybody in Vicksburg knows where my wife and my family lives.

"I understand that they are going out there to burn a cross.

"And, Mr. Sheriff, I just want to tell you, that Mississippi laws require separate ambulances for transportation of colored and white persons and inasmuch as the white hearse can't carry a colored man or a colored hearse can't carry a white man, I'm telling you that when that group comes out to my home to burn a cross, I have already got my colored ambulance standing by, I want you to send a

white hearse along because somebody's going to be hauled away." (Applause).

It's needless for me to tell you that the cross in front of George Jefferson's home had not been burned up until last night. (Applause).

— The next thing that this Legislature decided to do was to pass an amendment that would make it impossible for any more colored people to register and vote in the State of Mississippi, notwithstanding the fact that we have a million colored residents in Mississippi.

UP TO THIS point, we have only about 25,000 colored registered voters in the state of Mississippi.

They are fearful that, as the colored citizens have been aroused during the past three or four years, they must tighten the restrictions on voting lest Mississippi might be sending a colored representative to Congress.

REGISTRATION REQUIREMENTS FOR VOTING

These are things that colored people have to do in order to register to vote in Mississippi:

1. They must go before the circuit court clerk.
2. The circuit court clerk picks out a portion of the Mississippi constitution and asks the individual to read it.
3. He must pronounce every word correctly, a grade of 99 will not pass him to vote. He must make 100%.
4. If he reads the passage well, then the clerk may ask him to spell any word in it.
5. AFTER DOING that, the individual is passed a sheet of paper and asked to write an essay on "What is meant by a constitutional form of government."

The lawyers present this afternoon will agree with me that even a lawyer might flunk such a test.

Now, you should know something about the educational level of the individual called upon to give this test to prospective voters in Mississippi.

A STORY ABOUT IGNORANCE

Let me just give you this story.

In the month of February, we had a young serviceman wounded in Korea. He was in hospitals for a long time and came back to Mound Bayou, Miss., to recuperate.

BEFORE GOING back to be mustered out of the Army, it was time for registration. He decided he would go down to the courthouse and register. He found the clerk to be an old boyhood playmate.

The clerk talked, asked him about his experiences in Korea and then he said, "Well, George, what can I do for you?"

The young man said, "Mr. Smith, I came down to register."

Mr. Smith rubbed his neck and said, "Well, George, you know it's kinda' hard but I must turn you down." Said the soldier, "You mean I've almost died for something I can't vote for here in Mississippi?"

Mr. Smith said, "Well, George that is a little hard."

THEN MR. SMITH looked around and said, "Listen here, George, you know that organization, the NAACP? (sic) (Applause and laughter) "It's been making a lot of fuss down here about the Fourteenth Amendment.

He said, Now it ain't nobody in here but you and me and if you

can give me the fourteenth Amendment to the Constitution, I'm going to let you register. Do you know that amendment?"

It's been a long time since George was in school. He wasn't sure that even the circuit court clerk knew the 14th Amendment either, so George said, "Yes sir, Mr. Smith, I know that 14th Amendment."

"Well," he said, "Well George give me the 14th Amendment."

"Four score and seven years ago (laughter) our fathers brought forth on this continent a new nation."

Mr. Smith said "Don't say no more, George, that's the 14th Amendment and it's all right." (laughter).

— Now the third thing that was done during this special session of the Legislature was to organize the modern version of the Ku Klux Klan of the South and this group calling itself the Citizens Council.

THEY ANNOUNCED to the world what they plan to do and I want to give you their plans at this time.

PLANS OF WHITE CITIZENS COUNCIL

First of all, any colored person who says that he wants to vote or that he wants his children to go to a mixed school in Mississippi is to be classed as a "troublemaker."

- If he works for white people, he is to be immediately fired;
- If he lives in a house that doesn't belong to him and does belong to a white person, he is to be asked to move;
- If he is a cotton farmer and has cotton that has to be ginned before he sells it, none of the gins in the community are to accept his cotton.
- IF HE HAS notes at the bank where he is supposed to pay installments over a five-year period, that bank note is to be declared then "due" and he must pay in full or lose his property.

Such a colored person is not to borrow money at any time at any of the banks or at any of the agencies in the community.

A PATIENT FROM BELZONI

Now ladies and gentlemen, I'm not telling you about conditions behind the iron curtain, I'm telling you what's happening to the colored citizen who desires to be a first class citizen in Mississippi, U.S.A., in this year of our Lord, 1955.

They have carried out those threats.

Just a few days ago, I had a patient from Belzoni, the county seat, a county where the Rev. George W. Lee was killed, and I'll tell you more about that a littlebit later.

BUT THIS fellow came to me and he said, "You know, Doctor, on my little 120-acre farm, I have picked 16 bales of cotton and I have them stored in an old house on the place.

"The only reason that I have it stored there is because in my county none of the gins will process my cotton.

"You see, after the cotton is taken out of the field, the very first thing you want to do is to get it to a gin. The gin will send it to a federal compress and the federal compress will give a receipt for it, so that if anything happens to it the federal compress is responsible and the individual is not responsible."

HE SAID, "I'm fearful that somebody is going to set a match to that house and burn up the cotton that I have stored there."

And then he said, "I'll lose my farm because I won't have money to meet my notes this month."

I said to him, "Brother Tilghman, what's the trouble down there?"

He said, "Well, you know, I registered two years ago to become a voter in Humphrey County and that's one of the 60 counties in Mississippi where colored people have not voted since the days of Reconstruction."

And he said each of those gin owners told him that if he would go to the courthouse and scratch his name off the registration list, they would process his cotton. But so long as he remained a registered voter of Humphrey County, there's not a gin in that county that would accept it.

Ladise and gentlemen, as I looked into the eyes of this man, a man about 50 years of age, and saw the tears streaming down his cheeks because he wanted to be a man in the United States of America and because he was being deprived of his constitutional rights, I was made to say:

"OH, GOD, HOW long will such a condition exist in these United States of America?"

But he had no other choice.

He went the next morning and scratched his name off the list because he didn't want to lose the farm and the home that his father had worked and slaved for.

He had three children in school at Alcorn College in Mississippi.

If he wanted those children to go to school, he had to strike his name off the list in order to get his cotton ginned in Belzoni, Miss.

These are some of the terrific trials that our people are having to undergo in Mississippi.

CONG. DIGGS OF MICHIGAN

AT THE MEETING of the Mississippi Regional Council of colored leaders on April 29 of this year, we had our young Congressman Charles C. Diggs as principal speaker.

And I want to say to you in this connection, I have just spent the week with Charles Diggs, who left his business in Detroit to come down (I won't call it a trial) to the Roman holiday that we had over in Sumner, Miss.

I want to say that Charles C. Diggs, as congressman from the 13th Congressional District of Michigan, is the brightest light we have had in Congress since the days of Reconstruction. (Applause).

It was at this meeting, in my annual message as president of that organization, I told more that 20,000 of my fellow Mississippians that as soon as the Citizens Council (white) had found out that their economic pressure was failing, that they were going to start a well organized campaign of violence and that we might as well prepare ourselves for it.

THE NAACP HELPED

But I must say, the drive which was sponsored by the NAACP, to put money in the Tri-State Bank in Memphis, has helped any number of colored people in the State of Mississippi to hold up their heads and be men.

They would have had to hang their heads in the dust had it not

been possible for them to get loans and aid from the Tri-State Bank in Memphis, Tenn.

THE LYNCHING OF REV. LEE.

ON THE 7th OF May, in the city of Belzoni, Miss., violence raised its ugly head in the very worst way that it could raise it.

There we had a militant minister of the gospel, Rev. George W. Lee, a man who two years before that time, had gone with us before a grand jury and had testified that the sheriff of that county would not let colored people pay their poll tax.

We won our fight there.

The sheriff was ordered to receive these poll taxes.

In Mississippi, you have to pay poll tax for two years before you can vote.

So on the 7th of last August, colored people who had payed their poll tax for two years were now qualified to vote for the first time since the days of Reconstruction.

In Humphrey County there are 17,500 colored residents and approximately 11,000 whites.

The whites decided that colored residents were not going to vote.

They made a number of threats.

THEY BROKE into the Elks Club just the two weeks before the storm and left a number of nasty notes, saying what was going to happen to colored people if they voted.

The Rev. Mr. Lee, in his sermon on the Sunday morning before his death the following Saturday night had talked to his people because they were frightened.

Some went to the courthouse and took their names off the list, as the white people had asked them to do.

This worried the Rev. Lee and that Sunday morning, he preached the greatest sermon of his long and illustrious career.

In THAT SERMON he reviewed the history of the colored American's part in working for freedom and democracy as Americans.

He ended by saying:

"If God gives me grace and if I'm living on the second day of August, I'm going to march boldly to the courthouse and register."

The sermon spread through the county.

As he walked along the streets during the next week, men who had spoken to him for 25 years, looked the other way as he walked past.

On August 7, at 11:35, as he was on his way to his home a Mercury convertible, with three men in it rolled up beside him and the left side of his face was blown away.

THE FBI FAILED AGAIN

I am sorry to tell you this afternoon that the investigation of the Federal Bureau of Investigation until this day has not revealed the killers.



It's getting to be a strange thing that nothing happens when colored people are murdered in the South.

THE FEDERAL Bureau of Investigation, with all of its knowledge, with all its power, can never work out who the killer is when a colored person in the South is the victim. (Applause).

Something is wrong somewhere and I believe that there is enough wrong that the President of the United States, the Attorney General and J. Edgar Hoover, himself, must be called into a conference to see why southern investigators of the department can never solve the crime when there's a black man involved. (Applause).

In the Lee case there were eyewitnesses.

The Chinese who sold the buckshot has even identified the man to whom he sold it. But nothing has come from the law enforcement officers of Humphrey County and the Federal Bureau of Investigation.

Terror reigns in Mississippi. Hodding Carter of Greenville, Miss., in an article in Look Magazine in March of this year, wrote under the heading, "A Wave of Terror, Threatens the South."

I'M HERE to tell you this afternoon that the wave of terror no longer threatens the South, but the wave of terror is in the South.

THE LYNCHING OF LAMAR SMITH

The next individual to be shot down in this wave of terror was Lamar Smith of Brookhaven, Miss.

I talked with Lamar Smith on the 29th of April when he was in Mound Bayou to attend our great meeting.

He told me of some of the difficulties that they were having in this county trying to vote.

He was very much concerned about this and later at our NAACP memorial meeting in Belzoni, after the death of the Rev. Lee, Lamar Smith brought a carload of people from his native Brookhaven to be there for the memorial service.

Little did he think at the time that the next martyr to the cause would be himself.

LAMAR SMITH WAS shot down on the courthouse grounds of Brookhaven.

There were some 30 to 40 witnesses standing around when he was shot down.

But do you know, just the other day, the grand jury met on his case and failed to bring in a true bill, because none of the individuals who saw LaMar Smith shot down would open their mouths.

I declare to you this afternoon a wave of terror is in Mississippi.

THE LYNCHING OF EMMETT TILL

During the last few weeks, there hasn't been a day that has passed that many of you have not thought about little Emmett Till.

THERE WAS plenty of evidence in this case that the State of Mississippi didn't make any effort to get.

Men in Mississippi realize that they are on trial.

They want the rest of America and the world to know that the colored Mississippian has no rights that the Mississippi white man must respect.

These, ladies and gentlemen, are some of the things that are taking place in Mississippi. And then you'll say to me, Dr. Howard, what are you going to do about this?

What's the Mississippi colored citizens going to do about this?

You say they ought to feel terribly disturbed.

But I want to say to you that this is no hour to be disturbed, my fellow citizens.

SOMEONE SAID a long time ago that the darkest hours are just before dawn. (Applause).

THERE IS HOPE IN MISSISSIPPI

I wish that you could go with me back in the swamps on the plantations of Mississippi and see these eager young colored people who come forward to shake a hand and say, "Dr. Howard, I'm with you; I'm with you."

You can hear that from plantation to plantation, people saying, "I'm with you; I'm with you."

There's something in Mississippi, everywhere, that makes us know that this reign of terror and the undemocratic practices of the South will soon be over and we'll all soon be free. (Applause).

HELP THE NAACP AND YOURSELF

I'm thankful, ladies and gentlemen, for the remarkable part that the NAACP has played in bringing about this new day.

SOME OF YOU have had to pay as much as \$500 to get credit, but you haven't given \$2 for membership in the NAACP. (Applause).

Down there, we have got to starve trying to vote. Many of you Baltimoreans do not walk two blocks to register.

Wake up, Baltimore! So long as there is oppression, violence and death in Mississippi, you can't enjoy your comforts and be satisfied. (Applause).

Thurgood Marshall sent out an SOS call the other day, stating that they do not have money to do the job in Mississippi that needs to be done.

My God in Heaven, if you can pay \$7.50 for a fifth of you know what (applause), then what person here can't buy at least \$10.00 worth of citizenship? (Applause).

FOUR NEEDS IN MISSISSIPPI

There are four things we must have in Mississippi to be prepared for an integrated society.

FIRST WE MUST have equality in education. We must not be satisfied until every child in America is privileged to go to the same school and receive the same type of education.

In Mississippi, they're still saying that it will never happen here! I'm telling you, it will happen there!

Secondly, we must have the unrestricted ballot.

It is a shame on our American democracy that in Mississippi,

where we have a million colored citizens we have fewer than 25,000 qualified voters.

Thirdly, we must have money. The colored people in the South don't handle an awful lot of money. We must fight for fair employment at such wages we can keep some of them in our savings.

WE MUST remember that while we are fighting to end segregation, we're not fighting to lose our identity as people.

I'll have to say, ministers of the gospel, that it is not encouraging to me that the religious songs we like to sing best are songs like:

"Take all of this world, but give me Jesus." "A tent or a cottage or why should I care, they're building a cottage for me over there."

I wish to challenge the great church of America this afternoon to a new crusade.

For 92 years now, the average preacher has kept his people's minds on the long, white robes, the golden slippers, the mansions in the sky and the diet of milk and honey.

The psychological effect of this type of preaching has been that the people are content to spend their time here living in a cabin, poorly clothed and poorly fed, satisfied with any and all types of treatment, ever looking forward to the golden slippers, the long white robes and milk and honey and the mansions in the sky.

While the Kingdom of Heaven must be made as realistic as possible today, the minister must tell his people that there is something for him to do while he is waiting for his wing measurements. (Applause).

We often confess to have more religion than anybody else.

WE CERTAINLY do more preaching, more praying, more moaning and groaning than any other people.

Yet the average Christian has less faith than anybody.

I cannot believe that the great God that we serve cares any more for a soul wrapped up in a white skin than He does for a soul wrapped up in a black skin. (Applause).

I know, as a student of medical science, that in the anatomical structure and psychological functioning of the body which God has given the human race, made after His own image, the only basic difference is in the pigment of the skin and the texture of the hair.

The Christian, as a Heaven-bound pilgrim, must realize that he can't live here and board in Heaven. (Applause).

Therefore, the preacher must talk to us more about the rights we've enjoyed here in this present world.

FINALLY, WE MUST have the religion of Jesus Christ in an integrated society.

Jesus said, "I came that ye might have life and life more abundantly.

All over the world, in South Africa, in India, in China and in Mississippi, people are crying for the more abundant life.

CONCLUSION

I know not, ladies and gentlemen, how long this conflict will last; I don't know how long I will be able to continue my work in this city, but I'm going to leave this with you.

ARMED WITH the Constitution of the United States of America, armed with the decision of the Supreme Court of the United States of America, with the NAACP standing behind me and with God dictating my every move, I shall stay in Mississippi.

I have reached the point of no return.

I must stay in Mississippi, and fight until the fires of Theodore G. Bilbo shall know that the time has come, in God's own way, when all second-class citizenship shall be done away with within these United States of America. (Applause).

I am sorry that my oppressed people in Mississippi can't hear your applause.



MOSES WRIGHT, great uncle of lynch-victim Emmett Till, returned to his home in Mississippi temporarily, to testify at the hearing for a second trial of the two whites who admitted taking the boy from Wright's home last August. The courage shown by Moses Wright, places him in the running for the **AMERICAN NEGRO** of the year. A picture of this magazine's selection will appear on next month's cover, Watch for it.

MARCH ON WASHINGTON

Thirty-two courageous Negroes from Chicago picketed the White House for two hours, Oct. 25, to secure justice in the case of Emmett Louis Till, Mississippi lynch-victim. The delegation also demanded the federal government put an end once and for all to racial discrimination in this country.

Sponsors of the religious delegation were: The Afro-American Congress of Christian Organizations, the Baptist Ministers Alliance in Chicago, the Crusade for Christ, the United Church Council and The **AMERICAN NEGRO** magazine.

The movement was initiated and led by a militant young Negro minister, Dr. C. W. Harding, pastor of Victory Baptist Church, 4747 Cottage Grove, Chicago, Ill., and chairman of the Congress of Christian Organizations.

While they were unsuccessful in attempts to see the Vice President and the Attorney General, they were granted an interview by A. B. Caldwell, head of the Civil Rights Section of the Justice Department.

Although Caldwell insisted federal authorities had no jurisdiction in the matter, the demonstration was praiseworthy.

- The demonstration pointed-out that Negroes are getting sick and tired of having their lives in jeopardy simply because of their color.

- The demonstration represented a significant break with milder forms of protest, such as mass meetings and petitioning.

- The demonstration served to encourage others to participate in future militant actions of this kind.

- The demonstration may have been the forerunner off a much a larger civil rights mobilization in the nations capital the first of next year.

The Congress of Christian Organizations is already preparing to leave Chicago, Jan. 22, with a larger delegation, under the leadership of Dr. Harding, to again press their demands in Washington, D.C.

They need and deserve your help. Interested parties should contact Dr. C. W. Harding at 4747 Cottage Grove, Chicago, Ill. Moreover, as other organizations develop plans for similar action, it is probable that a new, common date will be set in order that the maximum number of people will converge on the capital simultaneously.



Members of the Chicago religious delegation that went to Washington, D.C. protesting the lynching of Emmett Till. They are shown before the Senate Office Building, after an unsuccessful effort to see Vice President Richard Nixon or his assistant with whom they had an appointment. Dr. Harding, spokesman for the group, made his feelings clear to the Vice President's secretary when he declared: "This shows just how much the officials of this government are interested in the rights of Negro citizens." For the names of these stalwart fighters for freedom, see honor role on next page.

★ ★ HONOR ROLL ★ ★

MEMBERS OF CHICAGO DELEGATION TO WASHINGTON, D.C., OCT. 25, 1955

Leader:

Dr. C. W. Harding, pastor, Victory Baptist Church

Assistants:

Rev. Ivory Scott, pastor, Mount Joy Baptist Church
Rev. Robert B. Mills, asst. pastor, Victory Baptist Church

Secretary:

Miss Viola Stevens

Co-ordinator:

Augustus Savage, editor, The AMERICAN NEGRO magazine

Other Ministers:

Rev. Oswald Champagne, asst. pastor, Mt. Joy Baptist Church
Rev. Albin Radley Rev. Albert Gordon
Rev. J. Cooper Rev. Arthur Rodgers

Other Delegates:

Mrs. Fannie Briggs	McKinley Burr
Mrs. Roberta Coleman	Mrs. Mozella Collier
John Garner	Henry Hamilton
Jess Helton	Miss Mary Lee Holmes
Charles Howard	Clifton Howard
Mrs. Maybelle Howard	Luster Jackson
James Jenkins	Miss Delores Munsey
Sandy Patton	David Poindexter
Mrs. Ada Shaw	Mrs. Arlene Ward
Mrs. Nettie B. Washington	Mrs. Dorothy West
George Williams	Percy Williams



Charles Howard, Miss Delores Munsey and David Poindexter, Chicagoans in Washington, D.C., picketing for freedom and an end to terror in Mississippi. One placard shown, bears a designation rapidly becoming more popular: "Cotton Curtain." This refers, of course, to Mississippi.

FACTS AND FIGURES:

THE WORD NEGRO comes from the Spanish word **negro**, which simply means **black**. This is understandable in view of the fact that Spaniards were among the early participants in the slave-trade between Africa and what is now the United States. Spanish like all romance languages such as French, German, etc. is based upon Latin; hence, the Spanish word, **negro** comes from the Latin word, **niger** which also means black. A river in Africa is so named because of its dark waters.

* * *

3,383 NEGROES WERE LYNCHED IN THE UNITED STATES from 1852 thru 1936 according to the Negro Year Book, 1937-38.

* * *

ANTHONY JOHNSON, who was probably among the original 20 Negroes imported in 1619 at what is now Jamestown, Va., U.S.A., not only gained his freedom but became a slaveholder himself.

Between slavery and servitude there was no clear distinction in the English language at that time. Johnson had evidently completed a definite period of servitude himself, when in 1653, John Casor, a Negro, complained to a Virginia court that he had been retained by Johnson beyond his seven years of indenture (a set period of servitude).

The U.S. census of 1790 reports a total of 5,161 free colored families, of which 195 are designated as slaveholding families. (Data is not available as to the number of free colored slaveholding families in the states of New Jersey, Delaware, Virginia, Georgia, Kentucky, or the Southwest Territory).

SOURCE: Negro Population in the U.S.: 1790-1915, Dept. of Commerce, Bureau of the Census, Government Printing Office, 1918
The Free Negro in Virginia: 1619-1865, by John H. Russell, 1913

* * *

NEGROES HOLDING NEGRO SLAVES WERE EXCEPTIONS TO THE RULE. Often free Negroes purchased slaves for benevolent purposes, to make the slave's lot easier. A Christian Negro who purchased his wife for \$700 sold her at a profit of \$50 because she would not behave herself.

Nevertheless, it was more common for Negroes fortunate enough to attain their own freedom during the slavery period, to work and save toward the purchase of relatives from their former owners for the purpose of setting them free.

SOURCE: Free Negro Heads of Families in the U.S. in 1830, by Carter G. Woodson, 1925



Henry Hamilton, Miss. Mary Holmes and McKinley Burr are shown picketing the White House. Placard carried by members of the Chicago delegation refers to LaMar Smith, Mississippi farmer, lynched earlier this year for fighting for the right to vote.

JIM CROW IN TV

By JAMES BROWN

Today we are witnessing the growth of a great phenomenon, namely, television. Needless to say TV is having a tremendous impact on the lives of millions of Americans. There is no doubt about it TV is influencing the old and young alike. Its potential for influencing people is far greater than that possessed by the movies or radio. All sorts of studies have been made as to TV's effect on the general audience, but no study has been made as to how much jim-crow there is on TV.

It simply amazing how much jim crow exists today on TV. For example, there are no studio musicians employed by any TV station in this area. It is no secret that some of the best musicians in this country are Negroes. In fact, they are so good they cannot get a job. They are limited to guest appearances. No station employs a Negro as an announcer or newscaster. When a Negro is fortunate enough to appear in some TV drama he is cast as an appendage to white society, a glorified stage prop.

NEGRO BOWLERS

Let's go a bit further, bowling has now established itself as a regular feature on television, yet there are no Negro bowlers who have a chance to win some of the money given away on these shows. This is extremely bad because it gives the wrong impression, people will begin to think that Negroes do not like to bowl, but they do. I bet some of the top Negro bowlers would like to bowl for some of that money—win or lose.

THE HYPOCRISY OF A NAME

I am beginning to think that TV magnates are hypocrits or they think that Negroes are fools. For instance on channel five on Sunday there is a show called "**Justice.**" **Justice!** can you imagine that when Negro artists are being turned away left and right; There's no justice in that at all. It would be extremely interesting to see a group of Negro artists appearing on that show, "Justice," asking for justice. Then there is the show, "**Life Begins at Eighty.**" Now you and I know that if you are a Negro, life may never begin. To top this, there is the show, on channel seven every Tuesday called, "**Make Room for Daddy.**" It would be good if these TV people would move over and make room for some Negroes. Then on Sunday on Channel 7 the program, "**You Asked For It,**" appears. This I wish to say is a lie, I did not ask for all of this jim-crow. We now come

to the "**\$64,000 Question.**" How come there is so much jim-crow in TV? The answer to that question is worth \$64,000.

EFFECTS OF JIM CROW TV

There can be no doubt that this exclusion on TV of Negro artists is having a bad effect on the millions of white people who watch TV daily. It is common knowledge that the average white person knows very little about Negroes. His only association with Negroes is either on the job or on the street car. To some extent you can say that white America has isolated itself from Negro America. Thus TV affords an opportunity for these divided people to get together.

If White America could only see the Negro artist on the TV screen giving a serious and true portrayal of Negro life and culture — the trials and tribulations, the successes and failures, the heroic struggle to merely exist. Think how useful TV could really be.

Negroes acting in these serious roles could do much to counteract the prevailing notion of Negroes being fools and buffons. White America could begin to understand that basically Negroes want the same things that they do—to live better and longer, eat better foods and enjoy themselves more. However, when the only show where Negroes appear regularly is, "Amos 'n Andy," this is bad. For Amos 'n Andy is not representative of the average; it is only a stereotype which played out in the minstrel days.

HARDSHIP OF THE NEGRO ARTIST

The color ban also has the effect of stifling the initiative of Negro artists, and many are forced to seek employment in other industries because of the lack of steady work in their profession. There are many potentially great artists walking the streets of the southside because there is no outlet for their talents.

The battle for the right to be seen and heard has been endless for the Negro artist. Some have given up. Others are still plugging and hoping for that chance. It is sinful that all of this talent is going to waste. Moreover, the American people as a whole, lose, to the extent that the Negro artist is denied an opportunity to express himself.

WE CAN END JIM CROW ON TV

There is, however, some reason for thinking that Negroes will be able to break through the TV color line. It seems to this writer that some of the local sponsors would be extremely sensitive to pressure by Negroes. Suppose for example that

Negroes through organizations began to approach local business on the question of why Negroes are not regularly employed on the show sponsored by these concerns. Furthermore, of the possibility of a boycott of their products were also discussed, chances are that something may be done.

While it is true that a boycott engineered by Negroes may not break a company, it can hurt an awful lot. There may be some who will say that Negroes can get nothing by this type of action. My only reply is that action of any kind does not guarantee victory, but inactivity certainly guarantees defeat.

THE FORUM:

Should Women Stay In the Home?

By ALICE C. BROWNING,
Editor and Publisher of "The Browning Letter"

A question like this is almost **absurd** today, when there are so many career women and they are making salaries **equal** and in many cases superior to those of their mates. In this transition period, where women are emerging from the slavery of the past, it is difficult for men to accept the freedom of the modern women. Although they appreciate the extra money the wife contributes to the home, they want to remain the boss and in many cases the **slave-drivers** they were throughout the ages. And where a modern man shows a desire to be modern and to appreciate his female, association with the rest of the "roosters in the barnyard" will soon crop this liberal attitude.

Mrs. Alice C. Browning is the editor and publisher of **The Browning Letter**, and former editor of the following magazines: **Negro Story**, **Child Play**, and **Lionel Hampton's Swing Book**. Mrs. Browning is a graduate of the University of Chicago, did graduate work at Columbia University and is presently attending Northwestern University.

By the time, he hears a few "barber shop heroes" on their "soap boxes", he is ready to go home and give his working wife a good beating.

TIMES HAVE CHANGED

But little wifie has other ideas by now. She is earning her own living, and she doesn't have to "take this stuff" any more. So she just packs up her bags, and she doesn't even go home to mother any more but sets up her **own** establishment. How times have changed! She feels independent and finds often

that she is even happier without her abusive and grouchy mate. **And she lays down the law.** Either hubby acts right or there is no connubial coop any more.

And she tells him in no uncertain terms, and no amount of jiving will set her right. He has to lay it right on the line.

THE MALE EGO

Sometimes, by this time, darling hubby has found out that his barber shop buddies, while they love to talk and boast have not been telling the truth. They have been "taking" more than he did. They were just blowing off steam and when they went home were just like "little lambs," because they knew "what it meant to be in the doghouse." They did not practice what they preached.

Also he has perhaps found that the "glamour girls" out there were all right from a distance, but as a steady diet, they gave him a bad case of indigestion. No mink coat, no girl. They were not only expensive, they were also polygamous. His ego had suffered; he missed his wife's corn-beef and cabbage and her red beans and rice.

It was all right to have SEX with a capital "S" for a little while but how about the EGO and the HUNGER. He was tired of restaurants and tired of shelling out the shekels. He knew hypocrisy when he saw it, and at least Maggie's arguments were rooted in love. He knew now he had been wrong, and he blamed it on his barroom pals. He wanted Maggie home.

CHILDREN ARE MISSED

He missed the kiddies too. They might be pesky, and maybe they mussed up his hair and dirtied his shirt and kept the house a mess, but they had loved him. He even missed coming in and falling over their roller skates and almost breaking his back falling over their blocks. At least they were **his** and not the kids of some of his divorced pals.

They belonged to him, and he missed them.

"COME BACK BABY"

By this time, he is ready to sign the dotted line. **ANYTHING** to get Maggie back in the little nest. It is winter, and it's cold outside. The "pad" has been real cold and real dreary. Every night he has been singing the blues.

"Come on home baby," he cries. "I'm cold and hungry and real lonesome."

Maggie has practically made him sign his life away, but he is real happy. He grins from ear to ear when she finally moves back, looking real cool dragging Bobby Junior and little Maggie, with her.

"Daddy," they scream. "Daddy!"

And in a moment he is covered with sticky kisses and his hair is being pulled.

"Ouch," he yells. It really hurts, but he loves it.

Timidly, he tries to kiss Maggie. But she turns her cheek and looks real "cool". He sees that she hasn't quite forgiven him, and he must work on it a little harder. Tomorrow he will bring her a pair of stockings and that little pocketbook she wanted. She won't be able to resist gifts, he thinks, and then he will work on her real hard. He's so glad to get her back that he has no time to worry about anything.

MORE INTERESTING WIVES

No, I would say, women with talent or ability should not always stay in the home. Of course where there are children, the welfare of the children should come first. Where there is nobody who can care for the children, the mother often has to stay home. But if this problem can be solved, the woman is often a better wife if she works or follows a hobby. She is usually more interesting and more interested.

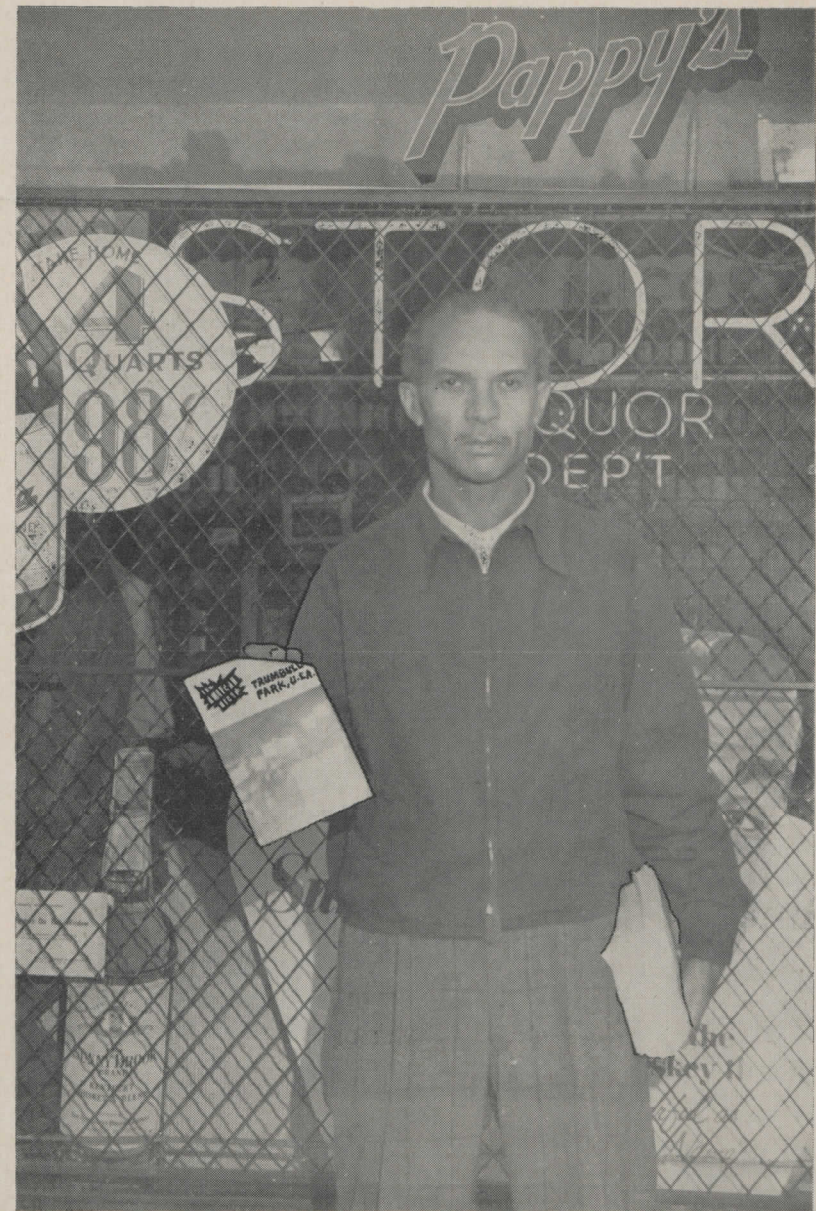
A PARTNERSHIP OF LOVE AND BEAUTY

The freedom for women today is a healthy thing and as soon as men can realize this, realize that marriage should not be a thing reserved for their ego or bossiness or boorish boring manners and abusive treatment, but should be a **partnership**, then the friction will cease and there will be fewer divorces and happier marriages. Freedom in any case is good, and in time the marriage relationships will improve.

It may seem trying now, because of the old die-hard attitudes of the male, and the drunken quest of freedom for the female. But when it is all settled down into a thing called, "real, true marriage, and a partnership of love and beauty," there will come the relationship that women desire and are working hard to perpetuate.

WOMEN AND EQUAL RIGHTS

It can be compared to the struggle of the Negro as a minority race in America. There will be a period of interpretation and of difficulty before he is absorbed into American culture and afforded all of his natural rights and freedom. During this period all sorts of militant fights and adjustments are needed. The male and female are going through the same sort of period, and a continual interpretation and adjustment between the sexes is necessary. **Both will emerge victorious.** Women are a minority race too. And when both emerge victorious, this world of ours will be a shining many-splendored thing of **sheer** ecstasy and **utter**, sparkling beauty.



Eddie Torrienti, representative of the **AMERICAN NEGRO** magazine, is shown selling copies before a business establishment in the heart of the Soutside where proprietor tried to interrupt his activities. Evidently he knows nothing about freedom of the press, but he did discover the strength of Eddie's convictions. The photo was taken after the incident, and Eddie is still in action.

NEWS AND VIEWS:

ANOTHER NEGRO SHOT IN MISSISSIPPI: Gus Courts, 65, felled by a shotgun blast through the window of his small grocery store as he, his wife and a customer stood near the cash register on the night of Nov. 25. Mississippi's third shooting this year of a Negro who wanted to vote occurred at the same place as the first, Belzoni, and again the victim is an NAACP leader.

"I believe I know who shot me," Courts insisted, when interviewed at Taborian Hospital in Mound Bayou, last week. Despite this statement, neither Humphreys County Sheriff Ike Shelton or the agents from the FBI have bothered to obtain this information. C. E. Piper, agent in charge of the Memphis office of the FBI, said that the FBI had completed its preliminary investigation.

(Editor's Note: Thinking in colors — if the FBI spent some of the time looking for **whites** that is used looking for **reds** maybe **blacks** would be safer.)

* * *

THE CHICAGO DEFENDER suggested in an editorial Dec. 10: "President Eisenhower's concern over the needlessly high traffic toll in this country is commendable. It led him to proclaim December 1 of each year as safe driving day, a 24-hour period when national attention is focused on avoiding traffic accidents.

"Last year traffic fatalities on that day were 15 percent below normal. In line with the President's humanitarian efforts we would like to propose that he established a Safe Day for Negroes in Mississippi."

(Editor's Note: Amen! And remember, when the federal government claims it has no right to intervene in the South, a surviving section of the Civil Rights Act of 1870, Section 242 of the U.S. Code, specifically prohibits conspiracies to deprive any citizen of his rights guaranteed under the Constitution. The right to vote is such a right.)

* * *

THOUSANDS OF NEGROES BOYCOTTED MONTGOMERY, ALA. CITY BUSES this month when Mrs. Rosa Parks was fined \$14 in Police Court there, Dec. 5, for having disregarded a driver's order to move to the rear of a bus.

The boycott was organized after circulars had been distributed in Negro residential areas urging "economic reprisal" against the bus company.

The manager, J. H. Bagley, estimated that "80 or maybe

90 percent" of the "several thousand" Negroes who normally used the buses had joined the boycott.

Two Negro homes were splattered by shotgun blasts on Dec. 8. Police Chief G. J. Ruppenthal also revealed, four buses have been fired on. Bus routes are being patrolled to prevent further violence.

(Editor's Note: I wonder could 90 percent of the Negroes in Chicago using the product of some TV sponsor guilty of jim crow casting, be involved in an economic boycott?)

* * *

WHITE STUDENTS OF GEORGIA MARCHED ON THE STATE CAPITOL and demonstrated before the Governor's mansion when Gov. Marvin Griffin, protege of rabid racist ex-Governor, Eugene Talmadge, asked the State Board of Regents to prohibit Georgia football teams from playing opponents who had Negroes on their teams.

Georgia Tech had been invited to play in the Sugar Bowl in New Orleans Jan. 1 against Pittsburgh, which has a Negro player, Bobby Grier.

The indignant students raided state buildings and swarmed through the streets denouncing Griffin, bearing torches and placards reading: "Griffin sits on his brains," "We want to go to the Sugar Bowl."

They also sent a message of apology to the University of Pittsburgh. Another letter was sent which said: "The student body of Georgia is looking forward to seeing your **entire team** and student body."

Wade Mitchell, quarterback and co-captain of the Georgia team, said, "I personally have no objections to playing against a team with Negro players and, as far as I know, the rest of the boys feel the same way."

The Board later decided they would make an exception this time and let Georgia Tech play.

(Editor's Note: This shows what mass protest can do, even in the South. Also, it indicates that whites will join in the right for equal rights when they realize their own interests are adversely affected by jim crow. Oh, "can't you hear the Angels singing!")

* * *

THE AFL-CIO MERGER CONVENTION selected two Negroes as Vice Presidents of the newly formed 16 million strong trade union organization. There are 27 Vice Presidents. The highest posts held by Negroes in the history of the American trade union movement were awarded: A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters (AFL), and Willard

S. Townsend of the United Transport Service Employees Union (CIO).

(Editor's Note: Whether we agree with this choice or not, at least the principle of Negro representation was recognized, and that's great. However, this will not be accepted as a substitute for the need to eliminate segregated locals, colored auxiliaries, lily-white clauses in union constitutions, wage differentials, and separate up-grading procedures.

Because trade union support in the fight for equal rights is the best assurance of a victory, a complete analysis of this merger will be featured in our February edition. Yet, we can say now, the strengthening of any force for democracy in this country represents a step forward.)

* * *

THE INTERSTATE COMMERCE COMMISSION recently ruled in the case of Sarah Keys, brought by the NAACP, that segregation of passengers in railroad cars, buses and waiting rooms during interstate travel is "unreasonable."

(Editor's Note: Let us all start testing this ruling immediately. It will probably be appealed to the courts.)

* * *

A TOP OFFICIAL OF THE AMERICAN BANKERS ASSN. warned this month that a "fairly serious" business recession in this country comparable with 1937-38 may be in the making.

(Editor's Note: The outstanding consumer credit of 33 billion dollars upon which high sales are based, indicates this possibility. What would happen if merchants refused to extend further credit until the present amount was reduced to safer margins? This must happen eventually, and when it does our unemployment will begin several months before we are laid off — get it? Not only would we be unable to make purchases to satisfy our present and future needs, we would be unable to complete payment for purchases to satisfy past needs.

To be forewarned is to be forearmed. Prepare now, in your unions, to wipe out the axiom: Negroes are "last hired and first fired.")

* * *

THE COCA COLA MACHINE IN THE NAACP'S NATIONAL OFFICE will be removed because of pressure tactics being used by a Coca Cola distributor in South Carolina against Negroes who belong to the NAACP or who signed a school desegregation petition, according to Roy Wilkins, NAACP executive secretary.

Negro History:

A people are prepared for the future by a knowledge of their past. For this very reason, the history of the Negro in the United States is hidden. For this very reason, The AMERICAN NEGRO prints articles on Negro history as a monthly feature.

The story of how we won our present status in America is filled with lessons of how to complete our journey. We advise everyone to start the New Year right by starting a Negro history library in their homes.

This need not be a very costly proposition, for quality rather than quantity is most important in a book collection. Therefore, as this month's Negro history feature, we list eleven items, eight books and three pamphlets which we feel constitute a sound basic Negro history collection. We have only included items available in Chicago:

BOOKS:

A Documentary History of The Negro People in the United States,

Edited by Herbert Aptheker;
The Citadel Press, New York, 1951

This book, over fifteen years in the making, is a collection of articles, speeches, etc. by Negroes, in the main, from colonial times to 1910. Over 450 documents represent the story of Negro history told by those who made it. The source of every document is given and the historical significance explained in the editor's introductory remarks and notes. Those who bore the lash tell you what slavery was. Those who fought for emancipation tell you of the strategy and tactics employed. Those who lived during Reconstruction and its aftermath tell you their experiences.

The Negro In Our History,

by Carter G. Woodson; The Associated Publishers, Inc.,
Washington, D.C., 1947 (9th edition)

This book has stood the test of time. It has gone through nine editions. It is the best general Negro history in print. Carter G. Woodson, a Negro, was the foremost historian on this subject. Moreover, the book includes numerous pictures. It begins with the African background and ends with the second world war.

The Negro in the United States,

by E. Franklin Frazier; The MacMillan Co., N.Y., 1949

This book is a scientific study of the Negro in American life today "and the responses that society has made to his presence." Dr. Frazier, a Negro, is one of the foremost sociologists this country has produced. This is a treatise on American Negro life.

The American Dilemma,
(2 volumes) by Gunnar Myrdal;
Harper and Bros., New York, 1944

This too is a treatise on American Negro life. It is even a richer storehouse of information than the book by Dr. Frazier recommended above. Dr. Myrdal is a Swedish economist. The project was financed by a grant from the Carnegie Fund. Dr. Myrdal was selected on the assumption that an outsider would be objective. The fallacy of this assumption is revealed by a comparison with Dr. Frazier's book. Dr. Frazier's is preferred. However, Dr. Myrdal's is essential, especially if read with a pamphlet by Dr. Herbert Aptheker, mentioned below.

Black Reconstruction,
by W. E. B. DuBois; Albert Saifer, Publisher,
Philadelphia, Pa., 1950 (reprint)

Originally published in 1935, this is the best study of a most interesting period in Negro history: the ten years following the Civil War, a period in which the Negro enjoyed more democracy in the South than ever before or after. Dr. DuBois' scholarship shines clearly in this great contribution in the field of Negro history.

Essays in the History of the American Negro,
by Herbert Aptheker; International Publishers, N.Y., 1945

This book, based on original research, consists of four essays constituting four chapters in the heroic story of the American Negro's fight for freedom from the first slave revolt in 1520 to the close of the Civil War. The first essay chronicles the long line of slave revolts from early colonial days until the Civil War. The second essay describes the Negro's participation in the American Revolution. The third and fourth tell of his important role in the abolitionist movement and in the Civil War itself.

13 Against the Odds,
by Edwin R. Embree; The Viking Press, N.Y., 1945

200 Negroes and whites were invited to draw up lists of the greatest living Negroes. From the ballots, thirteen names emerged clearly at the top. These thirteen are: **Marian Anderson, Mary McLeod Bethune, George Washington Carver, W.E.B. DuBois, Langston Hughes, Charles S. Johnson, Mordecai Johnson, Joe Louis, A. Philip Randolph, Paul Robeson, William Grant Still, Walter White, and Richrd Wright.** This book portrays these challenging personalities and their unusual experiences.

The Negro Caravan,
edited by Sterling A. Brown, Arthur P. Davis and Ulysses Lee;
The Citadel Press, New York, 1941

This anthology covers the entire period of Negro expression—from the writings of Phillis Wheatley and Jupiter Hammon to the current fiction of Richard Wright. It consists of over 1,000 pages

of complete short stories, blues, folksongs, biographies, speeches, pamphlets, essays, letters, selections from novels and plays.

PAMPHLETS:

Harriet Tubman, Negro Soldier and Abolitionist,
by Earl Conrad; International Publishers, N.Y., 1942

A concise biography of a heroic Negro woman whose greatness spans, both, the Abolitionist and Civil War periods.

Frederick Douglass, Selections from His Writings,
by Philip S. Foner; International Publishers, N.Y., 1945

A concise biography with selection from the writings of the greatest Negro leader in the United States of all time.

The Negro People in America,
by Herbert Aptheker, International Publishers, N.Y., 1946

A critique of Gunnar Myrdal's "An American Dilemma," and much more.

REMEMBER, NEGRO HISTORY WEEK IS IN FEBRUARY,
WATCH FOR SPECIAL EDITION!

POETRY:

By REV. JOSEPH KING

DEDICATION

I can never reconcile myself to oppression
whether it comes down hard as a whip on my back
Or whether it comes underhanded fashion as an insult
or a blocking stone on the Hill to keep me from climbing
Upward—I shall fight it with all the force of my power . . .
by summoning every Sister or Brother, who would do
some battling.

I shall never smile to conceal the hurt it gives to me
or any one else, I will fight it to the last breath of me
Though wrestled to the ground I will rise up struggling
though pushed to the wall I will lash back with the strength
of my determination and let the oppressor know in me he will
have no easy victory.

And History will write down—I lived, I fought!

JANUARY, 1956

The AMERICAN NEGRO

The AMERICAN NEGRO

"A magazine of protest"

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