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NEGRO HISTORY BULLETIN

NOVEMBER, 1964

VOLUME XXVIII, No. 2

Correcting The Image Of Negroes In Textbooks

The Negro Who Rode With Fremont In 1847

Help For Teachers Of African History

IN MEMORIAM

JOHN FITZGERALD KENNEDY

1917-1963

THIRTY-FIFTH PRESIDENT OF THE UNITED STATES

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PURPOSE: To inculcate an appreciation of the past of the Negro and to promote an understanding of his present status

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CHARLES WALKER THOMAS, Editor

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Theme For 1964-65:
Negro History: Freedom's Foundation

The editorial board of the NEGRO HISTORY BULLETIN invites the submission of manuscripts within the purview of the theme for the 1964-65 publishing year. Articles of historical research and also relevant significant comment on the contemporary mileu are welcome. Documented articles, however, will receive priority of publication. As the NEGRO HISTORY BULLETIN is designed for the general reader as well as for the student of history, need exists for materials of interest to students and teachers.

The editor does not assume responsibility for statements of fact or opinion made by contributors.

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OUR COVER ARTIST

Mr. Pierre-Noel, our cover artist for this month, is Artist-Designer on the staff of the World Health Organization at the Pan-American Sanitary Bureau, Washington, D.C. He is one of the outstanding stamp artists of the world, having designed many of the stamps issued in Haiti in recent years. His design for the *United Nations' General Stamp* to be released in 1965 was given the first award this year. He was formerly staff artist at the Museum of Natural History in New York and has done scientific illustrations for the Cranbook Institute of Science.
He is married to the artist, Lois Mailou Jones, a member of our editorial board.

The original drawing has been sent to Mrs. John F. Kennedy. Prints of the drawing available at ASNLH for $1.00 each to schools, libraries, and churches.

Scholars Gather in Detroit for ASNLH Annual Meeting

Reception given for ASNLH Annual Meeting, October 24, 1964, by the Detroit Urban League Guild.

Seated (left to right) Wilhelmena Robinson, Wilhemina Crosson, Lillian Dorn, Thelma Radden. Standing (left to right) Charles Walker Thomas, Harvey C. Jackson, F. Louise Madella, Anne Lewis, Norma Gatliffe, Natalie Prince, Arthur Coar, Daniel Neusom, Charles H. Wesley, Edyth H. Ingraham, Detroit Urban Leaguer, Dorothea E. Jackson, Prince Wilson, and J. Reuben Sheeler.

Reflections: Annual Meeting

By Charles Walker Thomas

The Detroit Branch of the ASNLH and the College of Liberal Arts, Wayne State University, were co-hosts to the Annual Meeting of the Association for the Study of Negro Life and History, held in Detroit, October 22-24, 1964. The meeting attracted delegates—historians as well as scholars of other disciplines—from distant parts.

Harvey C. Jackson, Jr., was again chairman of the Committee on Local Arrangements just as he was eleven years ago when the Association last met in Detroit. Arthur D. Coar, president of the Detroit Branch of the ASNLH, cooperated in both the planning and execution stages. Lorenzo J. Greene, of Lincoln University, Missouri, served as chairman of the Program Committee.

The choice of Detroit as the locus of the Annual Meeting was a happy one. That city with its Burton Historical Collection of the Detroit Public Library, its Historical Museum, and its projected African Art Gallery is especially history-conscious and particularly interested in Negro-related materials. The local branch of the ASNLH holds it monthly meetings in the Detroit Historical Museum. In fact, Henry Brown, the Director of the Museum, read a paper on "Michigan's First Colored Regiment in the Civil War" which was well-documented research, of interest to scholars both of the local and larger communities.

In the finest sense, Detroit presents an example of what ASNLH branches can do in digging into indigenous sources for material significant in Negro history. The special Detroit Edition of the *Negro History Bulletin* for February, 1964, to be sure, attests to that metropolis' interest and research capabilities in both American Negro and African life and culture.

The Association is indebted to the Committee on Local Arrangements for a demonstrably cordial welcome and excellent facilities. Moreover, the Alpha Phi Alpha and Omega Psi Phi Fraternities, the Detroit Urban League, and the Inter-Greek Council of Detroit contributed significantly to the outpouring of warm hospitality and afforded zest, diversion, and recreation to the delegates.

The opening paper on "African History and Civiliza-

tion during the Middle Ages," by Association President Charles H. Wesley, was certainly stimulating and scholarly and provided fresh insights in a fruitful area which invites continuing exploration.

Samuel L. Westerfield, Deputy Assistant Secretary of State for Africa, delivered the keynote address.

Scholarly papers subsumed under section meetings labeled as "African Studies," "For Freedom," "Since Reconstruction," "Housing, Voting, and Employment," "Aspects of Negro History," and "Negroes in Textbooks" provided engaging variety. And with criticism within the proprieties, scheduled comments on papers were nonetheless hard-hitting and provocative. The *Negro History Bulletin* is pleased to present in the November issue two papers read at the Annual Meeting. Others will follow.

Once again the Annual Meeting was an impressive boon to the task of augmenting the self-respect and hope of Negroes and of increasing the body of knowledge about Negro life and history. Moreover, it was indeed reassuring to witness the fruits of pure scholarship motivated not by the exciting allurement of monetary reward but rather by a passion for truth, the sheer love of learning, and a desire to see justice done to a neglected area. Although the mission of the ASNLH deserves the generous suport of the entire community, Negroes are under especially heavy obligation to insure the continuity of the free, independent research of scientific Negro history.

In its closing business section, the Association elected Harvey C. Jackson, Jr., to an ASNLH vice presidency and restored to membership on the Executive Council three former affiliates: Wilhelmina Crosson, W. Sherman Savage, and Prince Wilson.

In 1965 the Association will hold its Annual Meeting in Atlanta and celebrate its fiftieth anniversary in conjunction with Atlanta University's observance of its 100th anniversary. Toward that end, President Wesley appointed Prince Wilson chairman of program and C. A. Bacote chairman of local arrangements.

Detroit Acclaims James Frazier

James Frazier, Jr. directed the Chancel Choir of the Peoples Community Church at the Thursday evening session of the Annual Meeting in Detroit. In addition, he played piano selections. Evoking sustained ovations. his performance as director and later as piano soloist was enough to intimate something of the versatility and proportion of his genuis.

A native Detroiter, Mr. Frazier, now twenty-four, is minister of music at the Peoples Community Church in Detroit, a position which he has held for five years. An honor graduate of the Detroit public schools, Frazier is a product of the Detroit Conservatory of Music and the University of Michigan.

Young Frazier's high talent has been recognized for several years not only because of the musician's work at Peoples Church, but also by virtue of his public appearances. His presentation of Mendelssohn's "Elijah" in

JAMES FRAZIER, Jr.

which William Warfield was heard in 1962 and George Shirley and Georgia Davis in 1963 attracted enthusiastic notice.

In June, 1964, Frazier, the youngest of the competitors, participated in the International Conductors' competition, held in Liverpool, England, and received a special award. There he conducted the Royal Liverpool Philharmonic Symphony and the B.B.C. Northern Symphony orchestra.

Later in the summer, Eugene Ormandy, himself the renowned conductor of the Philadelphia Orchastra, observed young Frazier conduct the conference concert of the National Music Camp in Interlochen, Michigan, and said, "In my opinion Mr. Frazier has the making of an excellent conductor."

As the first Negro to conduct a full program with the Detroit Symphony Orchestra, James Frazier scored a triumph on November 8, 1964, when he conducted the 105-piece Detroit Orchestra in a benefit performance at the Ford Auditorium. The concert was jointly sponsored by the Peoples Community Church and the United Negro College Fund, Inc.

Concerning Frazier's debut as conductor of the Detroit Orchestra, Robert L. Nolan, music critic for the Michigan *Chronicle*, wrote in the *Chronicle* as follows:

> Throughout and unmarred by any ill-effects of nerves, Frazier piloted the players through the works without a score. He proved himself able of extracting clarity, warmth and brilliance from his charge.
>
> Frazier proved himself possessed of the stuff of which great artists are made.

Detroiters are understandably proud of Frazier who, despite his youth and the really moving acclaim which he has received, has remained sane, unspoiled, and without affectation.

C. W. T.

Correcting The Image Of Negroes In Textbooks

by Charles E. Stewart

Charles E. Stewart is Assistant Director of Human Relations in the Detroit Public Schools. He holds the Ed.D. degree from Wayne State University with a major in Curriculum Development. This paper was read at the ASNLH Annual Meeting in Detroit, 1964.

I have been asked to speak about progress currently being made in correcting the image of Negroes in textbooks and curriculum materials. Before doing so, however, it might be well to set the stage for this task by pointing to some historical perspectives which might aid in an understanding of both the problem itself and the significant role of the school and its instructional materials in the on-going struggle for men's minds.

With this in mind I shall speak very briefly about some of the difficulty our nation has faced in the process of cutting through a complex of value conflict toward a functional recognition of our pluralistic nature. Second, I intend to point up the importance of school learning materials in meeting the crucial need for an individual *of any subculture* to see himself as an important element in the total cultural fabric. Finally, I'll discuss some of the emerging trends in the construction of teaching materials.

Ours has been, from the very beginning, a society made up of many ethnic and cultural strains. The participation and contributions of these many subcultures have given to America an undeniable textural quality and strength. They have contributed in great measure to the quality of our prideful democratic American heritage. In this respect, however, our heirtage has been far better than our history. For our history, as written for school children, has not accurately reflected the significant contributions of our subcultures. Instead, one gets the impression from what is said and left unsaid that our great American heritage is white, Anglo-Saxon and Protestant.

One illustration of this lies in the ever controversial arena of religious values. Our history can be divided roughly into three periods in the development of our thinking about religion and religious differences . In the period from colonial times to about 1850 our nation, though composed of many religious groups, was dominated by a kind of rural Protestantism which inevitably was reflected in the school materials of that day.

A second period, lasting until about the beginning of the Twentieth Century, could be characterized as one in which we began to think of ourselves not so much as a Protestant nation but a Christian nation. From the beginning of the century to the present there has been a tempering of thought which can be seen in an increasing emphasis on a description of the American people as a religious people with an accompanying de-emphasis on the specific designation of Christian. Recent Supreme Court decisions dealing with religion in the schools and the Civil Rights thrust have projected us to the threshold of a fourth period which promises a dramatically increased recognition of the truly pluralistic nature of our society.

Writings in educational history show a very clear relationship between educational purpose and the dominant thinking of colonial times. The school materials which clearly reflected educational purposes of that day were deeply rooted in a Fundamentalist religious school of thought. Striking illustrations of this can be seen in the subject matter of the old New England Pre-Primers (circa 1690) and the Webster Speller which appeared at the beginning of the 19th Century.

Educational historians repeatedly refer to the Catechism as a teaching device. Issac Watts' *Young Child's Catechism* asks the question, "What must become of you if you are wicked?" The intended response to this question is, "If I am wicked I shall be sent down to everlasting fire in hell among wicked and miserable creatures."

Vestiges of this Fundamentalist Protestant domination in education were apparent as late as 1850 when a State Superintendent of Public Instruction in Michigan, speaking to the Legislature, urged the teaching of religion in our schools. He permitted no doubt about the kind of religion he meant when he said at one point in his speech that "Jews and Catholics teach their children religion and it is astonishing how they cling to the superstition and myths of their fathers."

During the latter part of the 19th Century a surgence of Catholic power began to make significant inroads into this Protestant domination and its resultant reflections in instructional materials. We became, in effect, a Christian nation. During this time the first graduating class of Detroit's old Central High School was told by the president of its Board of Education that the three greatest threats to the American way of life were "Communism, Mormonism and Femininism", not necessarily

in that order of importance. Incidentally, it was not until this time (late 19th Century) that anyone other than a Christian could be appointed a chaplain in the U.S. Army.

During the latter part of the century, also, there appeared in textbooks further examples of the then prevailing strain of thought. One arithmetic book posed for scholars of that day the problem of a boat containing 15 Christians and 15 Mohammedans. A severe storm arose which necessitated lightening the boatload lest all perish. The captain of the boat who was a Christian decided that half the passengers should be thrown overboard. The crux of the problem, then, for the student was to arrange for the elimination of passengers in such a way as to result in the throwing overboard of the 15 Mohammedans, leaving the 15 Christians safe and dry.

In speaking of the evolution of our thinking it must be understood that the dates I have mentioned are not clear cut, and that vestiges of thought from one period, indeed, extend over into subsequent periods. This is attested by the fact that an arithmetic book published in 1961 contained the very same problem of the Christians and Mohammedans, but this time with the non-Christians changed from Mohammedans to Turks. Let me reiterate, also, at this point, that my use of religion for illustrative purposes here stems from the fact that this same value base has governed the norms of our conduct, our economics, our politics.

Recent years have seen not only a decrease in such an obvious slant of textbook materials, but also an increasing recognition of the contributions of various ethnic and subcultural groups to the growth of our nation. This growing awareness of the pluralistic nature of our society has been heightened by an accumulation of understandings regarding the nature of learning and the learner. Terms such as "self-image" and "self-concept" recently have become popular additions to our educational jargon. Undoubtedly the rapidly developing thrust toward fuller enjoyment of civil rights for this country's burgeoning Negro population has contributed immeasurably to the accelerated pace of this awareness.

Until fairly recent years, schools and their instructional materials were geared pretty much to a select group of children who came to school and stayed. We realize now of course, that those children were the cream of the crop, skimmed off from a much larger reservoir of young people who were not yet availing themselves of the fullest advantages afforded by education. Those youngsters who dropped out—or who never came to school—were barely missed and certainly not mourned. Such an attitude was not considered hardhearted then, because the dropouts of that day were readily absorbed into the world of work, and became, for the most part, productive citizens of their community.

Drastic changes in the needs and requirements of the world of work have altered the picture for today's schools and school people. Because the dropout no longer can be absorbed into the world of work it is necessary to provide all children with skills and competencies required for a productive life in today's society. As schools of today struggle with this enormous task, we are realizing more and more that we are, indeed, a pluralistic society. Furthermore, we are recognizing that, in addition to religion, among the most significant aspects of our pluralism are those of social class and color. Hence, along with such terms as "self-image" and "self-concept" have come labels like "cultural deprivation" or "cultural disadvantagesment".

My first reaction to the term "cultural deprivation" was one of wariness bordering almost on rejection knowing as I do that there is no such thing as "cultural deprivation". This is to say, every child has a culture: and, moreover, he takes unmistable evidence of his culture along with him everywhere he goes, even to school. I like to illustrate this notion with an anecodote about a first-grade teacher who was preparing her children to listen to a story.

Because the story had in it princesses and dragons and fairies, the teacher wanted to be sure that her first graders had an adequate conception of what those creatures are. Accordingly, she asked the class, "Do you all know about fairies?" Many of the first graders eagerly raised their hands and heartily chorused "Yes". One little boy with wildly waving arms went even farther to say, "I *know* one. He lives right across the street from me."

The teacher knowing that there is really no such thing as a fairy, was somewhat at a loss. In this situation one could almost say that the teacher was culturally deprived.

While it is easy to say that every child has a culture, it must, however, be recognized that the cultural backgrounds of an ever-growing number of children in school today do not facilitate the learnings which await them in the school's culture. There is a growing body of research literature which helps us understand some of the specific ways in which the cultural milieu experienced by an impressive number of today's children actually gets in the way of learning in school. The development of an appropriate body of know-how, together with more helpful instructional materials has come to be regarded as one of the foremost problems in American education today.

The problem is complicated further by the fact that many of today's culturally disadvantaged children are Negroes. For these children traditional school materials represent an even more serious deterrent to learning.

Not all Negro children are culturally disadvantaged or socio-economically disadvantaged, although for many people the terms 'inner-city" and "cultural deprivation" have become synonymous with Negro. The fact remains, however, that being a Negro in our society automatically has posed problems of where one can live, where one can eat in a public place, where one can work, etc. In addition the Negro child faces a special kind of difficulty when his school materials show little regard for his existence as a worthy and valuable human being in our society, and an equal disregard for the historical investment and contributions of his forbears.

(Continued on page 42)

The Negro Who Rode With Fremont In 1847

by G. M. Bergman

G. M. Bergman, a native Californian, lives not miles from the spot where Fremont and Dodson encamped that wintry night in 1844

Mr. Bergman writes of a Negro hero of the Old West.

Of all the movie and TV thrillers depicting a man galloping on a fast horse, lariat in hand, none has ever shown a Negro in that role.

But in the real life of the Old West, a Negro youth rode on one of the most famous and fastest rides on record, lariat swinging. His name was Jacob Dodson, and he rode with Fremont the Pathfinder on the latter's remarkable ride from Los Angeles to Monterey during California's critical days of 1847 — a ride on which Fremont and two companions covered 840 miles of rugged country in 76 actual riding hours.

Dodson in fact was chosen for that ride because of his skill with the lariat. Though only 22 years of age, he had been with Fremont for four years on his two great exploring expeditions to the Far West, in a band which included such well known frontiersmen as Kit Carson and Thomas "Broken Hand" Fitzpatrick.

Dodson had taken part in the perilous crossing of the Sierras in the winter of 1844, and in many another adventure with that "band of many nations," Americans, Delaware Indians, French voyageurs, Canadians, Germans, and the one Negro, whom Lieutenant John C. Fremont assembled to chart the West for the United States Government.

In 1847 Fremont's party of 60 men had turned from exploring to seizing California from Mexico in the Mexican-American War then going on. Fremont held southern California, with a title of provisional Governor and headquarters at Los Angeles, while General Stephen Kearney held the north at Monterey. With only a handful of Americans under his command, Fremont felt an acute need to confer with Kearney, but was loth to leave his post for long.

He hit on a novel method for a daring fast ride north, choosing as his companions his "devoted friend Don Jesus Pico, like all Californians of that day a superb horseman full of endurance, and the equally devoted colored man Jacob Dodson, now, by his long experience the equal of a Californian in riding and lasso-throwing."

To make for maximum speed, "each of the party had three horses — nine in all — and the riders alternated their mounts, riding first one and then another," says author Herbert Bashford in *Fremont, A Man Unafraid.*

"The six loose horses ran ahead, free as the wind," Bashford relates. When a fresh mount was needed, every twenty or thirty miles, it was lassoed by either Don Jesus or Dodson. "At that time the country between Los Angeles and Monterey was a comparative wilderness except for the town of Santa Barbara and San Luis Obispo. The first day, March 22, 1847, the party, at a swinging gallop, covered 120 miles, passing over the San Fernando mountains, traversing the defile south of Santa Barbara, and halting for the night beyond that town.

"Dodson's arm was a little lame from throwing the lasso, but otherwise the riders were in excellent condition. The day following they traveled 135 miles, crossing the Santa Barbara mountains, and at 9 p.m. that night they arrived in San Luis Obispo, where a great

JACOB DODSON
Drawings by Maxine Dolben of Stockton, California

feast awaited them at the ranch of Don Jesus. The nine horses from Los Angeles were exchanged here for nine fresh ones. The third day, delayed by the reception at San Luis Obispo they covered only seventy miles to the Salinas Valley, and at three o'clock the next day, the party rode into Monterey."

Another author, F. S. Dallenbaugh, in his *Fremont and '49,* says: "The return ride was covered in the same way, and Fremont and his companions rode into Los Angeles eight days after leaving there; a total journey of 840 miles over rough country in 76 actual riding hours by the use of eighteen horses, one of the most remarkable rides on record for speed and distance. The famous ride from Ghent to Aix, immortalized by Browning, was barely more than the least of one of these eight days of Fremont. Browning missed an opportunity."

Jacob Dodson was a free-born Negro whose family worked in life-long service for the family of Fremont's wife, the Bentons. At the age of eighteen he was nearly six feet tall, and strong and active. As he had watched Fremont prepare in Washington for his first expedition in 1843, he had begged to go along. Fremont took Dodson as his personal servant, but the youth so quickly learned the ways of the frontier that he outgrew this classification.

During the Fremont party's desperate crossing of the Sierras in the dead of winter, 1844, Fremont chose Jacob as his companion to reconnoiter ahead of the main party down the west slope of the range, Fremont relates in his *Report of a Journey*. "And that night," Fremont tells, "we encamped on the headwater of a little creek, where at last the water found its way to the Pacific. The night was clear and very long. We heard the cries of some wild animals attracted by our fire, and these strange sounds had something pleasant to our senses in this region of silence and desolation."

Next morning Fremont and Dodson followed the icy surface of the creek till it grew wider, so that Fremont was "satisfied we had struck the stream on which Mr. Sutter lived." He was correct. They had found the Silver Fork of the American River, and three weeks later, on March 8, 1944, Fremont and his exhausted group arrived at Sutter's Fort in what is now the city of Sacramento.

A diorama of the group arriving at the fort is on display at the Sutter's Fort Museum in Sacramento. Dodson appears as the fourth figure from the front of the party.

Chattanooga Branch ASNLH

Officers of Chattanooga Branch ofASNLH with Dr. C. A. Bacote of Atlanta University

In-Service Education Of The Teacher Of African History

by Wilhelmena S. Robinson, Central State College

This paper was read at the Section Meeting on African Studies at the Annual Meeting in Detroit, 1964.

Since the issuance of the Emancipation Proclamation and the adoption of the Thirteenth Amendment outlawing the peculiar institution of slavery in America over a century ago, the Negro child has been taught what was accepted as the scientific and only "truth" about his heritage. According to Harold R. Isaacs of the Massachusetts Institute of Technology in his recent book entitled *The New World of Negro Americans*, he states:

> By a thousand invisible channels through all the great fine mesh of capillaries in the white man's vast and all enveloping system, this was the only "truth" the Negro child got; that his people, insofar as they were African, were ignorant, primitive savages who had added nothing to the stream of human culture and existed today only at its outer edges, that this was why he was hopelessly behind, backward and inferior himself.[1]

Through the acceptance and application of the Darwinian concept, scholarly authorities in history, geography and sociology, did not hesitate to teach the Negro along with the white students that all of the available evidence proved this theory. To the point of personal embarrassment, Negro students sat at the feet of learned white scholars in our Universities and had to accept these humiliating conclusions. J. Saunders Redding in his book, *Stranger and Alone*, tells of his experience while studying in an American university where the professor expounded on the scientific authority of the inferior status of the Negro.[2]

In 1943, I experienced a similar incident in a course in Social Psychology at Boston University. The professor presented the Davis and Lollard conclusion that all Negroes in the South were relegated to the caste system similar to that of India. A classification that placed all Negroes regardless of their achievement or contribution in a position of being below the line of the lower class white. When I objected to the theory, I was silenced by the professor who quoted the late Dr. Charles S. Johnson, the outstanding Negro sociologist of the period, as having agreed with Davis and Lollard.

The evidence of this inferiority has been thrust on the Negro in all walks of life from the irresistible force of the white man's concepts set down in the vast production of volumes upon volumes of books, newspapers and all forms of mass media. As late as 1947, *Compton's Pictured Encyclopedia*, volume 12, page 11, presented the five races of mankind in a pictorial illustration. The contrast between the white race and the black race implied that the white man is highly civilized. A picture of Benjamin Franklin represents the white race, while the Negro is portrayed by a blank-faced African villager.

There is no question or argument to the contrary that the majority of the teachers both white and Negro in our American public schools, who were trained in our universities are today perpetuating this erroneous concept. There is a mandatory need for an in-service educational program for the teaching of African history and culture for the purpose of redirecting these mistaken concepts. Future generations of Americans will not benefit by the new concepts and images of the human race unless our teachers are retrained now. There is a tremendous impact of world affairs on the race problem in the United States. A problem which shakes the faith of the newly emerging nations of Asia and Africa in the sincerity of our foreign policy and good intentions. It is a problem easily used as a technique by our enemies to win over these new nations.

This impact of world affairs, all of the big facts of life and history, have been swiftly enmeshed in a world of change. The teacher is called upon for a clearer and more comprehensive concept of the history of mankind. If the school textbooks continue to present the African as an uncivilized man, how then can the teacher explain to the child the pictures of Nkrumah, or Tom Mboya that he sees on the television screen or on the front page of the newspaper. Would she dare venture to say that these were savages visiting the United Nations Assembly?

The majority of Anglo-Saxon Americans knew very little of Africa and its people until after World War II. The dramatic emergence of independent African states with their leaders swishing in and out of the United Nations building in New York, has set in motion a frantic search for a history of the land and its people. For here are men and women emerging from a dark continent, out of a dim past which had left neither literature nor monuments and according to the early twentieth centure historians trained in the Von Rankean method of scientific research, had positively concluded that the people of Africa South of the Sahara had no history of their own. The concept that history existed only when enough coherent written records and archaeological remains were produced to form a chronological pattern to be interpreted as history created the myth that Africans had no history until they came into contact with the Europeans in the late nineteenth century.[3]

The relatively new approach in the utilization of anthropology and sociology combined with scientific and psychological knowledge led to the discovery that Africans had preserved an extensive tradition in both secular and religious legends. The recognition of the fact that Africa has a history of its own is a very recent admission on the past of white historians while Negro historians under the influence of the late Carter G. Woodson, founder of the Association for the Study of Negro Life and History, had launched the same basic concept in the first half of the twentieth century. Thirty years ago Dr. Woodson, in his book *The African Background*, states this view in the preface:

This elementary treatment of the African background of the Negro, together with brief outlines for the study of the race in the modern world, is intended to stimulate greater interest in the field. Hitherto most Europeans and practically all Americans have regarded the Negro merely as undesirable an undeveloped person constituting a problem in not being able to keep pace with others. The facts herein presented will show that the Negro has achieved much in various spheres, and to know the possibilities of the race a scientific appraisal of the past is necessary.[4]

The Association founded by Dr. Woodson in September of 1915 for the purpose of collecting sociological and historical data on Negro life and history has survived the test of time and can bask in its achievement of having directed the attention of historical investigators to this neglected field.

Dr. Charles H. Wesley, the present president of the Association, has continued the tradition set by Dr. Woodson, in his research, addresses and leadership. In one of his most recent scholarly papers, "The Changing African Historical Tradition", he states that: "The neglect, disregard, and omission of the African people from history's account contributed to the building of the tradition that Africa was a land of savagery and barbarism and to the dilemma created by differences in culture and color." [5]

According to the British Information Services in a pamphlet published in 1953, entitled *Changing Africa*:

> Fifty years in the life of a continent is but an afternoon, but to Africa the last half-century has brought social and economic changes that have elsewhere taken a thousand years to develop. For some Africans the suddenness of the change within the last two or three generations has been upsetting; some have bridged the gulf easily and naturally, while others are not yet fully awake to the need for adapting themselves to the new era.[6]

The suddenness of the change for the Africans has been no more of a dilemma for them than it has been for the traditional concepts of white historians. The emergence of African States in the last decade has truly upset the status quo complacency of American universities, colleges, and scholars. Frantically, they have turned to the collection, study, and reassessment of their earlier conclusion that "the African people had no history of their own until them came into contact with Europeans."

Dr. Robert I. Rothberg, professor of history of tropical Africa at Harvard University, admits that "African history is a relatively recent addition to University curriculums. There is as yet no standard approach to the teaching of it." [7] In his proposed syllabus for the "Teaching of African History," he admits that without the aid of a general text the syllabus must be constructed section by section. Of the best introductory synthesis he suggests the use of Roland Oliver and John G. Fage, *A Short History of Africa* (Harmondsworth, England, 1962) but this volume, he complains, "is comparatively weak on the colonial period." I fear that Dr. Rotberg is still obsessed by the concept that all that is worthwhile in African history centers around the contribution of the colonial masters. He does not list the recent work of Professor Donald L. Wiedner of the University of Alberta, who has taken the mystery out of Africa and with reasoned interpretation, has achieved a comprehensive, lucid view of *A History of Africa*: *South of the Sahara* (Random House, New York, 1962). Professor Wiedner places his emphasis upon the importance of the African reaction to the European impact and the major factors in Africa's own history, not primarily as facets of European activity. This is a decidedly new approach more akin to the thesis of Dr. Carter Woodson than any other white historian. In his preface he presents his thesis thusly:

> The chronicle can also be expanded and tested by using the reports of travelers, conquerors and traders from countries that had developed the art of record-keeping. From the unique combination of African historical sources there emerge several recurrent themes. Against a background of tribal organizations and culture, the historian must consider indigenous political, economic, geographical, cultural and religious development. These societies, while continuing these processes, also begin to interact with European technological and institutional influences; then as part of the modern world, Africans of both indigenous and European origin come increasingly into contact with one another and with the outside world, while both adapt their varied historical traditions to current environment and circumstances. There is neither more or less homogeneity in Africa than in the European or American continents, and it should not be necessary to impose artificial unity in order to justify the study of a large area. Variety as well as similarity can be explored by a general survey.[8]

Although Professor Robert O. Collins of Williams College is highly critical of Wiedner's book in a comparative review with that of the Oliver and Fage volume in the *American Historical Review*, of January 1963, he grants that Wiedner's "descriptions of constitutional and political developments reach a high standard of excellence and comprehension." [9]

The attempt to write Africa's history on a continental scale is a tremendous task and until more research and valid monographs appear on smaller segments of the subject we need not expect to find a completely satisfactory one-volume account of the History of Africa.

It is regrettable that there is no long listing of suitable one-volume works on the whole of Africa geared to the elementary or secondary level as a usable basic text for the public school teachers of America, but there are an abundance of publications containing valuable information on Africa that requires only a little ingenuity on the part of the teacher to collect and use.

The first problem inherent in teaching African history and culture is the instruction of the teacher who has not had the opportunity for formal study of the subject. To overcome this handicap the teacher has to de-

***Continued on Page* 38**

Nobel Peace Prize Goes To Martin Luther King

This year's Nobel Peace Prize went to Dr. Martin Luther King, Jr., the second American Negro to receive the peace award — the first having gone to Dr. Ralph J. Bunche in 1950.

Moreover, Dr. Bunche, in congratulating Martin Luther King, Jr., hit upon what may well be the paramount significance of this year's award when he said that the choice was "a striking international recognition of the cause and struggle of the American society."

The Swedish Academy of Letters in choosing Dr. King as recipient recognized at once the importance of the United States' moral leadership in the free world and the imminence of the problem of race or color in both national and world tensions.

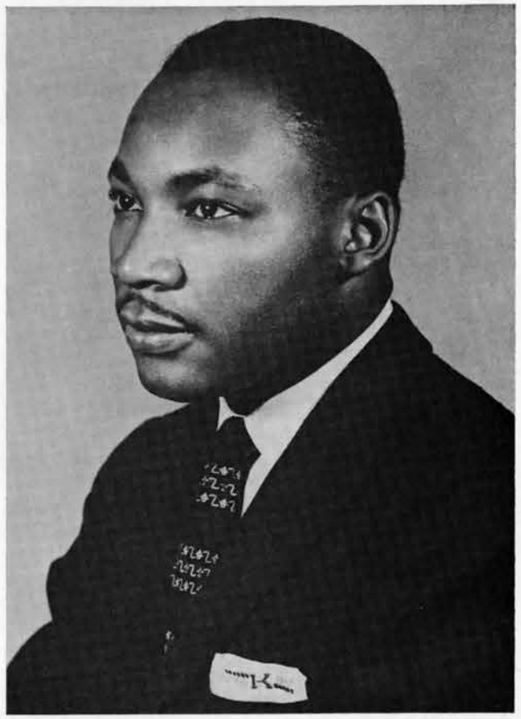
With characteristic self-effacement Dr. King, commenting on the Montgomery bus boycott, observes in *Stride Toward Freedom*, "The Montgomery story would have taken place if the leaders of the protest had never been born." (p. 69) Protest, no doubt, there would have been, but effective nonviolent protest without King's moral genius — no!

In insisting upon a nonviolent tone and direction of the social revolution of our time, Martin Luther King, Jr., has literally been an apostle of peace.

The honoree, however, has by no means been a prophet without honor in his own country. Last year the editors of *Time* chose him as Man of the Year, although domestic opposition to Dr. King has at times been loud and bitter. Some opponents of the philosophy of nonviolence felt that King's "stride" in the direction of complete freedom should have been a "gallop."

Critics who snidely refer to Dr. King as "de Lawd" perhaps unwittingly acknowledge the stature of the man and the force of his moral leadership. His refusal to descend to the level of petty vindictiveness, connivance, or petulant bickering suggests to other civil rights advocates that charity, amity, and cooperation would strengthen the common cause. In fact, his sanity, balance, good taste, and the moral suasion which he brought to the great struggle have contributed significantly to peace and are worthy of emulation of other civil rights leaders.

To be sure, the announcement that Dr. King will give his more than $53,000 to the Civil Rights Movement is



MARTIN LUTHER KING, Jr.

wholly consistent with his character.

An old Welsh triad lists the foundations of moral genius as "bold design, constant practice, and frequent mistakes."

Dr. King eminently qualifies as a moral genius on two counts. His grand design has been bold and courageous and he has continually practiced the principles of agape in all of his relations. And, of late, perhaps he has learned that a person of his stature must be scrupulously sure that his every pronouncement is factual as well as true in spirit.

C.W.T.

YOUNG PEOPLE'S CORNER

COLORED RULERS

By GENEVA C. TURNER

SOUROU-MIGAN APITHY

The Republic of Dahomey, one of the four countries which belong to the loose political federation of the Council of the Entente, gained its independence from France in August, 1960. We have brought to your attention the presidents of the other three countries: Felix Houphouet-Boigny of the Ivory Coast, Humani Diori of the Republic of Niger, and Maurice Yameoga of the Upper Volta Republic. At the time of Dahomey's independence, Hubert Maga was elected president and served until October, 1963, at which time SOUROU-MIGAN APITHY was elected to the presidency and is now serving. Apithy was vice president during the presidency of Maga.

THE COUNTRY

Dahomey, before its independence, was the smallest one of the eight provinces of the former French West African Republics. It is located in the northern portion of Africa on the Atlantic Ocean between Nigeria and Togo. Dahomey is one of the smaller countries of Africa with an area of 44,290 square miles. It is much longer than it is wide with a coast line of about 70 miles in width and widens a bit as it extends from north to south about 430 miles. Although small it is very densely peopled with a population of 2,050,000. The climate is hot and humid at all times and the dry season is between January and April.

There is much of interest in this small country. Historically, it had a very highly developed civilization centuries before the Europeans came. The first white people to come to Dahomey were the Portuguese, who arrived in the 16th century in the search of slaves. It was not, however,until the 19th century when the French took over the area that the great African Kingdom of Dahomey came to an end.

Dahomey has four towns of major interest: Cotonou,Porto Novo, the capital, Ouidah, all on the coast, and Abomey in the interior toward the north. Porto Novo (New Port), the capital, was so named by the Portuguese when they first saw it. Although this town was new to them, the Africans had lived in it for centuries. Cotonou, a coastal town, is important to Dahomey because it is its commercial center, its major port, and an air terminus. It also has European business sections, markets, and an usual African fishing center.

The country's oldest port, Ouidah, is a few miles west of Cotonou and has much of historic interest. The port which the Portuguese built in 1580 still remains there .. Ouidah was a great slave trading ecnter, but now is just a quiet town with fruit trees and flowers.

Further inland to the north lies the city of Abomey, the capital of the old Kingdom of Dahomey. The remains of the hundred-acre fortified palace where the kings lived still remains. From things on exhibit in the town it is apparent that Abomey ranked as one of the greatest of the West African Societies particularly in the arts. The people of Dahomey still pay homage annually to the former kingdom.

In the upper part of Dahomey there are waterfalls, game reserves, and villages of people interesting in many ways, but not so famous historically as those living in the lower part.

THE PRESIDENT

The president of this small, historic country, Sourou-Migan Apithy was born in April, 1913, at Porto Novo in the south of Dahomey. He was educated locally at the Mission Schools and then in Bordeaux where he was graduated in political science and qualified as an accountant. For awhile he was employed by a French Company, and then opened his own accountant office in Paris.

Apithy began his political career in the year 1945-6 when he was elected to represent Dahomey and Togo in the French Constitutent Assembly. This was the first time that native Africans were given substantial representation in Paris. Also, in October of 1946 he attended at Bamako the inaugural meeting of the Rassemblement Democratiquie Africain (RDA), an inter-territorial movement led by Houphouet-Boigny of the Ivory Coast. He was elected one of the vice presidents of the committee set up to establish the new movement, and was re-elected in November of the same year to the Assembly.

Since at this time pressure was building up in Dahomey against the RDA and the communist party, Apithy with others not associated with the RDA formed an independent party of which he became president. Although he was expelled from the RDA, he was re-elected Deputy in 1951 and served until 1955 as one of the secretaries of the French National Assembly.

Locally, Apithy was a very prominent figure in Dahomey and was affiliated with his own local party, Parti Republican Dahomeen (PRD), and left his independent party. Opposed to PRD was Hubert Maga's Party, Mouvement Democratiquie Dahomeen (MDD). Since in the March 1957 elections Apithy's party won by such a small majority, Apithy decided to form a coalition party with that of Hubert Maga. This fused party was a progressive one, Parti Progressiste Dahomeen (PPD). Apithy became vice president of the Executive Committee and in July, 1958, became president of it.

This fused Progressive Party was to split again over the question of its alignment with the inter-territorial movements of which there are two major ones. One was led by Leopold Senghor of Senegal who headed the Mali Federation the aim of which was to group Senegal, Soudan, Upper Volta, and Dahomey into a federation. The other was led by Houphouet-Boigny of the Ivory Coast which planned to unite the Ivory Coast, Niger, Volta Republic, and Dahomey. It had to be decided to which group Dahomey would belong.

Apithy attended the Conference at Bamako in the Soudan in December, 1958, which was called to plan the Federation of Mali. He turned against the Mali Federation and withdrew while several remained loyal to it. This move split the party into its component parts — Apithy's and Maga's.

In the territorial elections of 1959, Maga's party won and Apithy had to yield to him. Maga was then chosen as a compromise figure to form a coalition party and in May, 1957, he took Dahomey into the Council of the Entente which was the federation led by Houphouet-Boigny of the Ivory Coast. Apithy remained in the Government as Minister of Foreign Affairs and later as Minister of Finance. The two parties now fused again to form a unity party, Parti Dahomeen de l'Unite. On August 1, 1960, Dahomey became free.

When elections were held on December 11, 1960, to present lists for president, vice president, and Members of the Assembly, the Unity Party won and Hubert Mago was elected President and Apithy Vice President.

In a revolution as of October, 1963, Apithy was made President.

CONCLUSION

It is very apparent that Apithy, the present President of Dahomey, was a dominant figure in the country both before and after its independence, and was a very strong contender against Maga for the leadership of the country. He demonstrated courage, independence, and determination as well as a spirit of cooperation.

It is unpredictable in this period of toppling governments as to just how long the present leadership will continue. But here is hoping that President Apithy will be able to maintain a successful, stabilized government for the best interest of the country.

Book Review

MEETING WITH A STRANGER. By Duane Bradley. Illustrated by E. Harper Johnson. (Philadelphia: J. B. Lippincott Company, 1964. Pp. 128. Price $3.75.)

Duane Bradley in this little novel brings into focus two problems ever present in the lives of people of all times. One is the problem of finding a meeting ground or reconciliation between the traditional and the modern way of life. The other is the problem of trying to cultivate the ability to appreciate and learn from the people, customs, and cultural heritage of races other than one's own. The author shows quite clearly that knowledge, contact, and education go a long way in helping to solve these problems and thereby aid in the steady progress of mankind both materially and spiritually.

This book is written on the level of juveniles in the middle grades, but is interesting and thought provoking enough for the more advanced. The story is told from the point of view of a young, sensitive Ethiopian lad, Teffera, who is faced with these two problems. How a solution is brought about makes delightful and interesting reading. When a stranger from America comes to the Ethiopian village where Teffera lives to teach the shepherds new ways to care for their sheep, there is a sudden clash between the modern methods used by the American and the old ones used by the Ethiopians who have made their living as shepherds over the years. Teffera, who was taking care of the sheep in the absence of his ailing father, was interested in the welfare of his sheep and was at first distrustful of this stranger with different customs, dress, and habits, and representing a part of the world of which he knew nothing. On the other hand, the American was faced with the same problem of adjusting to and learning the customs and traditions of the Ethiopians. The adjustments made on both sides through the eyes of the young Ethiopian lad hold the interest of the reader throughout the book.

The style is delightful and well suited in vocabulary and sentence structure to the age group for which it is written. There are pleasing descriptive passages of the peaceful countryside in sharp contrast to the busy city life. The authentic account of the customs, dress, and festivals along with the narration of legends and stories faithfully reveal the mystery and charm of ancient Ethiopia. Against this background the characters are especially well drawn — from the old grandfather, dignified, wise, and proud, the parents less bound to tradition, down to the eager inquisitive youths. The unusual and striking illustrations by E. Harper Johnson further emphasize the Ethiopian background, help to picture the characters, and add interest for the young readers.

The author, Duane Bradley, is well fitted to write this type of story, having spent her childhood on the rich farmlands and small towns of Missouri, and currently living in a 150-year-old farmhouse in a small town in New Hampshire. She has written other stories for children and having four of her own can appreciate the child point of view. Then, too, her close contact with the Ethiopian writer, Ato Tekle Ab Kassaye, helped to make her material accurate and authentic.

After reading this book, boys and girls of America will not only have learned much of the customs, language, and qualities of the people of Ethiopia but will also have learned to respect and admire them. In like manner, the children of Ethiopia will have gained a better understanding of the American way of life. The author, who deals sympathetically and effectively with her theme, makes it clear that each had much to gain from the other without losing their respective identities and their respect for each other.

Meeting With a Stranger is interesting, entertaining, and informative for growing youth and at the same time especially timely now since the youth of all races are being more closely associated in schools, at work, and in the community. More books of this type for our youth will go far in helping to solve the problems of racial intolerance and maladjustments, and will in the author's words, "lighten the days ahead."

Reviewed by Geneva C. Turner

AFRICAN HISTORY

Continued from Page 34

velop an independent study program of his or her own to fill the missing gap. Becoming acquainted with the vast storehouse of materials on Africa requires that the individual must develop a basis of selectivity. It is one of the functions of the Association for the Study of Negro Life and History to serve this purpose. Although much of the work of the Association has been aimed at including the story of the Negro in American history it has also held to Dr. Woodson's original thesis of the contributions of the African background. Thus the foundations of African history and culture have long been a part of the attention of the scholars and members of the organization.[10] Over the years, materials have been collected and published along with suggested programs and units

Among the publications of the Association for the umes by Woodson and Wesley, *Negro Makers of History*, for teaching on the elementary and secondary levels. elementary and high school levels are: Jane D. Shakelford, *The Child's Story of the Negro*, and the three vol- *The Story of the Negro Retold*, and *The Negro in Our History*. These works are highly recommended as an introductory approach to the wider realm of African History. The "Negro History Week" kits supplements these volumes with numerous pictures of contemporary African statesmen and independence movement leaders. The "Biographical Sketches and Suggested Program Material" contains extensive and comprehensive teaching units on Africa. One unit entitled "The African Background" begins with the topic "Africa As An Unknown Land," and leads the pupil into an identification of his ancestry with the concluding topic of "African Survivals in America." Included in this publication is an interesting and challenging appraisal of a sample unit on Africa by Marguerite Cartwright. This program was conducted in the New York public schools asa teaching unit with 251 fourth graders.

In conjunction with these publications there are numerous articles relating to Africa in the monthly publication of *The Negro History Bulletin.*. For example, the April 1962, issue in the section of "The Young People's Corner," Geneva C. Turner contributes a biographical sketch of "Dr. Nnamdi Azikiwe, Governor-General of Nigeria." *The Journal of Negro History* contains scholarly research articles on segments of African history and culture. The teacher upon reading these monographs will enrich and broaden her knowledge of modern Africa. For instance, Dr. Paul McStallworth, who served in Nigeria for two years onan educational project sponsored by the United States government, contributes tion at Dawn: The Federal Civil Service." He describes an article in the April 1961, issue, entitled "Nigerianisa- the present program of the Nigerian government in its attempt to create a national civil service system to cut across the regional divisions of the country as a basis of strengthening the centralization of the government.

The rapid changes occurring in Africa necessitates the use of current materials. Especially so in the realm of political geography. New maps must be obtained each year as new nations appear on the scene. A collection of maps, year by year, serves as an interesting study in the rapid changes taking place in Africa To secure a collection of such maps, the teacher may enroll in the Educational Department programs of *Time* and *Newsweek* magazines. They provide excellent informative graphs and maps for use in the classroom.

Since World War II, Adelaide C. Hill of the Boston University Program on African Studies states:

> "American policy makers and scholars alike saw the need for training at the university level students well grounded in the life and problems of people previously seen only as potential converts as objects of idle curiosity but now seen in the new light as welcome allies in a changing dynamic world." [11]

The recognition of this urgent need has led to the development of numerous African Studies programs in our major universities such as Northwestern, Howard, Boston, Roosevelt, Yale, Duquesne, Chicago and the University of California. Many of these programs are open to teachers who may apply for government or private grants for summer study through the University offering the program. Obtainable from these universities are bibliographies and reading lists for the teacher who is desirous of developing an independent study program. Dorothy Porter of Howard University has collected and published an extensive bibliography on Africa.[12] The American Society of African Culture with headquarters in New York City, is another source for adequate and up-to-date reading lists on the subject. All the major scholarly journals such as the *American Historical Review* and *The Journal of Negro History* serve as a clearing house for recent publications in their *Book Review* sections.

A recent announcement appearing in the AHA Newsletter, October 1964, read as follows:

> The National Historical Publications Commission, the National Archives and Records Service and the African Studies Association, with the assistance of a grant by the Ford Foundation, are sponsoring the preparation of a comprehensive descriptive guide to the large accumulation of archival and manuscript sources distributed throughout the United States reflecting American diplomatic, military, commercial, explorative, missionary· philanthropic, educational, scientific, and other activities in, and contacts with, Africa over the past 350 years.[13]

This timely announcement in itself is indicative of the recognized importance of collecting and disseminating information on Africa. When this project is completed it will be published under the title of "Guide to the Sources of African History" sponsored by the UNES CO—affiliated internation Council on Archives.

Accompanying this paper are two tentative suggested reading lists prepared for an independent self-study program. One of the lists suggests reading materials in the area of the social sciences; the other list is composed of works in literature, poetry and fiction.

The teacher who launches an independent self-study program must clearly formulate a set of objectives as he transmits his newly gained knowledge of Africa to the children in the classroom. For what purpose do I use this material, will no doubt harass your thinking. The answer should be obvious, if not simple. If America needs a clearer understanding of people abroad, do we not need also a clearer understanding of our minority groups at home? We cannot deny the fact that the impact of world affairs has focused attention on the race problem in America. A problem which revolves around the African origin or background of the American Negro child who has either actively or passively attempted to overlook this identity because his African background had been buried "under so many layers of harsh experience of self-discovery in childhood." [14] These aversion to Africa came early in childhood through textbooks, encyclopedias, mass media, and the entire network of American social attitudes.

To counteract this aversion the new concept of Africa and its culture will serve as a cornerstone to the Negro child in his new role of an accepted first class citizen in the affluent American society. Likewise the white child needs the same program for another but very obvious reason. The Negro child will be better equipped to live in a wider universe, minus the crippling barriers of a dark and unknown heritage. He will be able to shed the burdens of *nobodiness* and take on the new demands and new burdens of what Martin Luther King calls *somebodiness*.[15]

The attainment of this somebodiness has been clearly demonstrated at the predominately Negro Central High School in Detroit, where Dr. Charles Lewis, the principal, instituted an experimental curriculum to prove that slum children, particularly Negroes, did want to learn. "To improve self-image Central devised courses in such subjects as African history and the Negro in American History. . ." [16] The results of including these studies in the curriculum along with other motivating and stimulating educational activities inspired the students to the extent that they responded with eagerness. The scholastic attainment of the pupils at Central Higkh has removed the stigma of it being a blighted school in the city system. Dr. Lewis feels that other such schools located in the dismal slum areas of large cities across the nation could achieve the same results once the myths of inferiority of race have been fully destroyed. An African Studies Program from the elementary level through the universities will contribute to the destruction of these fabricated myths.

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LETTERS TO THE EDITOR

Sister of the Blessed Sacrament
Saint Elizabeth's Convent
1663 Bristol Pike
Cornwells Heights, Pa. 19020

Association for the Study of Negro Life and History, Inc.
Washington, D. C.
Mr. Charles Walker Thomas, Editor
Dear Mr. Thomas:

Whether principal of an elementary school or a high school, I was always a subscriber to your "Negro History Bulletin." Our Reverend Mother Katharine Drexel and her sister, Mrs. Louise Drexel Morell, were gererous contributors to Dr. Carter Woodson who visited here for a meeting of the Pennsylvania Negro History Club. The President of the Club requested Reverend Mother to have the meeting here at the time of our Golden Jubilee.

In the Teachers' College Library we have the many volumes of Dr. Carter Woodson's "History of the Negro." The college, too, subscribes to the *History Bulletin.*

In looking at the October issue of the Bulletin, I was thinking you might be interested in having an article for the Bulletin on the 22 African Martyrs honored by canonization at Rome on October 18. Magazines and newspapers publicized the heroicity of these martyrs. Our own daily paper, "The Philadelphia Inquirer", wrote two splendid articles on them.

If you are not familiar with their history I am enclosing some worthwhile material. Should you want further information, Itake pleasure in introducing to you Reverend W. A. Bell, W. F., Director of the Uganda Martyrs Center, 1624 21st Street, N.W., Washington, D.C.You are free to use my name.

Here is an opportunity to accentuate the good, the positive which inspires and uplifts.

May I make use of this opportunity to mention the death a few days ago of Archbishop Rummell of New Orleans? What a devoted father he was to our people in New Orleans. He strove courageously for racial justice. Naturally he had to suffer for the cause. The Negro never had a more devoted shepherd than he.

Sincerely yours,
S/ Sister Mary Timothy

Unesco's International Monuments Year
815 17th Street, N.W., Washington, D.C.
November 23, 1964
American Landmarks Celebration

Dr. Charles Walker Thomas, Editor
Negro History
Association for the Study of Negro Life and History, Inc.
1538 9th Street, N.W.
Washington, D.C.
Dear Dr. Thomas:

On behalf of my co-chairman and Committees, I hasten to write and thank you for the coverage you have given the American Landmarks Celebration in the editorial in the October issue of *Negro History.* The space allocated to discussing our aims, and the content of the editorial are just exactly what we would hope for from our Steering Committee members. I thank you for taking the lead with such a good expression of our aims. I was, of course, delighted to see mention of the Frederick Douglass house with the accompanying photograph. I take pleasure in sending you herewith a copy of the American Oil Company's guide to Negro Monuments, which I think you may find of interest. I have also requested that a copy of "Illinois Negro Historymakers." put out by the Illinois Emancipation Centennial Commission and the Illinois State Historical Society be sent you. Once again, may I thank you for all your assistance and interest in the American Landmarks Celebration.

Sincerely,
S/ Diana Prior-Palmer
Coordinator
American Landmarks Celebration

DPP: law
cc: Dr. Charles H. Wesley
Enclosure

NEGROES IN TEXTBOOKS

Continued from page 30

Generations of living under these inferior circumstances with largely inferior advantages has not been conducive to the setting of high goals andaspirations for Negro children. As we begin to understand the relationship between a child's feelings about self, his personal aspiration, his goal setting and his school achievement, we can see more clearly the nature of the thing school people call motivation. We are learning that much of what we have been doing under the guise of motivation was really little more than stimulating the already motivated.

Recently, I was discussing this concern with the mother of a six-year-old Negro girl. The mother told me the child brought home her first reader, turned the pages looking at the pictures in bewilderment and finally asked, "Mother where am I in this book?" After receiving a feeble explanation from her mother the child took her crayon and made some of the faces brown.

Reading textbooks are prepared to help children learn to read. That is, to build vocabulary, to see relationship between ideas, to understand structure and form of grammar and the like. Only recently have we *really* begun to understand that heading is made more difficult for the "brown face" if the language and pictures in the books are all for the "pink face". Furthermore, we now understand that a reading book teaches more than just reading skills. A science book teaches more than just science, a geography book teaches more than just geography. *They all teach attitudes*—about others and about self.

The February 16, 1963, edition of *The Saturday Review* carries an article by the distinguished social psychologist, Dr. Otto Klineberg. The article has an interesting title, "Life Is Fun in a Smiling, Fair-Skinned World."

After analyzing the 15 sets of most widely used basic readers, Dr. Klineberg reports that their content raises some very real questions regarding their contribution to the children's pitcure of American society, the attitudes and ways of thinking which are presumably developed and the desire to read further. Dr. Klineberg continues:

In these readers, life in general is fun, filled almost exclusively with friendly, smiling people, all white, mostly blond and North European in origin. Parents are always gentle, and understanding; there are doting grandparents, generous and cooperative neighbors and warmhearted strangers. In one reader, there is mention of Indians, but in such a manner as to indicate that they don't really belong except for exhibition purposes. The names of the Indians, Big Horn, Shining Star, etc., usually sound very funning to youngsters named Bacon, Longfellow or Evashevski.

A few summers ago, I taught a graduate class of teachers at New York University. One of our projects was an analysis of 100 comic books sold right in the neighborhood of the University. Two main findings were (1) right always triumphs over wrong and (2) right usually is represented by a tall, handsome, blue-eyed, blond haired character. Of course, there was Tonto, but Tonto seemed to be more of a "pet" than a real character functioning on his own.

In this ethnocentric picture of society presented by reading materials for our young it is understandable that a child of Negro, Puerto Rican, South European and Jewish origin begins to wonder "Where am I"?

This sense of wonderment increases for Negro children as they move through science materials which make little mention of the Negro's contribution, social studies containing no references to problems of their immediate experience and American History courses which usually tend to present a picture of Negroes as the "white man's burden".

In 1949 The American Council on Education reported four major criticisms of treatment accorded the Negro in Social Studies textbook material:

1. The average textbook ignored the Negroes' position in contemporary society.
2. Most references to Negroes were to the period before 1876, and pictured the members of this "race" as slaves and bewildered freed men, thus perpetuating a stereotype of a childlike, inferior group of people.
3. There was a great lack of scientific data on the races of mankind.
4. Textbook illustrations of Negroes in American life were even more inadequate than the written material in these books.

Recent studies report little, if any, change in actual effect since that time. The October-November, 1964, issue of *Integrated Education* presents the findings of six University of California historians who reviewed the American History textbooks most widely used in California schools. The conclusions, as reported to the California State Board of Education, included the following statements:

> "Most of the textbooks we have examined reflect views on racial and sectional themes that have been rejected or drastically modified by the best of current historical scholarship . . . these historical distortions help perpetuate and intensify the pattern of racial discrimination which is one of our society's most serious problems. We are concerned not only because much of the material in these books is bad history, but additionally because it is a kind of bad history that reinforces notions among whites of their superiority and among Negroes of their inferiority."

A more comprehensive study of nationwide Social Studies textbook materials was reported in 1961 by the Anti-Defamation League of B'nai B'rith. The A.D.L. study revealed textbook statements, such as the following:

a) In a social problems text: "Very likely it is best that people of different races should not be forced to live where the differences between them might cause unpleasantness."

b) In another: "The court has frequently been called on to decide whether 'race' is a reasonable classification of people. In 1896 (The Plessy vs Ferguson Case) the Supreme Court said that requiring white and colored children to attend separate schools was not a violation of the 'equal protection' clause of the 14th Amendment, if the facilities were equal." Then a single sentence follows, "The Supreme Court decided in May 1954 that segregated schools were in violation of the 14th Amendment."

c) And on it goes — one book describes the Ku Klux Klan's methods as effective in arousing "The superstitions of uneducated Negroes." Another states that under Klan control, whippings were administered to "unruly Negroes." Still another declares that the infamous "Black Codes" of the Post-Civil War South "contained restrictions intended to keep Negroes from becoming tramps and wanderers and to force them to work — for many of the freed slaves thought they no longer had to work."

While the spotlight has been on the field of Social Studies, damaging omissions as well as commissions are to be found elsewhere. A book of fairly recent date used for supplemental or enrichment activities in Arithmetic presents a series of "Amusing Problems." One such problem is captioned "Amos and Andy Do Arithmetic." This problem shows Amos and Andy as Negroes dealing in coal. The correct solution requires that students correct the many errors that are made by the well known Negro stereotypes who are not very good with figures.

It is interesting to note that a subsequent edition of the same supplemental arithmetic book presents the same problems, including the mistakes made by the two principal characters, but without Amos and Andy. The two unlearned coal dealers are now named Jake and Zeke.

Thus, the schools unwittingly have helped to create images of Negro children which make it more difficult for them to be regarded as worthy human beings either by themselves or by others. This was further emphasized in the Philadelphia "Early Childhood" Study. A little white kindergarten child was shown a picture of a Negro boy and asked, "Is this boy glad?" The answer, "No." "Why? " "Cause white children don't like coloreds." The next question: "Would he sometimes like to be *a* white boy?" The answer, "Yes, cause white boys do more things than coloreds, more gooder things."

This image of self, seen as a a reflection in the mirror of society, is the crux of the motivation problem with most Negro children. To the white child who learns well and climbs fast the prestige awards appear large, certain and relatively near. The Negro child, when told that hard work, good marks and goal deferment will bring him future rewards, may require considerable convincing. Fortunately, the picture is changing — slowly but surely. The direction of the change promises great benefit to us in our efforts to ensure for Negro children their rightful place in the mainstream of our society.

There are three levels of development apparent in the changing picture. At the top level are the actions of State Legislatures and State Departments of Education. Notable in this regard are California and Michigan. At least two State Legislatures have passed Resolutions calling for fair treatment of minorities in school instructional materials.

Similarly, in 1961 and 62 the Michigan Department of Public Instruction published a series of Human Relations Guides for teachers. This was followed in 1963 by conferences with textbook publishers which resulted in a small but important booklet called, *The Treatment of Minority Groups in Textbooks*. This was, in effect, a position statement for the State of Michigan. Aimed at local Boards of Education and the publishers themselves, the final sentence of the statement says, "We urge that every publisher of textbooks who wishes to continue to find a market in the State of Michigan, move quickly, firmly, and with great skill to provide the textbooks that are necessary for our schools to do the job they want to do."

The publishers are moving — and faster than they thought they could. For example, in December, 1962, the Detroit, Michigan, Board of Education removed from the City's schools a Junior High American History text. Its objectionable features include exclusion of Negroes from illustrations, portrayal of slave owners as kindly, almost humanitarian in the treatment of their property; and an account of the Reconstruction Era which seemed to seek sympathy for a Southland under the thumb of ignorant blacks. In less than a year from the time it was rejected by Detroit the publisher produced a revised edition which completely eliminated many of the objections, and made a good start on others.

One example of improvement in the later book is obvious in its markedly different treatment of the issue of slavery as shown in the short excerpts below.

The 1962 Publication
THE RADICAL ABOLITIONISTS

In 1833 some of the more radical abolitionists organized a society to work for the end to slavery. Among them was William Lloyd Garrison, an impatient man who demanded that all the slaves be freed immediately.

Other radicals joied Garrison, tramping about the land and preaching, wherever they could get an audience, immediate freeing of the slaves.

THE UNDERGROUND RAILROAD

With so many people in the free states interested in freeing the slaves, is it any wonder many slaves escaped and fled to the free states and Canada? The abolitionists organized a way to escape which became known as the Underground Railroad. This was done in spite of the Fugitive Slave Law of 1793 which required that runaway slaves must be returned to their owners. You can guess how slave owners felt about the Underground Railroad. Their rights were being trampled on and the money they had spent for slaves was being lost.

The 1964 Publication
THE ABOLITIONISTS

Many free Negroes also worked for abolition. In 1829, for example, David Walker, a free Negro, published "Walker's Appeal," a pamphlet in which he urged the slaves to use violence, if necessary, to gain freedom. Later, Sojourner Truth, a slave who had won her freedom, told audiences about slavery as she knew it. Frederick Douglass, a runaway slave, made abolitionist talks and published the **North Star**, an abolitionist newspaper. Abolitionists in all parts of the country sent their pamphlets and their newspapers everywhere. They wrote letters to their Congressmen and urged them to fight for abolition.

THE NEGRO SEEKS FREEDOM

Remember that Negro slaves were in bondage against their will. Some resented the unfairness of their situation and agitated for freedom. Some did as little work as possible. Some sabotaged their owners' projects. Some ran away, set fire to plantations, killed their masters. Some won, or bought, their freedom. Others joined slave uprisings in a desperate effort to become free. Such uprising usually failed and resulted in laws being passed that made life even harder for Negroes, both slave and free.

Continued from Page 43

With a few exceptions the initial attempts by publishers have been inept and of a patchwork nature. Usually in American History books they have added on a special section dealing with Civil Rights at the back of the book while leaving untouched the content — and the sometimes offensive tone of the chapters dealing with slavery, the Civil War, etc.

There is increased use of illustrative material which includes Negroes, although the editors aren't yet quite sure which Negroes to include. In one clumsily tacked on section dealing with Civil Rights there is a totally unrelated picture of Jimmy Brown, the football player, shaking hands with the President of the U. S. A.

The greatest improvement thus far has been in text materials dealing with Civics and Problems of Democracy. In these areas two or three completely new and wonderfully inclusive publications have appeared in recent months. But the big break through is just around the corner. At least two major publishers are preparing complete revisions of their basal reading series. They are doing so in fear and trembling and with small consolation from self-righteousness — but they are doing it.

At the local school district level Detroit is an acknowledged pioneer leaders. In addition to policy pronouncements similar to those of other cities, Detroit has gone into action. The Negro History Suplpement prepared by our own Social Studies Department two years ago is a case in point. This publication called *The Struggle for Freedom and Rights* has been used as a model throughout the country. New York City is another example of a school system which has published its own classroom materials. Its 1964 publication, *The Negro in American History* is a comprehensive, well-documented portrayal of the role and contribution of Negroes in American History.

Another Detroit pioneer effort attracting national attention is the set of readers — sometimes called the integrated readers. Beginning in 1962 with three experimental pre-primers a writing committee of our own teachers and supervisors took the first step toward building a basic series of reading texts (with teachers manuals) which, when completed, will extend through the third grade. These books, originally intended to meet a specialized need in the so-called inner city, are now in use throughout the school system.

Another illustration of what a school system can do for itself is afforded by Detroit's Language Arts Department. Selected English teachers were brought together last summer in a workshop paid for by the Board of Education. They constructed two major units of study for inclusion in the regular English courses at grades 9 and 11. One unit is designed to provide pupils with insight into the slavery era, roots of the American dilemma. The second will bring students up-to-date in the Civil Rights Movement. In pursuing these purposes, both units depend heavily upon the contributions of Negro writers and productions from Phyllis Wheatley to the March on Washington and James Baldwin and the modern day abolitionists.

Finally, there is a third level of action with respect to instructional materials — the individual classroom itself. To give just one example, a Special Abilities Class of fifth graders wrote a book. They explain on page 1 of their book why they decided to write it: "We want to find out as much as possible about the Negro's history and his contributions to his country." The title of the book is revealing — *All About Us*. It is interesting that this generation of Negro children should be so hungry for that which preceding generations have ignored.

In conclusion I would say that trends in textbook treatment of Negroes and other minorities is very heartening. I should note, also, a corresponding deepening of sensitivity with regard to other instructional aids — films, recordings, charts, periodicals which I have not touched upon in this discussion. Nor have I mentioned the Civil Rights Groups which have helped. Because more and more this arena of action is being regarded not as a Civil Rights issue but more properly as an educational issue.

Seeing the problem in its appropriate educational context has facilitated progress toward a greater awareness of our multi-cultural heritage, a deeper appreciation of it, and better materials for teaching about it. But the pace of progress must be increased beyond that which has characterized the improvement of instructional materials from the beginnings of our public schools to now.

It is abundantly clear that, at several levels of responsibility, a special effort is being made toward further progress. In this effort there is an important role to be played by organizations such as the Association for the Study of Negro Life and History. Continuing research and documentation of important source materials by such scholarly groups are enormously helpful.

Certainly the extra effort is justified by visions of a future in which no child will look at his school instructional materials and ask, in the puzzled uncertain *manner* of the six-year-old Negro girl, "Where am I?"

MEET THE EDITORIAL BOARD

Nominations Approved at Annual Meeting

Jessie H. Roy

Charles Walker Thomas

Geneva C. Turner

Arna Bontemps

Langston Hughes

J. Saunders Redding

The Association for the Study of Negro Life and History at its Annual Meeting approved the June action of the Excutive Council's election of Charles Walker Thomas as editor of the *Negro History Bulletin* for one year and voted endorsement of the editor's nomination of an editorial board.

EDITORIAL BOARD

ARNA BONTEMPS

Described in the twenties as "a Californian, born in Louisiana and living in New York," Arna Bontemps since 1943 has been the Librarian at Fisk University. His more than twenty books include, in addtion to poetry and children's stories, such titles as *Story of the Negro, One Hundred Years of Negro Freedom, Black Thunder,* and *American Negro Poetry.*

LANGSTON HUGHES

Mr. Hughes is the author of many articles, collections of poems, and other books. His writings include such well-known titles as the following: *The Weary Blues, Not Without Laughter, The Ways of White Folks, Famous American Negroes,* and *Simple Speaks His Mind.*

J. SAUNDERS REDDING

Presently spending the academic year at Duke University as a Fellow in the Cooperative Program in the Humanities, J. Saunders Redding serves as Johnson Professor of Literature at Hampton Institute.

Dr. Redding, a Phi Beta Kappa, holds three degrees from Brown University and honorary degrees from Hobart College and Virginia State College.

Author of several books and numerous articles, consultant, and lecturer, J. Saunders Redding has lectured for the U.S. State Department in India and for AMSAC in Africa.

ELAINE C. BROOKS

The widow of the late editor of the *Negro History Bulletin* Mrs. Elaine C. Brooks holds her bachelor's and master's degrees from Howard University.

She is currently teaching at the Dunbar High School where she is chairman of the Social Studies Department.

Elaine C. Brooks

Marguerite Cartwright

Theodore D. Harris

Edna Burke Jackson

Luther P. Jackson Jr.

Willis Laurence James

Lois Jones Pierre-Noel

Wilhelmena S. Robinson

MARGUERITE CARTWRIGHT

Educator, journalist, lecturer, specialist in African and the Middle East, and world traveler, Marguerite Cartwright has for many years been a member of the editorial board of the *Negro History Bulletin.*

A member of Phi Beta Kappa, Dr. Cartwright is an alumna of Boston University and holds her doctorate from New York University. For the past twelve years she has been on the faculty of Hunter College of the City of New York.

LORENZO GREENE

Well-known historian, scholar, member of the Executive Council of ASNLH, Dr. Lorenzo Greene is a professor of history at Lincoln University (Mo.).

THEODORE D. HARRIS

Presently a member of the administrative staff of the College of Liberal Arts at the University of Minnesota, Theodore Harris has taught English at the University of Minnesota and history at Texas Western College of the University of Texas.

He pursued his undergraduate training at Michigan State University and the University of Denver; he has taken graduate work at Columbia, Western Reserve, and Minnesota Universities.

EDNA BURKE JACKSON

Mrs. Jackson is a teacher of history at the Woodrow Wilson High School, Washington, D.C. A product of the District Schools, she received her early college training at Howrad University. She has studied at Cornell University, Catholic University, Chicago University, D.C. Teachers College, and the American University.

LUTHER P. JACKSON, JR.

Luther P. Jackson, Jr., is president of the New York branch of the ASNLH and a member of the Executive Council. Formerly a newspaper reporter for *The Washington Post* and The Newark (N.J.) *News*, Mr. Jackson is now the editor of a company publication for the International Business Machines Corporation.

WILLIS LAURENCE JAMES

Composer, teacher, musicologist, folk-lorist, conductor, Dr. James has for many years served as professor of music at Spelman College, Morehouse College, and at Atlanta University. Presently he is chairman of the Music Department at Spelman and director of choral music at the International Theological Center.

Jeferson P. Rogers

J. Reuben Sheeler

Grace Hunter Smith

Edward F. Sweat

VIVIAN FLAGG McBRIER

Musicologist and choral director, Vivian Flagg McBrier is an authority on the music of R. Nathaniel Dett. Mrs. McBrier is an assistant professor of music at the D.C. Teachers College.

LOIS JONES PIERRE-NOEL

As a creative artist, Lois Jones Pierre-Noel has had a notable career both in tthis country and abroad. Her works have been exhibited widely in the United States, at the Salon des Artistes Francais and the Salisbury Museum in Southern Rhodesia.

A native of Boston, Lois Jones Pierre-Noel is professor of art in the college of Fine Arts at Howard University and in private life is the wife of the famous Haitian artist, Vergniand Pierre-Noel.

JOSEPH PENN

Mr. Penn is Supervising Director of the Department of History in the Washington public schools.

WILHELMENA S. ROBINSON

Presently an associate professor of history at Central State College, Mrs. Robinson graduated with honors from Tennessee A and I University, took a master's degree at Teachers College, Columbia University, and pursued special work at Boston University and has completed three years of residence work on a doctorate at Ohio State University.

JEFFERSON P. ROGERS

Minister, scholar, civil rights leader, the Reverend Jefferson P. Rogers is a product of Florida A and M College and the Yale Univesity Divinity School.

JESSIE H. ROY

Long a member of the editorial board of the *Negro History Bulletin*, Mrs. Roy is an alumna of the Miner Normal School and Howard University.

Mrs. Roy is well known as co-author of *Word Pictures of Great Negroes* and *Pioneers of Long Ago*, both published by the Associated Publishers.

J. REUBEN SHEELER

A vice president of ASNLH and member of the Executive Council, Dr. Sheeler is professor and chairman of the History Department at Texas Southern University.

GRACE HUNTER SMITH

A Supervisor of Elementary Education in the D.C. public schools, Mrs. Grace Hunter Smith holds a master's degree from New York University. She has traveled in South America and Europe and in the summer of 1963 was a volunteer teacher in West Africa.

EDWARD F. SWEAT

A veteran of fifteen years on the Clark College faculty, Dr. Sweat is now professor of history and chairman of the Department of Social Science.

Dr. Sweat holds a bachelor's degree from Allen University and an A.M. and Ph.D. in history from Indiana University.

GENEVA C. TURNER

For many years Mrs. Turner, a retired public school teacher, has been a member of the editorial board of the *Negro History Bulletin*. Since 1962 she has contributed articles monthly to the *Bulletin* in which were included a series on the lives of Negroes for whom schools were named in D. C.

Co-author of *Word Pictures of Great Negroes* and *Pioneers of Long Ago*, Mrs. Turner has actively supported the work of the Association for years.

CHARLES WALKER THOMAS

A native Washingtonian and Phi Beta Kappa graduate of Oberlin College, Charles Walker Thomas received the M.A. and Ph.D. in English from Harvard University. He has also studied at Tufts College, The Catholic University of America, and Howard University. He is currently Dean of Students at the D. C. Teachers College and a member of the English faculty there.

The Association for
The Study of Negro Life and History, Inc.

The Negro History Bulletin
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HE SLEEPS

IN MEMORY OF
PRESIDENT JOHN F. KENNEDY

NOVEMBER 22, 1963

By Edith Menard

And still they come
And still they come
To view their President's bier;
And still they come
And still they come
No one with any fear.

They look, they weep
They cross, they pray
They turn, they go- - -
He sleeps today.

And yet his spirit
Long, long will live,
For our youth today
Will give and give and give!

And still they come
And still they come
To view his last remains;
And still they come
And still they come
No more to suffer pains!

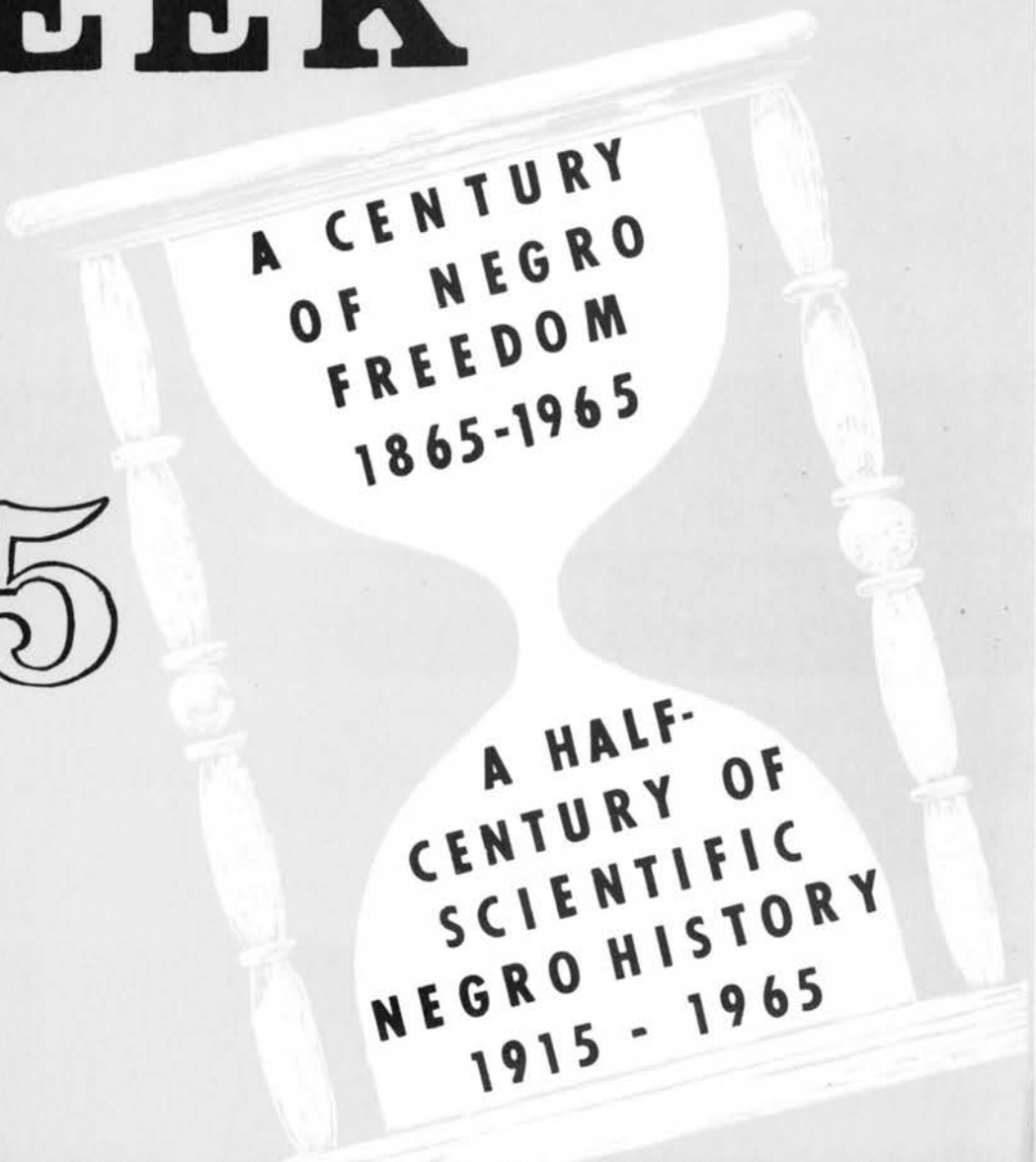
For they'd cut him down in a Texas town
This youth with head held high;
They'd cut him down in a Texas town
And the whole world wonders: Why?

Yes, they'd cut him down in that Texas
town
This youth so young so gay;
They'd cut him down in that Texas town
This Prince of Peace today.

They'd cut him down in that Texas town
This youth so wise so good;
They'd cut him down in a Texas town - -
We never dreamed they would!

And so he sleeps
And so he sleeps
And the whole world looks and prays;
And so he sleeps,
This PRINCE OF PEACE,
He sleeps and sleeps and sleeps.

NEGRO HISTORY WEEK



1965

FEBRUARY 7th-14th

The Association for the Study of Negro Life and History, Incorporated

INTERNATIONAL MONUMENTS YEAR

American Landmarks Celebration

Sponsored by

The National Trust for Historic Preservation

INTERNATIONAL MONUMENTS YEAR

American Landmarks Celebration

815 Seventeenth Street, N.W.
Washington 6, D. C.

The

American Landmarks Celebration

is the American celebration of Unesco's International Monuments Year. International Monuments Year is being celebrated throughout the world by the member nations of Unesco with the stated aim of encouraging and assisting Member States to "develop and improve technical and legal measures for the protection, preservation and restoration of cultural property, and for the safeguarding of the beauty and character of the landscape . . ."

Sponsored by the National Trust for Historic Preservation, the American Landmarks Celebration is intended to draw the nation-wide attention of American public opinion, the most powerful force in the land, to the acute need for militant action to safeguard the richness and diversity of America's architectural, historical, and natural heritage as living history, a vital record and a source of inspiration to future generations.

Contemporary society is the custodian of this heritage, and our living landmarks are the eye-witnesses to history.

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A Century of Negro Freedom
1865 1965

1965

A Half-Century of Scientific Negro History
1915 1965

January 1
EMANCIPATION PROCLAMATION

Born February 2
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Born April 5
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June 3 Incorporated
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WOODSON BUILDING FUND
Inaugurated

Born October 7
WILLIAM STILL

Born November 29
WILLIAM TUBMAN

Born December 19
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JANUARY

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Negro History Week February 7th through 14th

Reprinted from THE JOURNAL OF NEGRO HISTORY
Vol. XLIX, No. 1, January 1964

EMANCIPATION: HISTORY'S FANTASTIC REVERIE*

It is my settled conviction that the four documents most important to the building of this nation are the New Testament, the Declaration of Independence, the Constitution of 1787, and the Emancipation Proclamation. If we were to add a fifth, it would have to be the Fourteenth Amendment. The first contains God's plan for individual salvation and ultimate perfection of the human race. The second is a testament of faith; a seemingly perfect definition of manhood; an acknowledgement of man's intellectual capacity and moral responsibility for self-government. The third is the supreme law of the most perfect establishment in recorded history for the cultivation of man's spiritual and intellectual freedom. The fourth is the basic charter of freedom for a large portion of our people, a confession of previous error and a simple act of justice by the highest authority of the nation. As to the fifth, I say again, as I have said many times that "wrapped up in that famous trilogy are the social teachings of Jesus, the philosophy of Locke, and the legal principles of Blackstone ... Keep it in the proper historical perspective and everything is there: God and man—the natural rights of man—men and government—mutual obligations of allegiance and security—due process—equality of all men in the endowment of rights, the security of rights, the exercise of rights, before the law and in the halls of justice."

The Founding Fathers established a vast store of credit throughout the world for virtue and high mindedness by the first sentence of the Declaration. It was a compendium of

*Address at the Annual dinner of the Association for the Study of Negro Life and History, October 17, 1963, at Virginia State College, Petersburg, Va.

Christian faith. It was a prospectus of democratic philosophy. It stated without equivocation the equality of all men in the sight of God. These men dedicated the nation to freedom, in every age and every place the incontestable right to know all things and to act by choice. They dedicated the nation to equality in all things without reservation, so completely in fact that slavery was swept away north of Virginia and could have been struck down everywhere by judicial decree.

Some of the men who framed the Constitution may have believed the Declaration to have been a glittering generality. Some may have been influenced by greed. Some may have been moral hypocrites. Some simply lacked perspective, or were devotees of decentralization of power, or actually believed in biological inequality and racial inferiority. Or they may have believed in gradualism, and felt they were making adequate provision for the ultimate abolition of slavery. Whatever the cause of their weakness, they failed.

Most people in the country at large were satisfied with the achievement of independence and establishment of a stable government by the constitutional convention. This was true of members of the several ratifying conventions. They placed their trust in God without realizing He needs a little help, and that trait has remained constant to the present time. I never cease to be amazed at the ability of Christians to adjust to the most grievous wrongs of civil government. In this first stage of our reverie we established a government based upon the principles of the Declaration but continued slavery which ate at the vitals of Union and democratic institutions. Nearly a century later, we freed the slaves by a great civil war without defining emancipation or correcting the glaring weaknesses of political organization. Now, after another century we face a world-wide revolution of immense proportions, still talk in riddles, and seem to think if we wait long enough our troubles will all go away.

Racialism is a myth. Out of it has come a whole progeny of evils. Its survival in the United States is rationally inconceivable. A discussion of it would seem to be outside the realm of scholarship. It belongs to intellectual pygmies who neither know nor respect basic principles of religion, science, or history. It belongs to fantasy and legend. How many people have subscribed to it at any given time or place is a moot question. Too many, of course.

Slavery enshrined the doctrine and the Constitution did not strike it down. The *Declaration* said all men are endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness. The Constitution *said* no person should be deprived of life, liberty, or property without due process of law; but it also *allowed* slaves to be imported for twenty years. It allowed slave masters to roam the entire country seizing people and carrying them off to an infinitude of slavery, and it established a political system incorporating the repugnant principle that men who owned slaves should have extra political power in the Congress and the Electoral College. It allowed the states to retain the police powers under which slavery existed and men of color, both slave and free, have been crucified for three hundred years. And the nation dreamed its dream of freedom and equality for all men.

Slavery was two things. It was complete subjection of one man to another by force, recognized and sustained by state law. It was the complete subordination of people of color to white people in all things. Slavery, in short, was an individual relationship and a system. Slave or free, the man of color was always a potential victim of unrestrained sadism and/or incessant mortification. Slavery gave to the dominant whites license to maltreat at pleasure all who were darker in color. The victims were denied all positive and substantive rights. Most important of these were access to the courts and protection by law, access to knowledge and religious instruction, the right to make decisions, including moral judgments, the right to use their talents to the end of an enriched and more satisfying life, and the right to participate in the social and political life of the nation. The inevitable tendency of slavery was to dehumanize the slave and corrupt the slaveholder.

A democratic society is based upon voluntary industry. It is a society in which the individual is allowed as much freedom and is under as little restraint as is consistent with the rights of others; a society based in equity, where all men alike are recipients of impartial justice and protection of rights; a society in which free enquiry and discussion know no restraints;

where investigation, reason, and collective intelligence are the basis of action, where political power is uniformly distributed, and where the national conscience is brought to bear in the determination of public policy. Slavery was eternally at war with all of these functional processes.

Slavery forced the church to abdicate its power. It is the duty and high privilege of churchmen to condemn evil, corruption, and despotism in government, to castigate immoral conduct on the part of individuals, and to speak as tribunes in defense of weak, exploited, helpless people. The church is the one agency whose primary responsibility is reformation. It surrendered its stewardship and sprang to the defense of slavery.

Discussion was silenced in the slave states, greatly curtailed in Congress, avoided by statesmen as long as possible. Great intellectuals, humanitarians, free negroes, anyone who claimed the right to discuss slavery in peaceable assemblies, in churches, and in newspapers were set upon by howling mobs. The guilt of mobs was charged to their victims; public officials claimed the right to withhold protection from persons and property and sometimes joined in the onslaught.

Slaveholders and their minions subordinated the authority of the Federal government to that of the states. They insisted upon the right of a state to nullify federal law to protect themselves against the will of a constitutional majority in the nation, when what they really wanted was freedom from restraint to oppress, exploit and destroy a minority of their own people who were also, and first of all, citizens of the United States. They finally waged war upon the very government and constitution which had allowed them to maintain a powerful aristocracy and to possess extraordinary power in the government. It was a rebellion without justification and without reason.

Nobody knows when Abraham Lincoln came to a realization that preservation of the Union and abolition of slavery were inseparable. Mystic, or not, no other man of his day saw a problem in its totality with more clarity. So many anxieties pressed in upon him that a public pronouncement of intent was impossible. He knew full well that the philosophy of slavery and the philosophy of human rights had been

contending for a generation and were now locked in a death struggle for control of the nation. He had held fast to no compromise, knowing that compromise at that point would mark the end of constitutional government.

It is amazing how many people turned away from reality in 1861, just as they are doing today. That is what I mean by history's fantastic reverie. They wanted peace by compromise. Then they wanted a war of limited objectives. They were willing to barter away forever the high prerogative of the people to determine public policy in respect to human rights. They were willing to place a premium upon resort to arms by men who lost a decision at the ballot box. They were willing to recognize the power of a section to restrain the whole of a nation. Not so the men—those much maligned radicals—who had put their hands to the task of restoring the authority and prestige of constitutional government; not Lincoln.

Lincoln got some powerful antislavery men into foreign diplomatic posts immediately to correct the notion that slavery was not an issue in the war. No one could have done better on that score: Joshua Giddings, John Bigelow, Richard Hildreth, William Dean Howells, Carl Schurz, Thomas Corwin, Cassius M. Clay, John Lothrop Motley, Anson Burlingame, Zebina Eastman. He finally got some men in command of his armies who knew what the war was about.

It was in the first year of the war that full acknowledgement was made of the end of slavery. Slavery was destroyed by the first shots fired at the Stars and Stripes. An incredulous people were slow to realize the consequences of this action. Even now there are those who would argue the point. The inescapable fact is, however, that slavery was an exercise of force sustained by state law which once broken could never be restored. When slaveholders ran away and slaves ran away, the slaves were free. Slavery was abolished as the armies advanced and broke the exercise of force. Lincoln's Emancipation Proclamation and the Thirteenth Amendment completed the work begun on the battlefield.

Unfortunately emancipation, like slavery, meant nothing divorced from the interpretations placed on it. No man could now hold another in legalized bondage. The Thirteenth

Amendment put that point beyond reversal by courts or a later Congress. It did not free the Negroes from control by the whites, or provide any safeguards for democratic institutions, or remove the power of former slaveholders and racists from the government. Those who saw the enormity of the problem, the fearful responsibility that faced the country, the glorious opportunity to erect a lasting monument to the dead were so few in numbers as to be treated with the same disdain as was visited upon the early anti-slavery men.

The South at the close of the war was a spiritual and political vacuum. The men who had carried the burden of government at Washington through four agonizing years knew that it would be a wicked and cowardly thing to withdraw its control from the South. They knew that congressional withdrawal would mean government of the old slave states by and for the whites for a long time. They knew that, if the nation did not make decisions, the southern whites would make them, and that tomorrow would play no part in their scheme of things, only present poverty and the delusion of past glory. They knew the protecting mantle of the federal constitution must be thrown over these newly emancipated people; that denial of the right of secession was too moderate a restraint upon state rights; and, that the burden of proof must rest upon those who had forfeited the public trust, in all matters pertaining to the restoration of their political privileges.

It is a false notion that internal peace required acceptance back into the councils of the nation of the men who had attempted to destroy it. This was a return to the old immorality of concession. What was the most important issue in this crisis of the war's end: the political privileges of the whites or the natural rights of three and one-half million Negroes who had been rescued from their oppression? Some men knew the correct answer but their prodigious efforts always fell a little short of providing complete emancipation for the Negro and redemption of democracy in the former slave states.

Men accepted the preservation of the Union, but grudgingly and under duress. They had no choice but to accept the abolition of slavery, but they would not accept emancipation

in its broader aspects, nor admit slavery to have been an evil, nor recognize the natural rights of Negroes as persons or their constitutional rights as citizens. Love for the Union and respect for the Federal Government were hard to come by. The Lincoln policy of generosity to rebels did not evoke generosity to friends of the government or loyalty on their part. It simply did not work. Men who had waged bitter war soon returned to power. They were heroes. They had done no wrong. People thought of themselves, spoke of themselves, as southerners. There was almost a complete lack of national sentiment. The Confederate flag was prominently displayed through the years, more often than not with more respect than the Stars and Stripes. Sectionalism in all its virulence remained to plague the nation. It was hostile to social revolution and to national unity. Its evil genius was second class citizenship for the Negro. It thrived on cultural deficiencies and nourished pride in second rate achievements. It may well be that these people were incapable of loyalty to anything except their own prejudices.

So we come to the end of another century. We shrank from our responsibilities in 1787, and we did it again in 1865. If we do it now we do not deserve to survive as a free people. All of our glorious history, all the precepts of humanity, the fate of civilization itself, demand that we rouse ourselves from our lethargy, tell the people the truth, face realities, correct the defects of our institutions, and purify our hearts. Mankind will wait upon our reveries no longer. This is a world wide revolution today, not a family quarrel. It is as great a revolution as the Reformation. Few people grasp its meaning, its intensity, its power. Some people are trying to make money from it; some to gain notoriety; some to win political preferment; but I say to you, and I wish I could say it to every man in Washington today, the only men in public or private life whose words and deeds will live in history are those who stand foursquare for justice and truth, who love their fellow men above all earthly gain, who reach a helping hand to those who suffer and weep for those who are crucified by hate and prejudice, who sacrifice their wealth, their social position, their public careers if necessary to save this nation's soul. We will never find peace except at the foot of the cross,

and if that road is blocked again as it was in 1861, then may God have mercy upon us.

What we have to do is quit dreaming and get down to reality. In an age which demands a concept of world citizenship men continue to talk about state sovereignty and some aspirants to high office want even to atomize that. State sovereignty is a myth. There never has been any such thing as state sovereignty since 1789, probably not since the Association. All of the power of the states flows to them through the Constitution of the United States and the Constitution is the supreme law of the land. Some governors currently project themselves back 100 years to emulate the Davises, the Yanceys, the Calhouns. They wrap themselves in the folds of the stars and bars and set themselves up as sacred symbols of Americanism, of righteousness and honor. They live and dream in a world of fantasy. These men are heroes and prophets to many people. They demand segregation forever as slaveholders demanded slavery forever. They are pledged to resist federal law. They set themselves above the national conscience and the courts. Their followers fly the flag of rebellion everywhere and above the Stars and Stripes. They ride through the night to burn and torture and kill. They pride themselves on violence and second rate achievements.

Men reared in the kind of atmosphere which prevails in these communities are not fit to participate in government. They go to Congress and do everything in their power to prevent enactment of laws to protect the victims of these injustices. Their ideas of justice are corrupt. Their attitude toward poor and unfortunate people is one of contempt. No man who would discriminate against another man because of the color of his skin is fit to participate in the formulation of public policy.

Common sense should have dictated some better security for the Negro than the franchise, unless control of the franchise were given to the federal government. Control of the franchise by state governments has created so many ridiculous situations as to be beyond the pale of respectability. In this case it was tragic. Negroes had to be guaranteed the franchise the same as they had of necessity been enrolled in the Union armies, as a recognition by the highest authority of

equality. They had to be guaranteed the franchise for their own self-respect and their own protection. Freedom for the slaves automatically gave to a people fresh from the wars of rebellion an increase of representation if they could get restoration of representation in congress. The old evil of giving men extraordinary power in government as a reward for oppressing and exploiting their fellow men was now compounded. An effort was made to prevent this by authorizing a reduction in representation for any state denying the franchise to the Negro but the vagaries of politics made the provision little else than a monument to incompetence. It was all wrong, even if it had been applied, because that would have deprived the Negro of the franchise and the nation of his voice in public affairs. It was the wrong approach then; it is the wrong approach now in spite of anything the Civil Rights Commission may say. Even assuming, and it is a wild assumption, that these states would rather permit the Negro to have a voice in public affairs than to lose representation, the approach and the principle involved are both morally wrong. What can men be thinking about to offer approval of this sort of evil even on the basis of reducing the political power of the evil-doers? The nation has a right to the wisdom and talents of all its people in the conduct of public affairs. It dare not be content with less. The Negro has a right to participate in public affairs on a state and local level. He dare not ever, in any circumstances, agree to less. The idea that voting and office holding is a privilege to be given or withheld by a majority is no longer valid.

The combination of readmission of states and retention of state control of the franchise was a betrayal of everything for which men had fought in the war. Southern whites excluded Negroes from the ballot-box, continued to appropriate to themselves all representation based upon the Negro population, and went back to congress to thwart any corrective legislation through the years. Their power in party conventions, in the House of Representatives and in the Electoral College is so great that both parties vie for its support directly or by indirection and they are already doing it shamelessly in anticipation of the next presidential campaign. Bear in mind also that the filibuster in the Senate is the perfect

application of Calhoun's doctrine of nullification. Keeping a bill from coming to a vote is a far more vicious and deadly way to stifle the will of the people than declaring it null and void after it becomes a law. Bear in mind also that chairmanships of committees go to men on the basis of seniority and southern whites have compiled a fantastic record for bottling up legislation in Committee. All in all, we are about where we were in 1789.

Finally, the state and local governments were allowed to continue exercise of the police powers, and the courts denied that congress might intervene to prevent positive denial of equal protection, or to supplement deficiencies in protection of natural rights of the individual. It would seem that congress had always possessed the power to protect persons in their civil rights, if not on the basis of reciprocity of allegiance and protection, at least by virtue of the Bill of Rights. In fact, the Constitution itself as the supreme law of the land, without congressional legislation, would seem so to protect. It would seem that Congress was empowered to legislate for the protection of persons and property, if not before the Civil War then certainly under the Thirteenth Amendment, because slavery was a comprehensive denial of natural rights and the Amendment abolished slavery. It would seem that congress possessed the power to protect the natural rights (privileges and immunities) of the individual under the Fourteenth Amendment because that Amendment forbade any state to abridge such rights of citizens and failure to protect—protection being a basic function of government—is assuredly an abridgement, denial, or contraction. All of this turned out not to be so. States were held to be the depositaries of individual rights, the federal government not to have the power to protect individuals in their rights of persons and property, and privileges and immunities not to mean the natural rights of individuals. The federal government could not protect its citizens one against another, nor punish offenses of one against another. Police powers of the states were left intact. In retrospect, then, everything hinged upon force. The only reformation worth while was achieved through reconstruction governments of the states, which fell when the army was withdrawn. That day came in 1876 because politics demanded that it be withdrawn. We have opened a door now with the equality clause, but I warn you it is a limited achievement. We have no weapon here to enforce protection by local police, prevent police brutality, or cleanse the corruption and degradation of the jury system.

We are still in the depths of a great reverie, dreaming precious days away, talking wonderful words that have been discredited a thousand times over: patience, moderation, gradualism, compromise; but what are we doing actually (1) to acknowledge the awful crime of giving excessive, and at times controlling political power to men as a reward for oppressing a large portion of our people, (2) to free the conscience of the nation from the restraints of a state with the lowest cultural level in the nation, (3) to give to Negroes the enjoyment of the franchise and more importantly to the nation the benefit of their full participation in the public affairs, to get rid of the filibuster, and to prevent committee chairmen in the House of Representatives from governing by decree. What are we doing to provide protection to persons and property, just and equitable treatment to everyone by state and local officials, justice in the courts, particularly by juries, for persons disliked by the majority in a community to whom all local officials are beholden? What are we doing to bring about a spiritual regeneration which will remove color consciousness from our relationships with other people and permit us to associate freely as human beings and citizens?

Suffering will not go away. Poverty will not go away. Neither will aspiration and hope from the hearts of the oppressed. Men will always love freedom and equality. They will fight for it because they dare not compromise it away. It's a false notion that something can be given to people from whom everything was taken away. It can only be restored and compromise has no place here, only retributive justice. This is a matter of justice and right or nothing. Why will we not then as a people forget the doubts of our minds, take the problem into the sanctuary of our hearts, and find security and peace in love for our fellow men. We will not, of course, because we are neither Christians nor gentlemen, and the hour of retribution draws near. The only thing the

country understands today is fear: fear of Communism, fear of atomic bombs, fear of Negroes. We are starved in mind and soul. We have the greatest opportunity ever given to a people to resume moral leadership of the world in the area of human relationships. We have a great obligation, even necessity, to expand upon our democratic ideals and institutions, but we can not rise to the challenge. It is my considered judgment that we will not until impending disaster frightens us into action. There must be no more compromise, no more expediency, no more politics. The march for freedom must go on, will go on, even at the fearful risk of civil strife. Man can not turn back in his quest for justice and the better life.

DWIGHT L. DUMOND

University of Michigan

Reprint—THE NEGRO HISTORY BULLETIN Volume XXVIII, No. 1, — October, 1964

Study of Negro Blasts Racial Myths

Judge Alexander Comments on Textbooks In Letter to The Philadelphia Inquirer

by Raymond Pace Alexander, Judge, Philadelphia Common Pleas Court

The INQUIRER does itself proud, and at the same time adds new stature and force in the intelligent understanding between the races in publishing the ever so timely column on August 13, 1964, by *Gerald Grant* entitled "*7 Texts Criticized for Negro Omissions.*"

You have repeatedly and fully informed the American public of the Negro's present-day involvement in his struggle for civil rights and the justice thereof, but in our continued search for a solvent, white America must grasp the compelling moral issues involved in the protests of our people, so bravely supported by both Negroes and whites, even to the point of death, so shockingly revealed only recently in the God-less and morally depraved swamplands of Mississippi. Regretfully, however, only a very small fragment of the total American population supports our efforts for full civil rights exclusively on *moral* grounds, notwithstanding their profession of deep religious convictions.

EDITOR'S NOTE:

Judge Raymond Pace Alexander is a celebrated devotee of the study of Negro history. Inspired by Carter G. Woodson in early life, Judge Alexander has kept the faith. And he looks to history for insights into present perplexities and the suggestion of mailaise in race relations.

A recent study of American history textbooks by a group of University of California professors concludes that textbook treatment of Negroes "reinforced notions among whites of their superiority and among Negroes of their inferiority." Columnist Gerald Grant's reporting the conclusions of the study in the August 13th issue of The Philadelphia Inquirer *brought Judge Alexander into the arena of discussion.*

The Negro History Bulletin *is pleased to publish the letter in its entirety.*

It has long been my contention that if *white* America knew the true facts about the Negro and his place *in* American history as contrasted with the diabolical myths of the "stereotype" Negro and his "happiness" as a slave under "kindhearted masters" for whom he gladly labored and sweated from sun-up to sun-down in the cotton fields of the southland and sang "Jubilee" and "folk songs" into the late hours of the night — such as white America (and Negroes too) are taught in American textbooks — if America learned from their school-books of the Negro's remarkable contributions to American *freedom* and *progress* from accurately recorded history books in American schools, the American conscience would be stirred and awakened by this powerful moral imperative.

The security of America rests upon our actual knowledge of the past events that have occurred in our land, and the enlightened use of this knowledge in constructive thinking about our plans to create a better life for *all* Americans in the future. This becomes all important today in connection with the implementation of the wide benefits to be derived from the new *Anti-Poverty Program* recently enacted into law.

The rejection in teaching such "myths" and "caricatures" mentioned above, as *Gerald Grant* properly points out in his column is supported " . . . by the best of current historical scholarship." The degrading of a whole race of people, The Negro, by such derogatory references is attributed to "the deference of text-book publishers to the special sensitiveness of the southern market." What a pity that a whole race of people, America's largest minority of 20,000,000 souls must suffer this disgrace to appease the benighted vanity of the most backward section of America.

The total national strength of America is directly related to the maximum of unity of *all* classes and races in America, whatever their color, religion, ethnic origin or nationality background. It is therefore clear that to degrade one group at the expense of all others is damaging to the general welfare of *all America.* To *solve* this problem is to promote the general welfare of America and each group. Cultural democracy is an important inescapable corollary of political and social democracy and it involves an open door and the full acceptance of minority contributions and for the full recognition of the minority contributors.

One of the most important projects which the Negro must support, perhaps second only to the long and bitter battle for Civil Rights for the Negro which now appears, *as far as the written law is concerned as a fait accompli,* is to correct the mind of the average American child and adult about the place of the Negro *in* American history and his contributions *to* our history as a nation and, at the same time, to destroy, once and for all, the myths and stereotypes that haunt the life of the American Negro. Many of these myths and stereotypes really in fact *never* existed at all. They were in the most part figments of the white man's imagination created by propaganda and maintained as a balm for a guilt-laden white psyche. (Dr. Elias Blake, Jr., of Howard University has written with great clarity on this subject — see Journal Negro History — April, 1963). On the subject of the Negro's "singing and dancing and his so-called irresponsibility." Dr. Blake says, "Negroes *did* sing a lot, but song was

a psychological life saver and a codified weapon against a deadly power structure. They *did dance* but as a diluted expression of a former African cultural heritage which was brutally destroyed in all its major aspects. There *was* irresponsibility, but as a clever device to escape back breaking labor . . . "

One of America's greatest historians and the leading authority on the History of The America Negro was Dr. Carter G. Woodson, who, after authoring singly — and in collaboration with other distinguished scholars more than 30 scientific works on the Negro, died in Washington, D. C., on April 3, 1950. Born of former slave parents in 1875 in New Canton, Virginia, he suffered all the hardships and privations of one of several children in a tenant farmer's family. He left Virginia at the age of 12 and went to work in the mines of West Virginia. After obtaining the degree of *Litt. B.* at Berea College in Kentucky in 1902 he taught school in West Virginia, then the Philippines, the high schools of the District of Columbia and later became Dean of the School of Liberal Arts at Howard University. His search for more knowledge led him to the University of Chicago where he was awarded the degree of B.A. in 1907 and M.A. in 1908. He then studied at the Sorbonne in Paris. His superb work in research on the history of the Negro in America was accomplished during his two years of study at the doctoral level at Harvard University where he was awarded the Ph.D. degree in 1912. Following years of foreign travel and further research he became convinced that among the scholars of the world, and more sadly, among *Negro* scholars and students of history, the role of *his own people* in American history and in the history of other nations' cultures was being either ignored or deliberately misrepresented. He therefore delved deeper and deeper into the neglected past of the American Negro. He founded, with others, the now famous and world-recognized "Association for the Study of Negro Life and History" (A.S.N.L.H.) in September, 1915, with headquarters in Washington, D.C.

It is one of the great honors and pleasures of my life that Dr. Woodson, whom I knew from my childhood and deeply respected, urged me, during my student days at Harvard, when he visited frequently as guest lecturer and summer visiting professor, to establish a Philadelphia chapter of this Association. This I did in 1927 and became its first president. This chapter under the present leadership of Miss Edyth H. Ingraham, a supervisor in the Philadelphia School System, is one of the leading branches of A.S.N.L.H. in America. Many happy and greatly rewarding visits to our home during the ensuing years by Dr. Woodson until his death in 1950 leave deep memories upon me which will be mine until that last great day.

At present, as a member of the National Executive Council of the Association it is my task, with a Board of distinguished historians and educators to see to the furtherance of the great historical objectives of its late highly respected founder. The President of the Executive Council is Dr. Charles H. Wesley, noted educator and President of Central State College in Wilberforce, Ohio. The Secretary-Treasurer and Editor of the informative and widely read popular monthly, *"Negro History Bulletin"* is Dr. Charles Walker Thomas, a noted scholar and Dean of Students at the District of Columbia Teachers College. The Editor of the scholarly quarterly "Journal of Negro History," founded in January, 1916, which has never missed a publication date, an impressive volume, handsomely printed and bound and acknowledged to be the "first and last resort of scholars throughout the world" for accurate historical data on the American Negro and his influence in the social, political and economic history of America, is Dr. William M. Brewer, an eminent scholar in the field of American history and the history of the Negro in the cultures of many nations of the world.

Slavery, as we all know, had its beginnings in America when a Dutch trader landed his vessel with twenty (20) native Africans in Jamestown, Virginia, in 1619. These humans, the robust survivors of a much larger number who left the shores of Africa two months earlier, were sold as slaves to the Virginia planters. Stories of their huge size, their strength, their friendly nature and quick acclimation to their new surroundings are now well known. Neither time nor space will permit a full discussion of the growth of this blot on the morals and conscience of the civilizations of Europe — from which continent trading vessels were sent by the Dutch, the Spaniards, the French, English and Portuguese to the east and west coasts of Africa in the commercial exploitation of human lives. They invaded peaceful native villages and captured by force and violence — and if that failed by corrupting their own tribal chiefs, defenseless men and women. These frightened people were torn from their children and loved ones and driven off in chains to slave vessels. Into these vessels, many hardly seaworthy, this human cargo was crowded into pens like animals to make the hazardous six to eight weeks' voyage across the Atlantic to a completely strange and unknown land. It hardly need be said that records show that rarely more than half the human cargo survived this dreadful passage.

The earliest and perhaps the most renowned Negro scholar of all time who scientifically and painstakingly studied and recorded this subject was the late great philosopher, essayist, historian and critic, Dr. W. E. Burghart DuBois who died just last year at the age of 95. In his monumental and scholarly book, *Suppression of the Slave Trade* (335 p.), which he edited as Rogers Memorial Fellow at Harvard (where he received his Ph. D. in 1895), Dr. DuBois, with painstaking analysis, supported by records from the House of Commons, House of Lords, archives of various State governments in America as well as studies of treaties between various foreign governments relating to the slave trade, says, "While the exact proportion of the slave trade to America can be but approximately determined, records show that *from 1680 to 1688* 249 ships left Africa with a cargo of 60,783 Negro slaves and, after losing 14,387 on the passage . . . 46,396 were delivered to America, and that 25,000 slaves were brought to America each year from 1698 to 1707. . . . later this figure rose to 30,000 per year." The census of 1790 showed 697,897 slaves in the United States. Dr. DuBois in this well-documented book gives the accurate slave population in each of the states in Colonial America, including the New England States. It is of interest to us as Pennsylvanians to note that there were 11,000 Negro slaves in our own state just prior to the Revolutionary War.

Unfortunately little is known of the descendants of these unwilling migrants to our shores by the school population of America, and, as it follows, by their parents. Certainly, as Gerald Grant points out in the *Inquirer*, the American school books tell us virtually nothing except that the leading Negroes who have risen to a place of prominence in America are Booker T. Washington, Frederick Douglass, Sojourner Truth (the great orator-abolitionist) and Marian Anderson. Only recently have they added the name of Dr. Ralph J. Bunche! American history books never tell of the 186,000 Negro soldiers and 29,000 Negro sailors who fought in the Civil War. It goes without saying that these books, "Geared to the sensitiveness of the South" never mentioned the heroic deeds of the trusted slaves who, defying death, harbored the women folk and children "of their masters who were at war and saved many families from death and the tortures of war." Nor, says Dr. Woodson in his volume "Negro Makers of History" (363 pp., 1928), "No American school book tells its students that the sixteen (16) Negro soldiers and four (4) Negro sailors won the Congressional Medal of Honor for bravery and valor during the Civil War."

Nor do they tell us of the 500,000 free Negroes in the United States at the time of the signing of the Emancipation on January 1, 1863, more than half of whom *were* in the South and thousands of whom were successful business men in both the North and South. Nor do they tell us of the prominent role of the Negro runaway slave Crispus Attucks in America's first "birth of freedom." This ex-slave, then living in Boston, was "the first American to defy and the first to die" in the Revolutionary War. He repelled the British infantry on the Boston Commons in the famous "Boston Massacre" on March 5, 1770. It was the shot from Attucks' rifle that sparked the flames that cried out for liberty in the Revolutionary War which ended successfully six years later in victory for the rebellious states and their union into the great nation that is ours today of which nation there were at that time one million Negroes. Nor does history tell of the 30,000 former slaves who fought under George Washington during the Revolutionary War. Nor does history tell of the 225,000 Negroes that rushed to the Union Army immediately after Lincoln signed the Emancipation Proclamation during the Civil War and saw active service. Many of these men were killed and wounded and in addition to these fighting soldiers another 200,000 Negroes served as military laborers and 5,000 served with the naval units of the North.

Few, if any, of the history books tell the American students that in the post-bellum or Reconstruction Period, twenty-two (22) Negroes served in the Congress of the United States and two of this number served as United States Senators. From the point of view of current history this is interesting to note because these two Negro Senators were from Mississippi! They were Senators Hiram R. Revels and Blanche K. Bruce, who, contrary to the writings of southern historians were well educated, cultured and highly respected gentlemen who left scholarly records in this great legislative body. Of equal current interest is the fact that three Congressmen were from Alabama, Messrs. Benjamin P. Turner, James T. Rapier and Jeremiah Huralston, all of whom served in the 42nd, 43rd and 44th Congresses. In addition, every state of the Solid South saw Negroes in both houses of their legislatures and in many of the cabinets of the state government. During this period the highest state office to which a Negro was elected was that of Lieutenant Governor of Louisiana. This honor went to the Honorable P. B. S. Pinchback who for a time served as Acting Governor of that deep South, now hard-core segregationist, state.

On the whole these men, all of whose biographies and pictures appear in Dr. Woodson's "Negro Makers of History," were easily the equals of their white associates in Congress and the state house. Many of these officials exceeded in training, culture and talent that of the Vardamans and the Cole Bleses of these days—and would rate head and shoulders above the Talmadges of Georgia and the Eastlands of Mississippi of today. As a single illustration, Senator Hiram R. Revels of Mississippi, a native of North Carolina, the first of his race to serve in the Senate was born a free Negro. He went to Illinois and graduated from the famous Knox College in that state. He taught high school in Indiana, Illinois, Missouri and Kentucky. He later studied for the ministry and began his church career in Baltimore, Maryland. When the Civil War broke out he organized two Maryland regiments and himself volunteered in the Union Army as a chaplain. After the war he went to Mississippi to establish churches and made his home in Natchez. He entered politics and was elected Alderman in 1868. Later he entered the race for the United States Senate and was elected Senator from Mississippi in 1870.

It was paradoxical and providential that the man whose seat this respected, brilliant Negro took was none other than the former President of the Confederacy, Jefferson Davis!

The first appearance of this tall, handsome Negro in the Senate Chamber for confirmation was a moment of great drama and excitement. It took *two full days* of heated debate on the floor of the Senate beofore the Senators agreed to seat this new member. Finally, they gave in and seated "the gentleman from Mississippi" by a 48 to 8 vote.

The Philadelphia Inquirer the following day, March 17, 1870, and many of the leading newspapers and magazines of America wrote glowing and thrilling accounts of Senator Revels' speech of appreciation in acknowledgement of the Senate's action in this pulsating situation.**

***I go into the election and seating of Senator Revels because his illustrious grandson, Attorney Sidney Revels Redmond, and I were fellow schoolmates at the Harvard Law School.* *See page 4.*

Mr. Redmond is now a distinguished practicing lawyer at the St. Louis (Mo.) Bar.

The story of the American Negro and his history, from his landing on these glorious shores in 1619 until this very day, is something thathas touched my heart and soul deeply. It is one of the tragedies in the life of the Negro, particularly the Negro scholar, that he has been so preoccupied in his efforts to "solve the race problem," as it is erroneously called, to make certain the life of the Negro in his basic needs for social and civil justice, his right to employment opportunity, his right to vote, and so on; and conversely, the white man has been so busily occupied in 'stopping the Negro" and "holding him down," that neither has taken the time to study his history. Erroneous myths, passionate and vicious dogma and hate have, unfortunately, taken the place of historical fact and calm analysis. Hopefully, we feel that the struggle of the Negro to overcome the moral lag which we see taking place dimly in the horizon as it approaches climax is now reaching the two-thirds of the American population whom we like to think have not cared simply because they have not known, I, too, like Martin Luther King, "have a dream . . . that one day this nation will rise up and live out the true meaning of its creed," and the moral scurvy that has nauseated the intellectually courageous white Americans for all these long years will be a thing unknown in the not too distant future.

Carter Woodson had an awareness of the need of the Negro to know himself and of the self-sufficient, sophisticated white man to know his America better. He was exceptional, perhaps unprecedented. He made Negro history irresistibly attractive, indeed classically respectable,. His dissent from the orthodox teaching of the history of the contribution of various racial and ethnic groups in America was heresy. But Woodson, the heretic, became Woodson the hero — because his dissent from orthodoxy will become the majority opinion of historians tomorrow — if it has not already become so — as he has with savage joy torn away many false-faces of "history" that have obscured the truth.

BOOK REVIEW

Irving Wallace, *The Man.* Simon and Schuster ($5.95, 1964)

FIRST NEGRO U.S. PRESIDENT

The time is the future. President Lyndon B. Johnson has completed his tenure, and his popular successor, known as "The Chief," is in his third year of office. Vice President Richard Morton has recently died of a heart attack. The Chief and a bevy of U. S. statesmen, including House Speaker Earl McPherson, are in Germany attending a summit conference in Frankfurt's ancient city hall. A wing of the building collapses, instantly killing the President. The Speaker is mortally injured, dying before he can be sworn into office. Next in the line of succession is Douglass Dilman, President pro tempore of the Senate, who is sworn in with this comment from Chief Justice Mosh Johnstone:

"Our hearts go out to you — and may the Lord in Heaven bless you and watch over you as the new Chief Executive of this nation — and — as the first Negro President of the United States."

Beginning thus, novelist Irving Wallace takes his readers for a ride, which, at our juncture of American history, is as improbable as a safe trip to the sun.

In Wallace's account of impeachment proceedings against President Douglass Dilman, for instance, the poor black man is accused of almost every crime known to White America, including, God bless his soul, the supreme audacity of trying to trap his blonde social secretary in the Lincoln Room of the White House. As if that weren't bad enough, the secretary just happens to be the only child of a Dixie Senator.

No Dixiecrat or Klansmen, even, could read through Wallace's 766 pages without shedding a tear for Dilman. Figuratively speaking, whites apply the backlash to Dilman with a ferocity beyond that visited upon the most arrogant Negro slave. On top of that, militant Negro students shower him with eggs when he attempts to speak at their college. Then, at Dilman's expense, a Negro member of the "Turnerites" (named for Nat Turner, the insurrectionist) attempts to follow in the footsteps of John Wilkes Booth and Lee Harvey Oswald.

With nuclear war looming abroad and the civil rights issue raging at home, you would think that Wallace would at least give Dilman the solace of a loving wife and family. No, indeed. Dilman is the widower of a woman who died of alcoholism: the father of a daughter whom he hasn't seen for six years because she passes for white, and the sire of a son who is flunking out of college and thinks his father is an Uncle Tom. True, Dilman does have a mulatto girl friend, but this can only be a platonic affair because Dilman feels the nation is not ready to accept a black President with a near-white First Lady.

Now before you, too, become contemptuous of Douglass Dilman, it should be simply stated that the first Negro President finally does honor to his race and to Frederick Douglass, the 19th century Negro hero for whom he is named. The author is to be commended for correctly spelling Douglass with two s's instead of one.

Luther P. Jackson, Jr.

CARTER G. WOODSON

Founder of the Association for the Study of Negro Life and History

FLEMMIE P. KITTRELL

Professor of Home Economics, Howard University

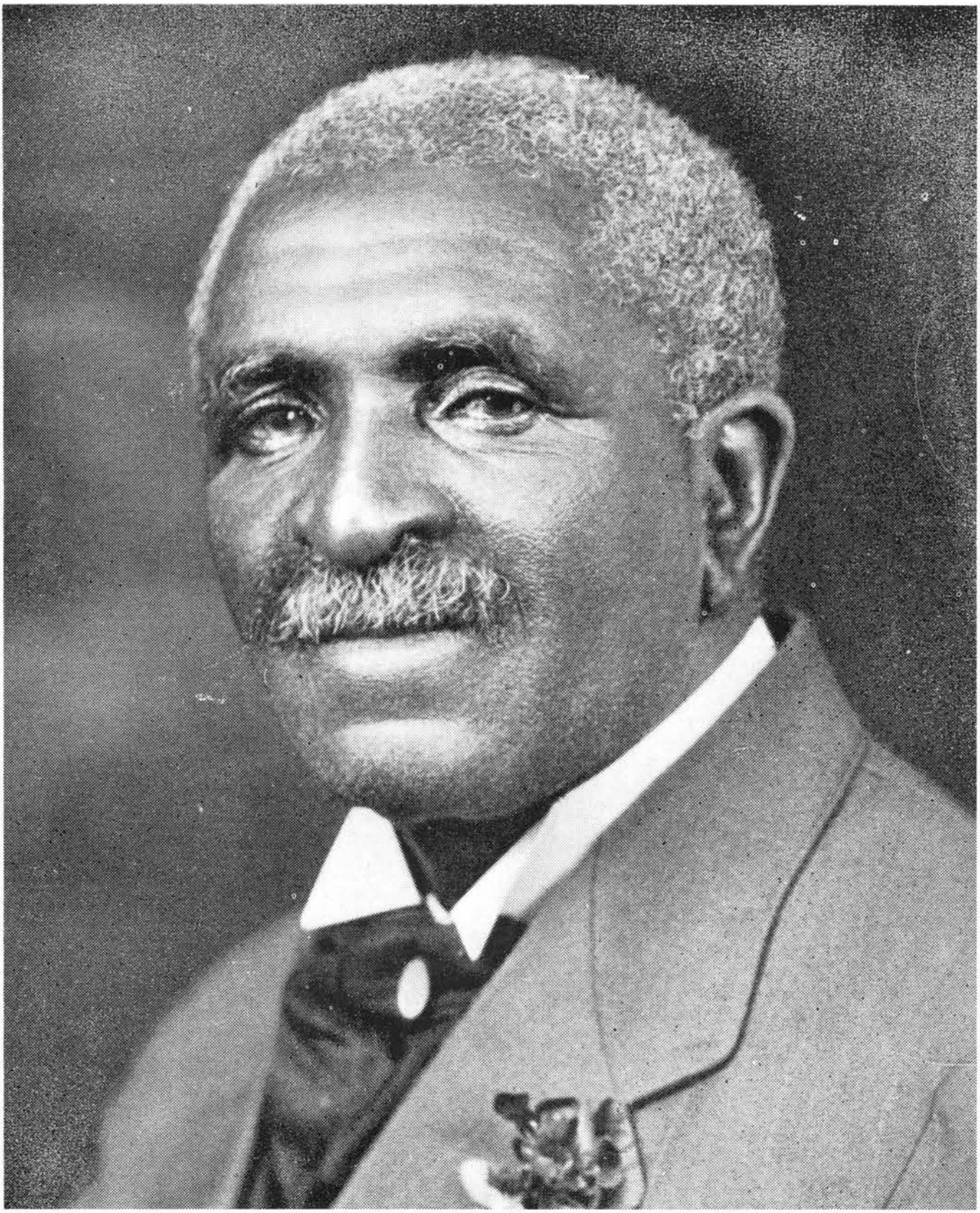
BOOKER T. WASHINGTON

Race Leader and Educational Reformer

HENRY OSSAWA TANNER

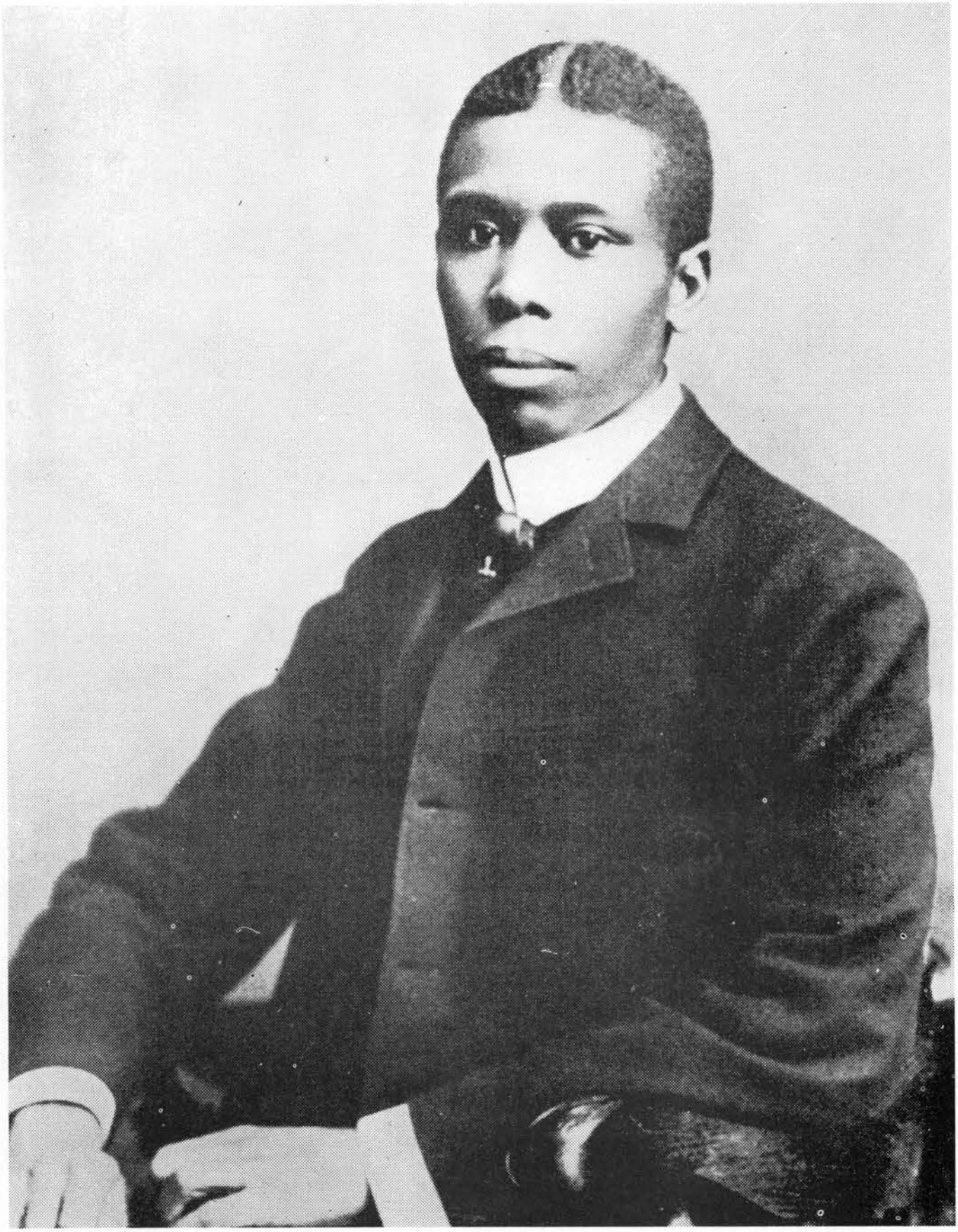
Distinguished throughout the World as a Painter

Mme. Lillian Evanti by LOIS MAILOU JONES



GEORGE WASHINGTON CARVER

AGRICULTURAL CHEMIST, EXPERIMENTING WITH PEANUTS AND SWEET POTATOES



PAUL LAURENCE DUNBAR

POET OF THE LOWLY LIFE OF THE NEGRO

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(Mme. V. Pierre-Noel)
Professor of Art, Howard University, Washington, D. C.—Artist, Painter, Designer

CORTEZ PETERS, SR.
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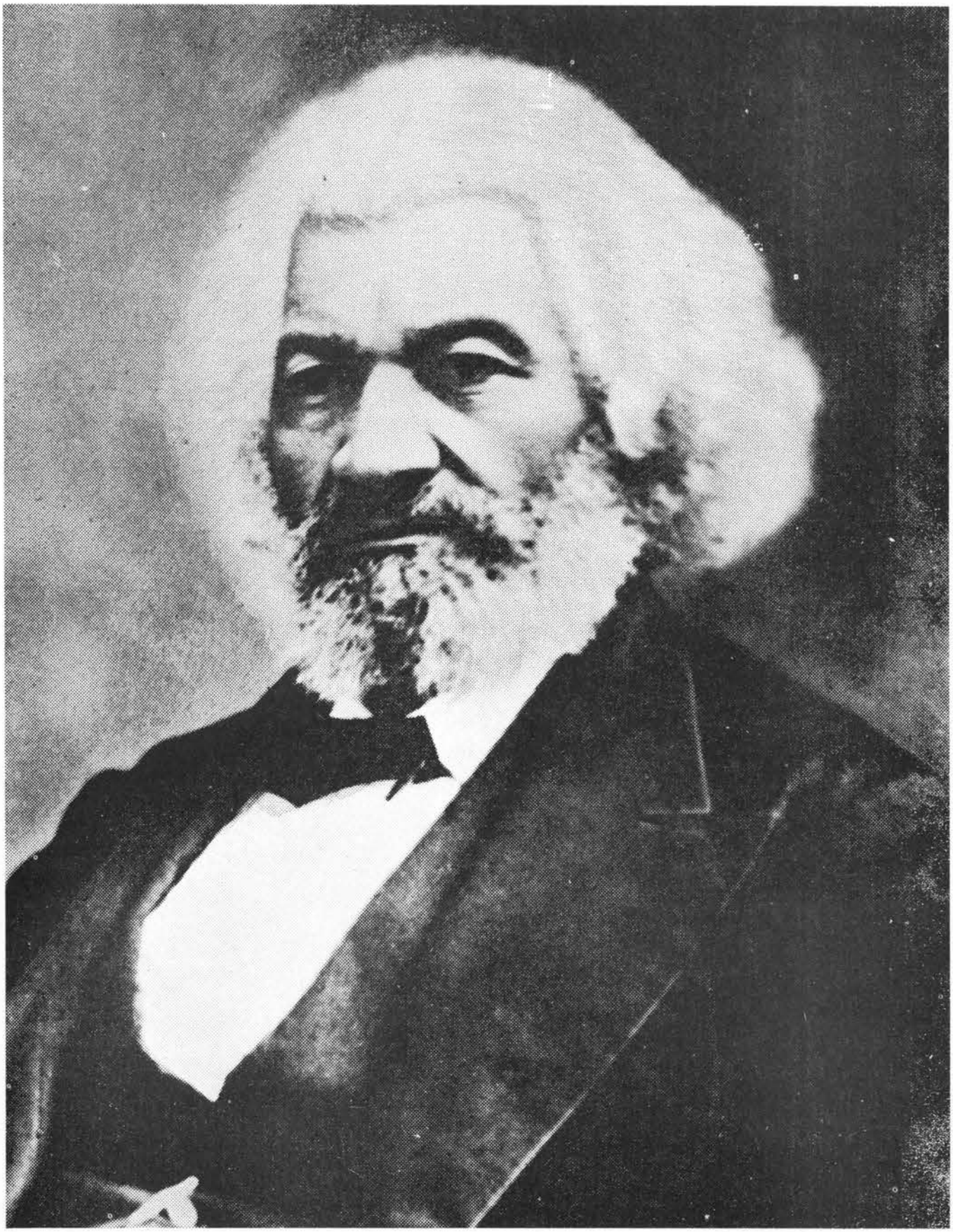
JUANITA KIDD STOUT

Judge of the County Court of Philadelphia



FREDERICK DOUGLASS

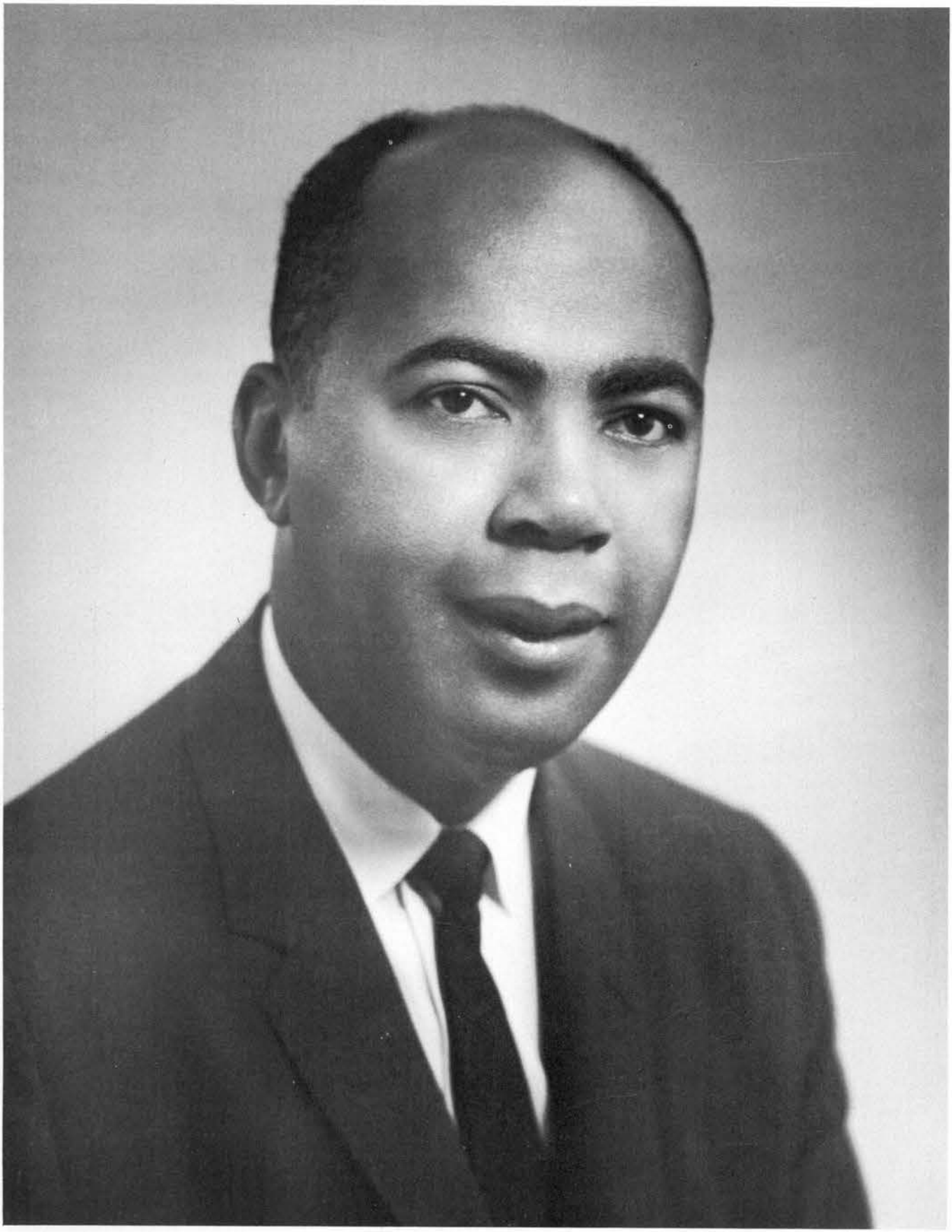
Orator, Educator, Reformer and Statesman

JAMES WELDON JOHNSON

Poet and Reformer Advocating Universal Democracy

ALICE A. DUNNIGAN

Chairman, The President's Committee on Equal Employment Opportunity



GERALD A. LAMB

Treasurer of the State of Connecticut

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Negro History:

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SEVENTH ANNUAL CELEBRATION OF PROUD AMERICANS

ASSOCIATION for THE STUDY of NEGRO LIFE and HISTORY
1538 Ninth Street, N.W. Washington, D.C.
Founded September 9, 1915 by Carter Godwin Woodson

1964

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FOUR STEPS IN NEGRO HISTORY

I. The First Book of Negro History

The Child's Story of the Negro

By Jane Dabney Shackelford

Adapted for children who have their first interests in stories, folk tales, and story-telling. This is an easily read book of large type which will lead to an early appreciation of the aspirations and achievements of the Negro. There are brief and graphic biographical sketches of great men and women. The book is addressed to all teachers and students in all elementary schools. There are questions and proposed projects which accompany each chapter.

222 pages **Revised Edition** **Price $3.00 by mail**

II. The Second Book of Negro History

Negro Makers of History

By Carter G. Woodson **Revision by: Charles H. Wesley**

Adapted as a textbook for youth of the sixth and seventh grades and of the junior high school. The book omits no essentials, but it avoids details which would be of interest only to advanced students. It centers upon the part that Negroes have played in the building of the nation. It brings to the reader many little-known facts which show how Negroes have helped to make America.

The very make-up of the book is so worked out as to make it attractive and useful. It has over two hundred illustrations portraying every aspect of the life and history of the Negro. The type is large and readable. At the end of each chapter is a summary of the facts, and this is followed by suggestions and questions.

This is an excellent book which would be a welcome addition to school libraries as well as to serve as a textbook.

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III. The Third Book of Negro History

The Story of the Negro Retold

By Carter G. Woodson **Revision by: Charles H. Wesley**

Adapted as an intermediate textbook of Negro-American History. It is planned to expand the story of the Negro's participation in the building of America. It is intended to bridge the gap between *Negro Makers of History* and *The Negro in Our History*; and it deals with matters concerning the Negro in international spheres not treated in other books.

The Story of the Negro Retold introduces the study of the Negro in high school. The book is copiously illustrated and planned in conformity to the requirements of the schoolroom in the light of recent educational methods. The language, too, is simplified to adapt it to the capacity of those to be taught. Teachers required to cover the field of Negro history during one semester will find this succinct treatment the very volume desired. By using the supplementary materials suggested in the bibliography the instructor may extend the course through a much longer period.

405 pages **Adequately illustrated** **$4.25 by mail**

IV. The Fourth Book of Negro History, adapted to college work

Tenth Edition, Revised and Enlarged

The Negro in Our History

By Carter G. Woodson **Revision by: Charles H. Wesley**

In this work the author has endeavored to meet the long-felt want for a suitable textbook adapted to the capacity of college students desirous of knowing the leading facts of Negro life and history. The numerous references for more extensive treatment of the various topics considered, moreover, render it useful for advanced classes in universities. It is now being used as a textbook in colleges and universities in most states, and its poularity is increasing. The volume presents the African background, the enslavement of the Negro, colonization, abolition, freedom, citizenship, and achievement.

This work at the same time is highly recommended in library circles as the best reference book on the Negro now available. In many respects it is the most popular work of the sort, for it has sold up into the thousands of volumes through its editions and revisions.

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By the Officers and Members of the Club

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Creole Voices

Edited by Edward M. Coleman, of Morgan College, with a foreword by H. Carrington Lancaster, of Johns Hopkins University

This is the reproduction of a collection of poems in French by literary men of color in Louisiana, published in 1845 under the title of *Les Cenelles*, and may be properly referred to as the centenary edition of this work. In the anthology appear poems by Camille Thierry, P. Dalcour, B. Valcour, M. F. Loitau, Armand Lanusse, Michel St. Pierre, Victor Sejour, and other intellectuals. These ambitious persons of African blood had enjoyed freedom and opportunity under the French in Louisiana, many of them having attained the position of rich planters and merchants who educated their children in France.

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Harriet Tubman

By Earl Conrad

Mr. Conrad makes good his case that Harriet Tubman was one of the most interesting characters in American history. Born a slave, she became too great for that institution to hold in subjection. She escaped from bondage and led hundreds of fugitives to freedom. She worked with the abolitionists, especially in the aggressive way as did John Brown; and when the Civil War came, she distinguished herself as a nurse and a spy.

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By Mercer Cook

Dr. Cook undertakes to give the English-speaking world a larger picture than it has had heretofore of the significant contributions of persons of African blood who have developed under the influence of French institutions. The public knows about Alexandre Dumas, the most celebrated of this galaxy, and recently it has learned much about René Maran. Yet Julien Raimond, Charles Bissette and Auguste Lacaussade made valuable contributions.

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The Negro in English Romantic Thought

By Eva B. Dykes

This is a timely and valuable work. What the English writers of the romantic period thought of the Negro reflects to a great extent the rise of humanitarianism in the British Empire. Directly and indirectly Englishmen had contact with the slaves exploited in the colonial possessions. The thoughts on the Negro of the best thinkers expressed in literary form, whether or not the writers expressed themselves from the actual experience of traders and planters exploiting the slaves, nevertheless, had the effect of aiding abolition.

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Land of Cotton and Other Plays

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Director of Drama at Florida A. and M. College

This first play undertakes to depict the development of the Negro in the cotton producing area and to present the present plight in which the Negro as the underdog is struggling among others for existence in a declining area. The stage is thereby given the opportunity to portray the Negro's past and present in the United States. The other plays published herein with that bearing the title of the collection touch the life of the rural and urban Negro.

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The Negro in Sports

By E. B. Henderson

Head of the Department of Health and Physical Education, Public Schools of the District of Columbia

Here in a long review pass the Negroes who have distinguished themselves as prizefighters, football stars, baseball players, sprinters, tennis experts, and those in every other sport in which Negroes have made a record. This is the very book for which the public has long been waiting. The schools especially have longed to have these sketches of the Negroes in sports. Certainly the Negroes who have figured in sports in the United States have not been neglected, but these gripping accounts come as a climax of an informative and interesting story of their record.

421 pages **Revised edition, Illustrated** **Price $4.00**

Frederick Douglass

By Benjamin Quarles

This book is the first effort to treat the career of Frederick Douglass definitively. The work is in no sense a eulogy, although an honest portrait of a truly great figure must inevitably bear the aspect of eulogy. With the objectivity of a scholar, the author has developed this biography by collating and interpreting the facts *pro* and *con* on all phases of Douglass' life.

The book unfolds also the great universal panorama of the reformers in the foreground of the humanitarian movement which began about the middle of the eighteenth century and culminated in the enlargement of the domain of freedom for those of the lower strata of the social order throughout the world.

390 pages **Illustrated** **Price $4.00**

The Negro in Brazil

By Arthur Ramos — Translated By Richard Pattee

The cooperation of Dr. Ramos, one of the best known Brazilian scholars in anthropology and history, and Dr. Pattee, a serious student and instructor in the history of Latin America, has been productive of this useful book. The author discusses the slave trade, the expansion of slavery, insurrections, the rise of Palmares, abolition, the participation of the Negro in his own liberation, the cultural heritage of the Brazilian Negro, his music, painting, sculpture, architecture, literature, science, statesmanship, and military record.

223 pages **$4.25**

The Negro in the Armed Forces: His Value and Status—Past, Present and Potential

By Lt. Commander Seymour J. Schoenfeld (DC) U.S.N.R.

This book advocates mixed units in the Army and Navy on the voluntary basis and makes the strong argument that such units will prove to be the best in the armed forces. The work is highly endorsed by the late Colonel Evans F. Carlson of the Marines, the hero who distinguished himself in the Pacific area. He wrote the introduction and recommended the book as required reading for everyone in the armed forces. Henry A. Wallace, who when Secretary of Commerce read the manuscript, highly endorses the book in an estimate which appears on the jacket.

96 pages **Price $1.10**

JUVENILE BOOKS

Talking Animals

By Wilfrid D. Hambly

Illustrated by James A. Porter

A new book on Africa by the well known ethnologist who has to his credit several useful and valuable works in this field like *Jamba*, and *Clever Hands of the African*. In *Talking Animals* he has written for children of the fifth grade the African youth's conception of animal life—an effort of primitive man to interpret animals to man.

"Out in the open, says the author, the people see many animals and they are quick to notice anything amusing among them. The cries of all the creatures are heard both by day and night, so it is not surprising that animals are thought to carry on a conversation. In fact, birds, beasts and reptiles are regarded as having the thoughts and feelings of human beings. Some animals are said to be deceitful, while others are brave and generous.

"In this way imagination plays round animals and their habits. Curiosity is aroused, and children begin to ask why the tortoise has a rough shell, why the bat flies by night, and why the antelope has a long neck. A hunter likes to gather boys around him; he takes them with him collecting honey in the woods and amuses them with tales of animals."

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Pioneers of Long Ago

By Jessie H. Roy and Geneva C. Turner

Illustrated by Lois M. Jones

An unusual book by two of the well known authors of *Word Pictures of the Great Pioneers of Long Ago* follows somewhat the style of their first production, but for simplification eliminates unnecessary matter of their first work while adding other features which show a keener appreciation of the needs of the youth on the third and fourth grade levels. The book fills a gap in the history taught children. Most books fail to take into account the heroes and heroines of the early period and restrict their treatment to the few who are well known. In this book we have an array of makers of history just as important as those who are generally spoken of—those without whose early efforts as a foundation the careers of those who followed them would not have been possible.

With this broader grasp these authors start with the Negro adventurers who accompanied the Spanish discoverers and explorers in the fifteenth and sixteenth centuries and assisted them in fighting their way into the interior, in establishing their first settlements, and in founding what became known as Spanish America. The heroes of later years in the British possessions in America who felled the trees, drained the swamps, plowed the soil and produced the staple upon which the future of America was projected, come into the later picture. Here we see the panorama of Negroes who figured in the conquest of the frontier, in the defense of the nation on land and sea, and in its service with distinction at home and abroad. This is most interesting history simplified for children on the lower levels and made so gripping as to convince them that history is stranger than fiction.

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Word Pictures of the Great

By Elise Palmer Derricotte, Jessie Hailstalk Roy and Geneva Calcier Turner

This is a book of dramatized biographical sketches of prominent Negroes. The subjects chosen are well selected according to the importance of the persons sketched and the capacity of the children to appreciate. These stories, however, are not dull sketches. While they deal with such characters as Phillis Wheatley, Benjamin Bannaker, Frederick Douglass, Ira Aldridge, Booker T. Washington, Henry O. Tanner, Paul Laurence Dunbar, and James Weldon Johnson, they are dramatizations of the outstanding events of these careers — such as "One Snowy Night," "Sunshine and Shadow," "The Treasure Chest," "Giant Steps," "Ed's Birthday," "Sermons in Color," "The Little Visitor," and "The Haunted House."

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Distinguished Negroes Abroad

By Beatrice Jackson Fleming and Marion Jackson Pryde

This book is a new production from teachers with a new thought. The Negro has achieved much in this country in spite of handicaps, but he has achieved still more in other lands. The most representative of these heroes and heroines, the authors believe, should be more widely known in this country by members of both races. Friends of freedom will be further convinced of the possibilities of those for whom they have labored, and the Negroes themselves will receive inspiration from the recital of such brilliant records of men of their own blood on foreign shores.

In this book the schools have a much needed work of biography which fills a wide gap in the literature of the Negro. The work is written from the point of view of the pupil and in accordance with the best experience in dealing with advanced children of the elementary school. The striking illustrations throughout the book help to tell a most interesting story. No school library should be without this volume.

140 pages **Illustrated** **Price $2.65**

Clever Hands of the African Negro

By Wilfrid D. Hambly, D.Sc.

Curator of African Anthropology, Chicago Natural History Museum

The author of this volume is one of those now working to acquaint us with the "dark" continent and its natives. He endeavors to give fifth grade children especially a description of African handicraft—of what the African makes with his hands and beautifies according to his sense of art. The book, therefore, presents a picture not only of handicraft but of scenes of everyday life in which these implements, utensils, tools and weapons figure.

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Illustrated by James A. Porter

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By Helen A. Whiting

Charming stories from the life of the African natives serving as an excellent supplementary reader. Well selected tales showing the life the people lived on that distant continent, what they thought of themselves and how they understood the world in which they moved. Told in the language of the child in the first grade. Illustrations by Lois M. Jones.

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By Helen A. Whiting

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African Myths

Revised Edition, 1948

By Carter G. Woodson

A collection of folk-tales, simplified and adapted to the capacity of children of the third and fourth grades. It is a supplementary reader. This book has been written to supply the demand for juvenile literature bearing on the Negro and especially for that which stimulates the imagination. Eighty African proverbs and words of wisdom are included. Copiously illustrated from the point of view of the child.

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This is a study of African origins, of the contribution of Europeanized Negroes, and of those of a still larger number who attained self-expression while passing through slavery and oppression in America. The work is both descriptive and interpretative. The composers and artists who have figured in this recent contribution to art, the setting in which they have developed, and the inspiration which has given others quickening power—these are presented in a scholarly manner and make this book an outstanding production in the study of the Negro.

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The Development of the Negro in Various Occupations

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Persons supposedly well informed in history are surprised to learn today that about a half million, almost one-seventh of the Negroes in this country, were free prior to the emancipation in 1865 and had risen in various occupations.

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South Carolina has been spoken of as one of the most unfortunate of the reconstructed States. Virginia has been regarded as one of the least affected thereby. This book, then, offers the opportunity for the study of this period from two angles. The same scientific method followed in producing the study of the reconstruction in South Carolina has been employed here.

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Dean of Fisk University

This is a dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Harvard. This treatise deals with the theme which the author has already ably dealt with in his study of the reconstruction of Virginia and that of South Carolina. He has again questioned the conclusions and uprooted the theories of the so-called historians of that period who penetrated the field with characteristic American bias. Tennessee, like other Southern States, was corrupt only to the extent that white men willed it so and used the Negroes as a means to that end. The real history, as Dr. Taylor shows, was in the improvement of the Negro homes, the extension of religion, the promotion of education, and the rise of the Negro to usefulness in industry, commerce and professional life.

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(The Association for the Study of Negro Life and History)

BEGINNINGS

1. Organized by Carter G. Woodson in Chicago, September 9, 1915, with George Cleveland Hall, W. B. Hartgrove, J. E. Stamps, and Alexander L. Jackson, the four out of the many invited by the founder to participate in this organization.
2. Incorporated under the laws of the District of Columbia, October 2, 1915, with Carter G. Woodson, J. E. Moreland, and J. A. Bigham as trustees.
3. Brought out the first number of THE JOURNAL OF NEGRO HISTORY, January 1, 1916, and since that date has published this scientific magazine regularly every quarter. Complete files are available in bound annual volumes from 1916.
4. Originated the celebration of Negro History Week on February 7, 1926, and continued its celebration annually.
5. Brought out **The Negro History Bulletin.** October 1, 1937 and has published it monthly October through May since that date.

Headquarters

The Association for the Study of Negro Life and History
and
The Associated Publishers

1538 9th St., N.W., Washington, D.C.

PURPOSES

1. To promote historical research and writing.
2. To publish books on Negro life and history.
3. To promote the study of the Negro through schools, colleges, churches, homes, fraternal groups, and clubs.
4. The collection of historical manuscripts and materials relating to the Negro people throughout the world.
5. To bring about harmony between the races and acceptance by interpreting the history of one to the other.

ACHIEVEMENTS

1. It has directed the attention of scientific investigators and serious scholars to this neglected field.
2. It has extended the circulation of THE JOURNAL OF NEGRO HISTORY into South America, Europe, Asia, and Africa.
3. It has published since 1916 annual volumes of articles and documents in the **Journal** giving facts which are generally unknown.
4. It has produced more than three score special monographs on Negro Life and History.
5. It has organized and stimulated the studies of local clubs and classes, which have done much to change the attitude of communities toward the Negro, and vice versa.
6. It has collected thousands of valuable manuscripts on the Negro which have been made accessible to the public in the Library of Congress and in its own offices.
7. It has encouraged the training at accredited universities of young men and women in methods of research in the social sciences and for instruction in colleges and universities.

8. It has published since 1937 annual volumes of the **Negro History Bulletin** issued nine times a year for the school year period and designed to promote the study of the Negro among teachers and the youths of elementary and secondary school ages.

THE DEVELOPMENT OF THE IDEA

Directing attention to the study of the Negro as a neglected feld, the Association has reported important results. It has led men to see the unreasonableness of the claim made for superiority of race or color and encouraged them to arrive at their conclusions by scientific investigation, and on the basis of the facts.

Giving such a stimulus to the reconstruction of thought, on the basis of truth in history, the Association has contributed to changes in the attitudes of many persons toward the Negro. Negroes themselves have been stimulated to higher endeavor by learning from significant records that they were not the most despised of men.

In 1921 the Associated Publishers was launched as the publishing agency of the Association. In 1926 the Association began the celebration of **Negro History Week.** This was made an occasion for public exercises inviting special attention to the achievements of the Negro. With the cooperation of ministers, teachers, professional and business men throughout the country, the celebration proved to be an unusual success. **Negro History Week** has helped to arouse the American people to a keener appreciation of the contribution of the Negro to civilization.

In 1937 the publication of the **Negro History Bulletin** was undertaken and has continued to be issued for the months of each school year since this date. Its circulation has increased steadily through the years. Schools,

college clubs, literary societies, churches and parents have read its pages with interest and profit and have learned that the Negro has a history and worthwhile traditions, and that this record must not continue to be neglected.

ALL RACES AND PEOPLES MAKE CONTRIBUTIONS TO CIVILIZATION

Races and peoples have contributed in their own ways and according to their opportunities to the civilization of the world. It is erroneous to conclude that some races and peoples have advanced in civilization while others have made no advances. However, if the chronicle of the story is left to one group to set forth its special virtues and contributions, while neglect and disparagement are employed towards others, it will not require many generations before credit for the major achievements of a civilization will be ascribed to one particular branch of the population. This process has led to the disregard and omission of the darker peoples from the historical account of the nation and the world. Since they were regarded as backward and dependent peoples, the historical facts concerning them were of no consequence to the writers of history, who belonged to other population groups. Such omissions of truth in the field of the natural sciences would be indefensible. Seekers after truth in the physical sciences insist upon the value of all direct and indirect knowledge bearing upon their subject. Only in the social sciences as they relate to the history of the darker peoples of the world is there a curtain of silence and neglect which conceal or ignore the facts. This curtain is being lifted by the Association and its workers.

Africa is emerging not only as a continent to be considered from the point of view of European penetration, but also as a continent of peoples with histories and futures, in spite

of the fact that they were non-white. In his native Africa, the Negro produced in ancient times prior to the slave trade, a civilization contemporaneous with that of the nations and peoples of the early Mediterranean. Negroes influenced the cultures then cast in the crucible of history and created, for their own uses, trial by jury—which is not so exclusively Anglo-Saxon, as it is supposed to be—music by stringed instruments, the domestic use of iron and metals, the domestication of the sheep, goat and cow, the creation of a literature, oral and written, and an art emphasis, which compares favorably with the contributions of other peoples. We are beginning to realize that it is costly to neglect these facts in the areas of human relations.

IS THERE SUCH A THING AS NEGRO HISTORY?

History cannot be restricted by the limits of race, nation or peoples. Where the achievements of one element are purposely omitted from the published record, however, the historian must record these facts, label them with some designation and invite attention thereto. Generally speaking, there is no such thing as Teutonic history, Latin history, Roman history, Greek history or Egyptian history. All events and movements are so related and interrelated that they cannot be thus isolated. The Teutons have little history worthwhile except so far as that history bears upon their relations with non-Teutonic people. What they have borrowed from others lifted them out of primitive life. Roman history is Greek as well as Roman; and both the Greek and the Roman are Egyptian because the entire Mediterranean was civilized from Egypt, and Egypt in turn borrowed from other parts of Africa, especially Ethiopia, the Lower Nile and the Orient.

Africa came into the Mediterranean world mainly through Greece which had been under African influence; and then Africa was cut off from that melting pot by the turmoil among the Europeans and the religious conquests incident to the rise of Mohammedanism. Africa prior to these events had developed its history and civilization indigenous to its peoples and lands, but it came back into the general picture of history through the penetration of North Africa, West Africa and the Sudan by the Arabs. European and American slave traders next worked their designs on the prostrate continent. The imperialist, colonizers and missionaries finally entered to hold the stages until the second half of the twentieth century. Now, there are rumblings and dissatisfactions in Africa based upon beliefs in their historical past and the expectations created by democratic liberalism and concepts of human dignity. At present the peace of the world is being broken on the rock of Africa. To say that this, as it relates to and grows out of Africa, is not history is a confession of ignorance of the worst kind; and it is just as much Negro history, as it is that of any other participant in historical movements in White, Black, and Brown America.

With the history of America, North and South, the Negro is closely connected. Outstanding scholars give just as convincing evidence of the exploration of America by Africans hundreds of years ago as they do the visits of Eric the Red from the extreme north. Negroes like Estevanico in the southwest accompanied the early explorers Narvaez and Cortez to open that part of the continent to western civilization. Other Negroes like Enriques Diaz of Portugal in Brazil and Toussaint L'Ouverture in Haiti, fought enslavement and showed the military prowess which proved to be an im-

portant factor in deciding what European nations would dominate the Western Hemisphere. In fact, from this period onward, nothing of great national importance has transpired without the participation of the Negro directly or indirectly in it. The Negro was a factor in most issues in politics, economics, war, expansion, and the social development of the American States. To say that there is no such thing as Negro history is to play into the hands of those who regard the Negro as a "child race", which has just arrived on the world stage and must not be pushed forward too rapidly because of his historically inferior status and qualification.

The Negro is rarely mentioned in the regularly published histories except to be ridiculed or condemned. His positive contributions are usually omitted, or only one or two well known Negroes are included. Shall we wait for that indefinite time when the writers of textbooks will have become broad enough to mention the Negro humanly, as he does others? We have already waited for three centuries. It can now be accomplished by specific references to the Negro and other minority groups when matters of history and civilization contributions come up for discussion; by reading and reciting from supplementary books which give what the regular textbooks have omitted and by using texts written for special courses on the Negro. It is clear that we must work gradually toward the goal of giving as much attention to the study of the Negro, and to the Black and Brown people as we do to the study of the Greek, the Roman, the German, the French, the Spanish, the English, the Norwegian, the Scandinavian and the other Asiatic and South American peoples.

NEGRO HISTORY IN AN ERA OF CHANGING HUMAN RELATIONS

There is a need for Negro History in an era of changing human relations, and we need to study the history of the Negro in a society which is rapidly shaping itself into an integrated pattern. With advances in human relations, and particularly with the advent of school and job integration, there are those who believe that the emphasis and use of Negro History are becoming unnecessary. No one could be more mistaken, for Negroes and whites continue to face challenging falsehoods concerning the Negro's participation and performance in history and civilization. The claims of the Negro people for opportunities are still being denied on the basis of an assumed unworthy past. Slavery and segregation have concealed so completely the capacities and personalities of Negroes that there is need for a sustaining faith in themselves, and for whites to be informed.

It is well to remember that all elements of the population, religious groups, fraternal organizations and groups of associated persons have organized to develop pride in their past and are spending huge sums to record, publish and study their histories and traditions. Under the dominance of group pride, the need for defense against persistently adverse racial opinions and the desire to sponsor truthful estimates of the past achievements of groups of persons of supposedly similar racial backgrounds, several important historical societies have been founded. Among these were the German-American Historical Society, the American-Irish Historical Society, Scotch-Irish Society of America, Huguenot Society of America, Hispanic Society of America, Russian Historical Society, Norwegian-American Historical Association, Netherlands Pioneer and Historical Founda-

tion, the Swiss-American Historical Society, Finnish-American Historical Society, American-Jewish Historical Society, and numerous other racial historical associations.

These societies have investigated, published and used for instruction and group stimulation the facts and lessons of history to bring a sense of pride and an appreciative recognition of the historical contributions of their people to the life of the nation. They had learned the main national and group lesson of history that the first step in recognition by others grows out of belief in and recognition of one's self. This belief has been the inspiration and the main-stay of these societies. They have taught these lessons to their children at home, at school, at church, and they and others have learned the story, with a sense of pride.

When it becomes known from history's findings that there is no proof of racial or color superiority or inferiority and that the differences within racial and color groups are greater than the differences between groups, the foundation is laid for the beginning of the improvement of human relations. When it is believed from false statements that one of these groups, as he is often cast in motion pictures and on the stage, is generally a servant, an ignorant, lazy, cowardly, clownish person, and one who has tendencies toward disease, crime and social weaknesses, acceptance even with legal desegregation is most difficult. When the truths of history become known and the historical background of these accusations are described with their false presentations, the results are more meaningful for the achievement of a more complete American democracy. Negro History as a part of the history of peoples is an important foundation upon which to build racial understanding and appreciation, especially in areas in which false generalizations and stereotypes

have been developed to separate peoples rather than to unite them.

SOME MONOGRAPHS OF THE ASSOCIATION

1. **Monographs and reports** treating almost every phase of Negro life and history, such as **The Negro in the Reconstruction of Virginia, The Negro in South Carolina During the Reconstruction, Free Negro Heads of Families, Negro Owners of Slaves, The Relations between Negroes and Indians, the Controversy over the Distribution of Abolition Literature, and the Mind of the Negro Reflected in Letters.**
2. **Special studies** of the economic and social aspects of the record of the Negro in the modern world, like **The Rural Negro, The Negro Wage Earner, The Black Man in White America, Negro Education in Alabama and the Negro Professional Man.**
3. **Translations** of the works of reputable foreign scholars who have made scientific studies of Negroes, such as Delafosse's **Negroes of Africa, History and Culture,** and Ramos's **The Negro in Africa, History and Culture,** and Ramos's **The Negro in Brazil.**
4. **Textbooks** of Negro History brought up to recent date, with the assistance of the Associated Publishers, such as **The Child's Story of the Negro, Negro Makers of History, The Story of the Negro Retold,** and **The Negro in our History,** representing **Four Steps in Negro History.**
5. **Works of biography** like **Richard Allen, Women Builders, African Heroes and Heroines, Frederick Douglass, Harriet Tubman, Distinguished Negroes Abroad.**
6. **Special works** treating in detail contributions of the Negro such as **Negro Poets and Their Poems, Negro Orators and Their Orations, Negro Musicians and their Music, The African Background Outlined** or **Handbook for the Study of the Negro, The Negro in the Armed Forces,** and **The Negro in Sports.**
7. **Annual editions** of Negro History kits and calendars are published.

BRANCHES OF THE ASSOCIATION

For the expansion of the work the Association for the Study of Negro Life and History has organized branches and clubs.

The purposes of a branch or club are:

1. To collect and preserve the records of the Negro and send them to the central office in Washington, D.C., where they are being assorted and classified and kept under fire-proof protection to be used by investigators from all parts of the world.

2. To write the life histories of the "near great" but useful Negroes of whom editors and authors take no account, and to publish the records of local institutions which the "near great" established.

3. To promote the actual study of the Negro in a club or class.

4. To secure the cooperation of a number of persons who will learn to tell intelligently to children in schools and churches interesting stories of distinguished Negroes who have achieved things worthwhile as promoters of business, professional men, teachers, and ministers.

To become a permanently organized branch requires at least ten persons, each paying the active annual membership fee of $5.50 It is much better to start with a larger membership. Fifty cents of this fee is kept by the local branch to pay its expenses. The remaining $5.00 is sent to the national office. For this fee, each member receives **The Journal of Negro History,** and the **Negro History Bulletin** for one year. These members may call upon the Association headquarters to furnish information and source of materials for their use.

CARTER G. WOODSON CLUBS

The Association organizes Carter G. Woodson Clubs under its direction, in order to develop this work among the youth. There were 400 of these clubs organized in 1955. A Carter G. Woodson Club consists of ten members, each of whom will donate 50 cents a month for ten months; or a club can have twenty or more members who contribute 25 cents each ten months. These clubs are organized from classes in junior and senior high schools, in churches, and among such groups as may be interested. Juvenile books presenting in simple form the achievements of the Negro are desirable literature which may be used extensively by these clubs. Outlines and suggestions for study, plays and programs are presented by the national office.

FINANCIAL APPEAL

The Association for the Study of Negro Life and History is a learned society dedicated to disseminating historical truth about the performance of Negroes in history and civilization. The organization sponsors far-flung activities and services which distribute vast quantities of free information about Negroes. Funds are vitally necessary to maintain this work which is very largely educational and its services extend to every continent from which requests come for information about Negroes. The periodicals, **The Journal of Negro History,** a quarterly ($5.00 a year), and **The Negro History Bulletin,** a monthly for the academic year ($2.00), with a combination rate for the **Journal** and **Bulletin,** ($6.00 a year), are parts of this history program which must be financed.

It is again hoped that yearly celebrations of **Negro History Week** will not only hear speeches but will also endeavor to raise a contribution for the Association and its work. Children should be encouraged to catch the spirit of the effort and participate with their pennies. It is important for them now to learn that they are helping a cause that has finished nearly five decades of research and publication of historical truth about Negroes. If the truth is to be published, we will more and more have to finance this work as we have done for nearly a generation. No program in the celebration will be complete without provision of opportunity for a collection and subscription which should be sent immediately to Secretary-Treasurer Albert N. D. Brooks (who is bonded) at 1538 Ninth Street, N.W., Washington, D.C., and who will receipt these contributions for this worthy cause.

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NEGRO HISTORY
BULLETIN

VOTING IN THE BLACK BELT
JEROME "BRUD" HOLLAND
DIRECTION OF THE MARCH

DECEMBER, 1963 25 Cents VOLUME XXVII, NO. 3

JOHN FITZGERALD KENNEDY

As a shaft of sunlight through the trees of Arlington Cemetery seemed a sign of God's blessing upon the mortal remains of John Fitzgerald Kennedy, it appeared that here one of the modern saints was being ordained. It was here that world leaders had gathered from the corners of the earth. They were of all races and religions, the lions and the lambs. All came to bow in tribute at the grave of one whose spirit touched the lives of millions.

History will record John Fitzgerald Kennedy as an architect of our future. Details of his plans were revealed in his Inaugural Address, which must stand as one of the masterpieces of our time. The great significance of his contribution to his country lay in the fact that he caused the acceptance of a moral contract for a better nation and world. What he could do under existing laws, he did forthrightly. Where laws were needed, he proposed them, and worked patiently and honestly for their enactment. He organized the agencies of government so as to promote justice for all. With youth, good sense and great ability, he confidently implemented his plans, building block by block a great nation under law. Death brought a stop.

If John Fitzgerald Kennedy completed only a small part of his magnificent plans for a better nation and world, he still must loom large in history. It must be remembered that Christianity did not triumph completely over the forces of evil during the lifetime of Jesus Christ. The task was left to disciples. Today many disciples remain to carry on the work of John Fitzgerald Kennedy. To them, it seemed that his life was divinely injected at a vital point of human existence, and withdrawn at the level of highest nobility. The inspiration of the life of this modern saint will guide the leaders of a great moral crusade.

John Fitzgerald Kennedy was a good man who lived a life of personal excellence. He was vibrant. His habits of clean living marked him as a man who considered his body a holy temple. He pursued temperate satisfactions of essential human wants. His life was well balanced. In his religious and family relationships, he conformed to the highest standards of civilized society. He had boundless personal charm. His life touched the lives of others and his spirit shaped human attitudes for the good of mankind.

Evaluated by criteria for judging modern saints in our confused atomic age, a period of greed, hate, and moral collapse, John Fitzgerald Kennedy must stand high. He was a moral, even though an effective, politician. As the leader of our mighty nation and faced with a decision to wage atomic war, he followed the course of peace. His calm restraint prevented the destruction of our civilization. His Peace Corps, welfare, foreign aid, and other programs promoted by him were all parts of his plans for a grand new world of free and self-sustaining peoples.

While seeking to promote human justice over the world, John Fitzgerald Kennedy could not close his eyes to the second-class citizenship of Negroes in the United States. What he could do directly, he did. Where laws were needed, he took a brave stand. In the year before national elections, and facing the loss of an estimated three million votes, he courageously sought passage of a package of civil rights laws which would move the Negro closer to first-class citizenship in the United States. The Congress of the United States is now considering those laws. This is the Moment of Truth. It is the time for the disciples of John Fitzgerald Kennedy to join his spirit in the march to greater Human Glory and Freedom.

ALBERT N. D. BROOKS, *Editor*

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Dr. Emma Lou Thornbrough, a Professor of history at Butler University, Indianapolis, Indiana, has authored a book titled, "A Short History of Indiana Negroes 1863 - 1963". It has been published by the Indiana Division of American Negro Emancipation Centennial Authority as a part of the observance of the Centennial Exposition to be held in the city of Indianapolis in the month of October. She has written other books and Scholarly Articles on the American Negro and is an outstanding authority on this subject.

The book sells for $2.00. Copies may be obtained from the office of the Indiana Division of the Emancipation Centennial Authority. 310 W. Michigan Street, Indianapolis, Indiana.

THE NEGRO HISTORY BULLETIN

DECEMBER
1962
25 Cents

'NEW FRONTIERS IN 1963

Inside: Information You Need To Know About PEOPLE, EVENTS and IDEAS . . . To Help Shape "Attitudes For Freedom"

CELEBRATE THE ONE-HUNDREDTH ANNIVERSARY OF THE EMANCIPATION PROCLAMATION BY AN ENLIGHTENED SEARCH FOR A TRULY "NEW BIRTH OF FREEDOM" DURING 1963!

THE NEGRO HISTORY BULLETIN

DECEMBER, 1962

Volume XXVI No. 3

PUBLISHED BY
The Association for the Study of Negro Life and History, Inc.
1538 Ninth Street, N.W.
Washington, D. C.

PURPOSE: *To inculcate an appreciation of the past of the Negro and to promote an understanding of his present status.*

This subscription fee of this periodical is $2.00 a year or 25 cents a copy. Bound volumes numbers 1 to 3 sell for $5.00 each; numbers 4 to 12 for $3.50 each; numbers 13 to 22 for $6.00 each.

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CONTENTS

BIOGRAPHICAL SKETCH:

JUDGE JOSEPH C. WADDY

Joseph C. Waddy, Associate Judge, Municipal Court for the District of Columbia, Domestic Relations Branch. Appointed by President Kennedy in January, 1962; confirmed by United States Senate in May, 1962.

Born May 26, 1911, at Louisa County, Virginia

Education:

Elementary: County School of Louisa County and Parker Gray School, Alexandria, Virginia.

High School: Parker Gray, Alexandria, Virginia, 1927-29; Dunbar High School, Washington, D. C., 1929-31. Was president of High School class at Dunbar. Winner of Elks National Oratorical Contest in 1928.

College: Matriculated at Lincoln University, Pennsylvania September, 1931. A. B. Degree, Lincoln, 1935, Cum Laude. Member of Varsity Debating Team.

Professional: Entered Howard University Law School, Howard University, Washington, D. C. in 1935. LL.B. Degree, 1938, Cum Laude.

Admitted to: District of Columbia Bar, April 18, 1939; United States Court of Appeals, District of Columbia Circuit, June 15, 1939; Supreme Court of the United States, June 2, 1947; United States Court of Appeals for the Fourth Circuit; United States Court of Appeals for the Eighth Circuit March 16, 1951; United States District Court for the District of Maryland, January 29, 1954; United States Court of Appeals for the Sixth Circuit February, 1962.

Began practice of law upon admission to bar in 1939 with law firm of Houston & Houston, 615 F Street, N. W., Washington, D. C. (Later Houston, Houston & Hastie; Houston, Houston, Hastie & Waddy; Houston, Houston & Waddy). In 1954 organized firm of Houston, Waddy, Bryant & Gardner, consiting of Joseph C. Waddy, William B. Bryant & William C. Gardner. Business address: 615 F Street, N. W. Withdrew from law practice June 19, 1962, to assume judicial duties.

Has handled and participated in cases before: Supreme Court of the United States; United States Court of Appeals for the District of Columbia Circuit; United States District Court for the District of Columbia; Municipal Court of Appeals for the District of Columbia; The Municipal Court for the District of Columbia, including the Domestic Relations Branch; The Juvenile Court for the District of Columbia; administrative agencies in the District of Columbia, and the National Railroad Adjustment Board in Chicago, Illinois. Has also handled cases in the United States Circuit Court of Appeals for the 4th, 5th, 6th and 8th Circuits, as well as United States District Courts in Virginia, Maryland, West Virginia, Missouri, Kentucky, Ohio and Texas, and State Courts in St. Louis, Missouri and Baltimore, Maryland.

In July, 1958, he was appointed to the Citizens' Advisory Council to the District of Columbia Commissioners. In July, 1961, he was reappointed to said Council and elected as its Chairman. Resigned from Council in June 1962 to accept judicial appointment and was awarded the District of Columbia Government's Meritorious Public Service Award.

Is currently:

Trustee of Lincoln University, Pennsylvania
Member of Peoples Congregational Church, Washington, D. C.
Member of Woodridge Civic Association.
Member of 12th Street Branch, Y.M.C.A.
Member of Alpha Phi Alpha Fraternity.
John F. Cook Lodge No. 10, F. & A. M.
Member of National Association for the Advancement of Colored People.

(Continued on Page 129)

The NAACP and the AFL-CIO: An Overview

By James A. Gross, Holy Cross College, Worchester, Massachusetts

Since World War II many factors have contributed to the formation of a different and dynamic Negro Community.[1] The "Sit-Ins", the Montgomery Bus Boycott, the "Freedom Riders" are all manifestations of this rapid development. What is taking place within the Negro community has rightfully been termed a revolution "in both the social order and the human mind." [2]

What impact has the revolutionary Negro community had upon the institutions of Negro leadership? Surely the leadership function is a product of social forces just as much as a determinant of them—particularly civil rights organizations. These civil rights groups thrive on a sense of outrage and on their ability to eliminate causes of this outrage. A degree of achievement is necessary if membership is to be maintained and increased. Public recognition of the organization as the foremost exponent of the expression of outrage and public awareness of its accomplishments are therefore vital to the civil rights organization's need for survival and growth.

The National Association For the Advancement of Colored People (historically the foremost Negro protest group) has of necessity attuned itself to the sound of the Negro community. The second is one of militancy and self reliance. The Association cannot afford the "Uncle Tom" label in a period in which the explosions of sit-ins and boycotts are being heard. As a result, the NAACP has taken steps which, particularly in the case of the AFL-CIO, affect the survival of other institutions which have different frames of reference to which to adhere.[3] The basic difficulty between the NAACP and the AFL-CIO lies in this clash of institutions each with its own survival needs.

The maintainence and expansion of the union institution depends upon the often delicate balancing of a number of pressures from the rank and file, employers, rival unions, other levels of union government and the federal and state government.[4] The degree of concern with the race question in the union will depend on whether or not it is a "necessary condition for union survival". Generally, the union leader will not seek to create additional pressures where they do not exist and most often will be politically pleased to avoid the issue of civil rights. Yet the CIO unions which organized the mass production industries where significant numbers of Negro workers were already employed, saw that the very establishment of the union depended upon the inclusion of colored workers.

An employer who discriminates or accepts an area's discriminatory patterns is in a pivotal position in determining a lack of union pressure for a civil rights program. If the employer refuses to hire Negroes, then the union is never faced with the necessity of organizing these workers in order to survive. It follows that the resultant lack of Negro membership in the union precludes any internal pressures from the membership for the realization of social equality. Unions in such situations have generally been willing to ignore or to "trade off" the civil rights issue in return for achievements more essential to the advancement of the union. Unions will not threaten an accomodative relationship with an employer and jeopardize a good contract (which helps to insure union survival) with a demand which is not necessary for union survival. The union therefore decides not to block these other aspects of its total program with the civil rights issue.

The policies of rival unions affect the racial attitudes and actions of a union. The competition offered by the CIO in successfully organizing workers, including Negroes, in the mass production industries forced the AF of L to admit a number of Negroes to the Federation and to remove formal constitutional bars to union membership. The United Electrical Radio and Machine Workers, a Communist dominated union, disaffiliated from the CIO in 1949. The CIO set up a rival union for the electrical product division, the International Union of Electrical, Radio and Machine Workers, which in five years was able to reclaim approximately three-fourths of the expelled union's membership. If this anti-communist union was to be successful, it had to develop a policy of equality for Negroes as the other group had done. Today the IUE has one of the strongest civil-rights programs in the AFL-CIO.

The internal structure and government of the AFL-CIO is designed to grant each affiliated national union autonomy in its own particular application of the nuclear philosophy of job protection. One result of this structural arrangement is that enforcement of AFL-CIO policy statements on civil rights is a primary difficulty. The AFL-CIO has not been able to enforce its ethical practices code and certainly expulsion has not resloved any problems. Witness the Teamsters.

The AFL-CIO is not threatened with repressive labor legislation in the area of Civil Rights as it was with Communism and corruption. It was not until the communist subversion of the interests of organized labor endangered the institution of American labor and public opinion became avidly hostile to the Communists that these unions were expelled. The external threat of repressive labor legislation emanating from the 1952 New York State Crime Commission investigations in the Port of New York and the McClellan Committee investigations resulted in the expulsion of the International Longshoremen's Association (ILA) and the Teamsters. However, the "day to day compulsion of practical politics" [5] has prevented anything but a watered down Civil Rights Bill from being enacted. A Federal Fair Employment law which would necessitate raising the priority level of Civil Rights in labor and management's scheme of things does not appear likely in the foreseeable future. The lack of legislative pressure on the AFL-CIO certainly contributes to the position given Civil Rights in evaluating those forces affecting union survival and growth. Under the AFL-CIO Consti-

tution, a union may be expelled for Communist domination or corrupt pratices by a two-thirds vote of the Executive Council. No such provision has been made for the explusion of a union which violates the Civil Rights clause.

The AFL-CIO clashes with the NAACP partially because of the scope of the objectives of the two organizations. The NAACP is a civil rights organization and its civil rights program embraces its entire area of operation. Naturally, then, the Association places a different priority value on the importance of Civil Rights than does the AFL-CIO. Philosophically, the NAACP is on a social crusade to integrate the Negro in all aspects of our society. The labor movement seeks job protection and has traditionally been a business unionism. Structurally, the Association has its power concentrated at the top where programs and policies for member branches are dictated. The AFL-CIO is constituted to protect the autonomy of its member national unions. The Negro community judges the NAACP according to the Association's ability to voice the militant Negro protest. The union leader is evaluated by the membership according to his ability to succeed in collective bargaining and grievance negotiations. The NAACP's survival depends exclusively on its prosecution of Civil Rights cases. Only when the union's survival is dependent on the Civil Rights issue will it act. Unions with an ideological orientation or high ratio of ethnic membership have acted without such pressures because of their very nature, but they are in a definite minority.

The basic values regarding the Civil Rights of Negro workers are shared by the AFL-CLO and the NAACP. The AFL-CIO has committed itself in its constitution to equality for all union members ragardless of race, creed, or color. Consequently, there are common ends here upon which, under normal circumstances, to affect a compromise solution. However, it is highly improbable that such a compromise program will be adopted by the parties. In addition to the institutional difficulties already discussed, the public airing of mutual antagonisms has hardened the people involved and has made them barely receptive to each other.[6]

The words of E. Wright Bakke who wrote of union-management relations apply here:

> "If either... expect or try to force the other to be what they honestly believe they cannot be and survive, they will arouse the fighting opposition of the other, bring out the very belligerent and stubborn characteristics which make peace impossible." [7]

The great potentiality of the failure of any attempt to resolve the issue between the AFL-CIO and the NAACP requires that the issue of mutual survival be tested against a framework of social values. The worldwide threat of Communism has forced us to re-define our goals and to re-discover the fundamental norms of liberty and equality. We have in the Supreme Court Desegregation decision of 1954 publicly re-affirmed our belief in equality. Organizations caught in the "power realities" [8] of life should be given every reasonable opportunity to conform to those norms voluntarily. But they cannot be permitted to continue to seek goals which subvert the principles of a free society. The public authority must intervene if the injury to the social order cannot in any other way be ameliorated or avoided.

FOOTNOTES

[1] Changes in economic status, urbanization, federal, state and local provisions to protect the rights of minority groups, industrialization, the 1954 Supreme Court Desegregation Decision, the developments in Africa, the acquisition of increased political power, industrial unionism, full employment, etc.

[2] Martin Luther King, "The Burning Truth In the South", *The Progressive* (May, 1960), p. 10.

[3] The NAACP must receive a major portion of the credit for making the community at large as well as the AFL-CIO aware of the existence of discrimination in certain unions. Today's intensive discussion of the problem stands in sharp contrast to past years when the isolated and solitary voice of A. Philip Randolp at Af of L Conventions and Herbert Northrup's book "Organized Labor and the Negro" written in 1944 constituted the work in this area.

[4] Arthur Ross, *Trade Union Wage Policy*, (Berkely: U. of California Press, 1948).

[5] Elwood McKenney, "The National Politics of Fair Employment", *Phylon*, XIII, (3rd Quarter, 1952), p. 211

[6] A conclusion based upon personal interviews with:

Herbert Hill, Labor Secretary, NAACP

Boris Shiskin, Director, AFL-CIO Civil Rights Committee

Donald Slaiman, Ass't Director AFL-CIO Civil Rights Committee

[7] E. Wright Bakke, *Mutual Survival, the Goal of Unions and Management*, (New Haven: Yale U. Press, 1946). p. 18.

[8] Jack Barbash, "Some Thoughts on Union Democracy", XL, *The New Leader*, (December 23, 1957).

CONNECTICUT ASNLH BRANCH

Mr. Albert N. D. Brooks:

I, am happy to announce that we have established a local branch of the Association. I will see that the story of it is sent to you as soon as possible.

I would also like to say that we have secured the cooperation of the Hartford Courant, one of the oldest newspapers in the country to help us relay the message to the public on the ideas and facts about the Negro and his contribution to history.

Mr. John Rogers of Manchester Connecticut, our Director of Research, has assigned a project to the group, that is to prepare an article on James W. C. Pennington who was beside being active in the Anti-Slavery Movement, pastor of the Talcott Street Congregational Church, a local Church here in Hartford.

The Hartford Courant has agreed to print this article and they would like, if possible, a picture of some sort of Mr. Pennington. We, of the Hartford branch, would appreciate your cooperation regarding this article and any information you could send us on the Rev. James W. C. Pennington.

Sincerely yours,
Mr. Roy Craddock, III
President
Hartford Branch ASNLH

John Dozier: A Member of the General Assembly of Alabama, 1872-1873 and 1873-1874

By Charles A. Brown, Brighton High School, Alabama

Shortly after the turn of the nineteenth century, John Dozier was born a slave in Richmond, Virginia. A few believe that he was born about 1800, even though no proof of this fact could be established. He was the founder of the First Colored Baptist Church of Uniontown, Alabama where he pastored for twenty years. Boothe [1], reports that he was a man of great moral worth. He quotes a politician who was associated in the legislature of Alabama with him as saying: "John Dozier was an honorable man everywhere, and I never saw a man who did not believe every word he said." Boothe, continues, "He, like Mr. A. H. Curtis, passed through his political preferments with a stainless reputation." As it relates to alcohol as a beverage, he was a total abstainer.

"By some means he, during the days of bondage, learned to read Greek [2], which knowledge he turned to good results upon his study and interpretation of the scriptures; he was one of Alabama's most worthy pioneers; and was a great temperance man," declared Boothe.

Mr. Dozier [3] was elected to the Alabama [4] House of Representatives [5] in 1872, and he served in the 1872-1873, and 1873-1874 sessions of the House, as a representative from Perry County. [6]

A Mr. Carrington [7] of Virginia reported many years ago, that Dozier as a slave was owned by a president of a college in Virginia who taught him and manumitted (liberated) him before Emancipation in 1863. Moreover, Carrington pointed out that Dozier's wife and sons were sold as slaves in Alabama, and he a freedman succeeded in following them, and settling in Perry County at Uniontown, Alabama.

Circumstances surrounding the liberation of Dozier, like many other facts about his early life are still not clear. Dumond [8] takes the position that:

> "Freedom by manumission was commonplace. Individual slaves, from early colonial days were given certificates of freedom as a reward for long and faithful service in return for some particular acts of devotion, because they were children of the master, because they had passed the age of productive labor, and probably for many other reasons in individual cases. Many slaveholders also freed their slaves because of conviction that slavery was morally wrong, and many more, not because of a sense of moral obligation, but because they could afford to indulge, in generous humanitarianism. These acts of manumission sometimes were completed during a man's lifetime, but more often by his last will and testament. . . . . Freedom was very often obtained by purchase . . . . a way to freedom was by perilous flight . . .

While the name of Mr. Dozier's wife could not be recalled by relatives interviewed, they rememberd that he was the father of three sons. In the order of their birth they were John Dozier, Jr.; Emanuel Dozier, and Emile Dozier [9]. Of the three brothers only Emanuel who was a merchant and miller, was the father of children. His children who reached maturity were Mrs. Celia Dozier Patterson Jemison, Reverend Edward S. Dozier, Miss Lizzie Dozier, and Emile Dozier. They are all deceased. It is to be noted that the Reverend Edward S. Dozier also pastored the First Baptist Church of Uniontown, Alabama which was founded by his grandfather. Edward Dozier served this congregation from 1908 to 1929 when he passed.

The Reverend Edward S. Dozier and Mrs. Ira Bell Jones Dozier were the parents of five sons. The names of these sons who are the fourth generation of Representative John Dozier are James Emanuel Dozier, a general building contractor in Selma, Alabama; Lt. Edward Ira Dozier made the supreme sacrifice for his country during World II in Sicily; Regional Dozier operated a general mercantile store in Uniontown, Alabama until his passing about six years ago; Charles Dozier is a general building contractor in Cleveland, Ohio; the youngest son, Jacob Dozier gave his life for his country in World War II.

Among the fifth generation [10] of Representative John Dozier, or his great great grand children, are Mrs. Helen Dozier Williams, a teacher in the Dallas County public school system; Regional Dozier, Jr., a teacher in the public schools of Chicago, Illinois; and James Porter Dozier, a consultant in mathematics in the Indianapolis public school system. These educators were mentioned as foremost descendants of Representative Dozier.

Historical data concerning Reconstruction Negro legislators in Alabama are still confined primarily to oral legands. Only limited written records or inferences were available as late as 1962. The best evidence that could be found relative to these lawmakers was from their desendants, and from scanty records.

During the period that Dozier served in the legislature, three basic problems faced the country, and in similar degrees perplexed the state of Alabama. Decisions had to be made as to what should be the status of the eleven Confederate States; what should be done with the leaders of the Confederacy; and what should be the role of seven million freedmen.

To say the least, Dozier and his colleagues were faced with a devastated state and a disrupted economy as a result of the war.

It is evident that Representative Dozier retired from the legislature in 1874, as substantiated by the *Acts of Alabama.*

While in retirement, he passed at an advance age, around 1892; his body [11] was interred in the ceme-

(Continued on Page 128)

The American Teachers Association and The Association for the Study of Negro Life and History Expand Relationships

At the MIAMI Meeting in July of THE AMERICAN TEACHERS ASSOCIATION and at the WILBERFORCE Meeting in Octoer of THE ASSOCIATION FOR THE STUDY OF NEGRO LIFE AND HISTORY, there was authorization for an ATA-ASNLH JOINT COMMITTEE of ten persons (five nominated by each of the two organizations).

This Joint-Committee pattern is similar to that of THE NEA-ATA JOINT COMMITTEE which has functioned since 1928 and is also similar to the additional ATA-PTA JOINT COMMITTEE.

ATA-ASNLH NOMINEES

The ten members of the ATA-AS NLH JOINT COMMITTEE have been nominated by the respective presidents.

(a) ATA President Richard V. Moore has nominated Vice- President J. Rupert Picott of Virginia, Secretary George W. Jones of Alabama, Region VI Vice-President Vernon McDaniel of Texas, Life-Member Moss H. Kendrix of the District of Columbia, and State Association President William Washington of Mississippi.

(b). ASNLH President Charles H. Wesley has nominated ASNLH First Vice-President H. Council Trenholm of Alabama, ASHLH-Treasurer Albert N. D. Brooks of the District of Columbia, ATA Trustee Chariman Joseph H. Taylor of North Carolina, Mrs. Edyth Ingrahan of Pennsylvania, and Mrs. Dorothy Porter of the District of Columbia.

The ten members of the Joint Committee will choose their chairman Secretary and Liaison Officer, as is done by ten members of THE NEA-ATA JOINT COMMITTEE.

ATA PROJECT ONE THOUSAND

The cooperative relationship of these two organizations began five years ago. ATA PROJECT ONE THOUSAND was set up, when the ASSOCIATED PUBLISHERS (Merchandizing subsidiary of ASNLH) made available SIXTEEN surplus titles at a total REGULAR price of $49.05 for a total SPECIAL-SALE price of $7.00. The EIGHT titles for the Elementary School level (Group B) had a total REGULAR price of $21.45 and a total SPECIAL-SALE price of $7.00. The EIGHT titles for the Secondary School level (Group B) had a total REGULAR price of $27.60 and a total SPECIAL-SALE price of $10.00. At the June, 1962 Meeting of The ASNLH Executive Council, Miss Willie L. Miles, Secretary of The Associated Publishers, reported that 522 Group A (Elementary) and 464 Group B. (High School) sets for a total of 986 sets had been purchased. The 32 states represented in these purchases include Alabama—214, Mississippi—76, Texas—66, Georgia—66, and New York—66.

JOINT SOLICITATION OF MEMBERSHIPS

The Joint Committee will give stimulation to the Joint Solicitation of ASNLH Carter Woodson Annual Membership at $1.00 and of ATA Membership at $2.00. The 1962-1963 goals are FIVE THOUSAND ASNLH Memberships and FORTY THOUSAND ATA Memberships. Regional, State, District, and Local Teacher Units are being urged to solicit the additional ONE DOLLAR for ASN LH Carter Woodson Memberships for report along with the two-dollar ATA Memberships. ASNLH Members are being urged to ADD TWO DOLLARS for their ATA Membership. The membership objective is for much MORE ATA MEMBERSHIP in the border and northern states and MORE ASNLH dollar memberships in the southern states. The associated appeal is for subscriptions (at $2.00) to THE NEGRO HISTORY BULLETIN.

NEGRO HISTORY WEEK

Another concern of THE ATA-ASNLH JOINT COMMITTEE is the stimulation of the observance of Negro History Week. For the 38th Observance in 1963, the date is Feburary 10-17 and the theme is "NEGRO HISTORY EVALUATES EMANCIPATION 1863-1963".

The 1963 NEGRO HISTORY WEEK KIT has been assembled and will be available at $3.79 (the same price as last year). The appeal is for the dispatch of orders in this month of December so as to have ample time for the planning for stimulative and pedagogically informative programs for the respective levels of pupils and adult audiences.

PROUD AMERICAN BUTTONS (at ten cents) and 1963 CLASSROOM CALENDARS (at ten cents) will also be available.

LOOKING FORWARD

THE ATA-ASNLH JOINT COMMITTEE will choose and implement additional projects for 1963. Special collections of teaching materials of bibliographical indices and of picture-collections will be contemplated. Planning for the 1964 Negro History Week Kit and the associated preparation will be undertaken.

ATA thus moves forward in its program of expanding services.

EDITOR'S NOTE

On December 31, Dr. Trenholm is retiring from the presidency of Alabama State College after a service-period of 37 years. As President and Treasurer of THE ASSOCIATED PUBLISHERS and as First Vice-President of THE ASSOCIATION FOR THE STUDY OF NEGRO LIFE AND HISTORY, he is increasing his service to ASNLH for the ensuing six months. As the past ATA EXECUTIVE SECRETARY for 21 years (1939-1960), he is in most advantageous circumstance to contribute to the expanding cooperative relationship of ATA and ASNLH.

Education's Challenge To American Negro Youth

By Deborah Partridge Wolfe, Education Chief
U.S. House Of Representatives

Never before in the history of American life have the opportunities been so great and the prepared workers so few. This I know comes to you as a shock, since in most instances when one is asked to address Negro audiences regarding educational and employment opportunities, he is tempted to begin with a condemnation of the inequities experienced by the black man in a white man's world.

However, as I read and discussed with persons like the Honorable Arthur J. Goldberg, Secretary of Labor, and his illustrious Assistant Secretary, Esther Peterson, I am reminded of the fact that the manpower needs of America have never been so great nor has the general public been as willing to recognize that if we are to keep pace with space, discrimination in employment and education must cease.

In testimony given before the Committee on Education and Labor, Secretary Goldberg said: "We cannot in numbers match the manpower available to the Soviet Union and Red China. We must compensate for this deficiency in numbers by the skills of our workers and by making the most effective use of their talents."

Equal attention should also be given to the tremendous waste found in the refusal to utilize to the highest extent, women, Negro and other minority group laborers.

He further called attention to the fact that it is our responsibility as individual citizens to become aware of the advances that have been made in human rights as well as in economic affairs. He affirmed belief that the continued advancement of the banners of freedom and domocracy require the use of all available skills and potentials without regard to race, color or creed, or any arbitrary and irrelevant disqualifications.

As the Special Subcommittee on Labor conducted 12 days of hearings on proposed Federal legislation to prohibit discrimination in employment in certain cases because of race, religion, color, national origin, ancestry, age, or sex, and after hearing 98 witnesses drawn from all parts of the United States, it was concluded that fair employment practices legislation was needed not only in the traditional south where one would expect certain kinds of discrimination because of the traditions of separate but equal, which has dominated that area, but also in all parts of this nation.

And so, today in Congress, attention is being called to H.R. 10144, which provides for the elimination of previous injustices. Such legislation is necessary as evidenced by the following pertinent facts:

(1) Employment discrimination of some kind can be found in almost every industry, if not with respect to initial employment, then certainly with respect to opportunity for promotion.

(2) Arbitrary denial of equal employment opportunity unquestionably contributes to our staggering welfare assistance costs. For example, Mr. Raymond M. Hilliard, Director of Cook County (Illinois) Department of Public Aid, conservatively estimated that $70 million additional yearly costs from Chicago's welfare grants can be attributed solely to employment discrimination. These figures can be multiplied by like situations described from other parts of the United States.

(3) Industries such as banks, financial institutions, electronic and electrical manufacturing companies, advertising agencies, insurance companies, trade associations, management consulting firms, book and publication companies, and paper products firms—traditionally the prime employers of young people—are perhaps the most flagrant practitioners of employment discrimination against minority groups.

It is therefore, thrilling, when one reads about recent appointments of Negroes in these fields.

(4) As a consequence, denial of equal employment opportunities contributes to disillusionment of high school students and increased school dropouts. This is particularly true, we learned, in Negro areas, and it is truly lamentable when one compares the income differences found between grade school graduates, high school graduates, and college graduates in the labor market.

For example, the statistics indicate that the average life time earnings for males (as of 1958 was: less than 8 grades of education, $130,000; 8 grades, $182,000; 1-3 years of high school, $211,000; high school, $258,000; and for college graduates, $435,000; or to put it another way, the college graduate earns almost 4 times as much in his working life as the grade school graduate and twice as much as high school graduates. U. S. Department of Labor (Bureau of Labor Statistics), Occupational Outlook Handbook, 1961 Edition, $4.50. U. S. Department of Health, Education, and Welfare, Office of Education, Economics of Higher Education. Therefore, a young person who leaves before graduating from high school is much less likely to find adequate employment and as a corrolary, is much more likely to become a juvenile delinquent.

The dollar costs to society of a single juvenile delinquent may, according to authoritative studies, run

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Dear Mr. Brooks:

Enclosed herewith is a copy of an article entitled "Education's Challenge to the Negro Youth of America" which I hope you can use in THE NEGRO HISTORY BULLETIN In my present position as Education Chief for the Committee on Education and Labor of the House of Representatives, I find so many Negro youth raising questions regarding education and this was written as an answer to their queries. I hope other youth reading this will be helped Thanks for your cooperation in this matter.

Sincerely yours,
Deborah Partridge Wolfe
Education Chief

as high as $25,000. One must not be fooled by the fact that because we live in an age of automation, advanced skills and knowledge are not as greatly needed.

On the contrary, never before has there been a demand for the fullest kind of development of an individual. America, which prides herself in leadership in the area of automation, has passed through three phases in the development of technology that began with the Industrial Revolution of the 18th Century.

First came mechanization which created the factory system and separated labor and management in production.

In the early 20th Century, mass production brought the assembly line and other machinery so expensive that the ownership of industry has to be divorced from management, and automatized and millions of separate shareholdings.

Finally, since World War II, automation has added the elements of automatic control and decision-making, turning the factory from a haphazard collection of machines to a single integrated unit and reyuiring production on an enormous scale.

Mechanization was a technology based on forms and applications of power. Mass production was a technology based on principles of production organization. Automation is a technology based on communication and control. In other words, automation is based on all the principles of these three seps of technological growth, combining to make a meaningful configuration and requiring of man the highest level of his creative powers.

Therefore, instead of less education, youth of today are reminded of the great need for more and better education. Many of us have heard our parents and older friends talk about the "good old days". But I am certain that none of us would be truly willing to return to the horse drawn period of early American economy. As a people, we have benefited from technological change and rising productivity. In the past 50 years, for example, gross national product per capita—that is, the total of public and private goods and services available to an individual—has more than doubled.

Thus, this existing world of ours offers us greater and greater challenges which lead to ever-widening vistas. Yesterday, I purchased on the newsstand at the airport, as I waited for my plane, a paper-backed edition of a relatively new book—"1001 New Job Opportunities"—a complete guide that tells you where, when and how to get the job you want. For how many of these jobs are you prepared? Have your teachers, guidance counselors and friends acquainted you with the list of vocational choices available?

(5) Among other peoples of the free world, especially under the emerging new nations of Africa, continued unemployment discrimination in the United States casts doubt upon our sincerity in furthering the cause of individual liberty and human dignity. To quote from the testimony of the Honorable G. Mennen Williams, Assistant Sceretary of State for African Affairs, "As you know, the majority of the people of the world are colored, and as such, are particularly sensitive to any racial inequities or color barriers shown in America." He indicated that during his many trips to Africa questions were constantly raised regarding the interracial problems faced in America as they affect the international scene.

As American Negroes, again we are prone to believe that the injustices that we suffer come alone from the hands of our white brothers, when in fact, one of the greatest problems we face in the work-a-day world comes as a result of our unpreparedness to assume new roles in an ever-expanding world which demands leadership, alertness, ingenuity, readiness, efficiency and creativity.

Unfortunately because of the nature of our vocational education laws at the present time, there has been little opportunity for many Negro youth to be trained in new areas of human endeavor, since the law clearly enunciated that training must be limited to the areas in which jobs are available. This has meant that in areas where segregated education has persisted, Negro youth have been eliminated from the most productive and lucrative occupations. Again because of apprenticeship practices, other areas have been eliminated.

President Kennedy has directed that the present national vocational education acts be thoroughly reviewed and evaluated, and recommendations made for improving these programs. The administration has recommended to Congress that certain vocational education programs which are about to expire be extended for a temporary period pending the receipt of these recommendations.

A Special Ad Hoc Sbucommittee on Integration in Federally Assisted Public Education of the Committee on Education and Labor of the House of Representatives, included among its recommendations upon the findings of that study, that the Smith-Hughes Act be amended so that Negro secondary school students may be given training in vocations where there is available employment even though such employment may be denied them at the present time because of their race.

(6) In addition to creating unfavorable impressions among the free peoples of the world, employment discrimination results in under-utilization of manpower and consequently poses a distinct threat to America's ability to maintain its competitive position in the world.

We believe in freedom of choice. We have freedom and if we are to help our children and posterity to enjoy the true meaning of this concept, we must make it possible that all men will be free to choose their method of labor. We have learned long ago that men do not love political liberty above all else, as Jefferson would have dreamed for us—but rather if a man is hungry and without work, he will be tempted, as was Esau, to sell his birthright for a bowl of porridge.

Thus, it is evident that there is continued need for expanding employment opportunities in today's world. Likewise it is equally true that the expanding needs and job opportunities of today's world require an equivalent expansion in the education of potential employees.

When one reads the headlines of any daily newspaper, he is impressed with the news of daily events and tempted to concentrate the citizen's interest on decision of the moment and to leave him with a feeling of inadequacy and impotence. Hence, from valid judgements about the impact of our current happenings, to appraise long-term foreign policy goals, and to relate the two is not easy. Without perspective it is impossible. With outdated perspectives, conclusions are likely to be unrealistic and even eroneous. Perspective can be "new" only for a fleeting instant, since the one constant which characterizes the world today is change. But even change changes. It may be gradual at one moment, and it may be sudden another. As we have discussed, 1962 and the years immediately preceding it, has been a period of tremendous dynamic change. Scientific and technological development have revolutionized man's environment; political and economic developments have revolutionized man's wants, and his ways of adapting to the new environment.

Youth must be viewed in this challenging context of change. And youth must see the world in this new perspective and recognize his role in every area of human endeavor. To this end, the Committee on Education and Labor has addressed its attention to what we refer as the Youth Employment Opportunities Act of 1962, which calls attention to the establishment of a Youth Conservation Corps to provide a healthful outdoor training and employment of young men 16-21 years of age.

Also as a result of our efforts, the Manpower Development and Training Act of 1962 has become a reality. Through these two pieces of legislation, it is our hope that many new opportunities for education and employment will be made possible for the youth of our land as they cope with the kind of world that I described.

And so you see I believe strongly that the world of today is perhaps one of the more challenging periods of man's civilization, requiring of us every skill and ability that we can muster. It is regrettable therefore that as a result of the special study which was completed by the Committee on Education and Labor through its staff, as it investigated the extent to which there has been integration in Federally assisted public education, we found that:

(1) Even though, according to the Plessy vs. Ferguson case of 1898, which ruled separate but equal facilities as the policy of the United States, institutions thus created were indeed separate but every unequal. For example, as of May, 1962, 2 of the 16 Negro land-grant institutions were only provisionally accredited by their respective regional accrediting associations, even though all of the 16 white institutions were accredited.

(2) Ten of the 16 Negro institutions have professional school accreditation in at least one of the five fields of study, while all 16 of the white institutions have professional accreditation in at least one of 21 such areas.

(3) Not a single Negro institution offered the Doctor of Philosophy or equivalent degree, while all 16 of the white institutions offered the highest degree.

(4) In 1960, only one Negro land-grant institution received any Federal funds for the purposes of research, experiment stations, research funds under the Hatch Act, as amended, funds for cooperative extension under the Smith-Lever Act, cooperative extension under the Agricultural Marketing Act.

(5) Fourteen of the land-grant colleges are still segregated. Ten of these are all-Negro.

In comparing the average amount per student according to race of total Federal funds spent in the 4 states maintaining complete segregated land-grant colleges, we find:
Alabama—Negro $36—White $228
Mississippi—Negro $75—White $631
S. Carolina—Negro $31—White $559
Texas—Negro $15—White $574

Such differences certainly reflect the needs for continued effort to remove such distinctions.

In analyzing the report accompanying the National Defense Education Act of 1958, which is the most comprehensive education act, it was learned tha 40.6% of the total Federal funds to private institutions in the Southern Region went to segregated schools, and that 44.5% of Federal funds to church-related institutions went to segregated institutions.

In the case of language institutions, the Commissioner of Education in the fall of 1961, with the concurrence of the Secretary of Health, Education and Welfare, added the following clause to the contracts under which the language and counseling guidance institutes were conducted: "In selecting the individuals for attendance at the institutes and otherwise conducting the institutes, the contractor will not discriminate on account of sex, race, creed, color, or national origin of an applicant or an enrollee."

Because of this, it was noted that 96.7% of all Federal funds went to desegregated institutions.

In the lower levels of education, the study revealed that under Public Law 874 during the fiscal year 1961, in the 115 educational agencies studied in Southern and border states, nearly $60,000,000 was expended in segregated localities. Under Public Law 815, for the ten-year period 1951 1961, in 56 educational agencies, nearly $41,000,000, or 76.8% of the money allocated for the region was reserved for schools in segregated localities.

In investigating vocational education, the report calls attention to the steps needed for the trained individual, and pointed out that certain states were not offering as wide a range in vocational education for Negro students as the white students.

In Northern cities where school segregation is a matter of residential restrictions or defacto segregation, studies revealed that the same problems of vocational accessibility obtained. In many junior and senior high schools, little or no attention is given to the expansion of interests in new and developing areas as guidance counselors work with Negro youth. This again calls attention to the importance of alert observation on the part of youth himself and those interested in his development to the ever-broadening areas of man's accomplishment.

The U. S. Commission on Civil Rights, in its report, emphasized:

(1) Although the occupational levels attained by Negroes have risen sharply during the past twenty years, Negro workers are still disportionately concentrated in the ranks of the unskilled and semi-skilled in both private and public employment.

(2) When new opportunities in training or employment are made available to Negroes, there is often a dirth of qualified Negro applicants.

(3) Although the Armed Forces are theoretically subject to Executive Order 9981, providing for equality of opportunity in the Armed Forces, there continues to be segregated reserve units in some states and units

in other states which completely exclude Negroes. In some states, Negroes are excluded from National Guard Units and in others, segregated units are maintained.

(4) Distributive and part-time education are often denied to Negroes because they cannot obtain the employment required for these programs.

(5) Apprenticeship training could be an important means of fulfilling the increased demand for skilled workmen and of helping minority groups emerge from their traditionally low economic status. However, present apprenticeship training programs are not training even enough craftsmen to replace those who retire, and Negroes constitute a disproportionately small minority of the inadequate number of workers being trained.

(6) Although the Federal Government bears the entire cost of administering state employment offices, it has done little to assure that the policies of the program—to encourage merit employment and to discourage employment discrimination—are being effectuated.

(7) Although the President's Commission on Equal Employment Opportunity has authority to deal with union discrimination, it lacks direct jurisdiction over labor organizations and the authority it has is limited to trade union practices affecting employment on government contracts.

Summary

Thus, as we look at the picture in education and employment, one sees on the horizon new job opportunities, need for increased and ever-broadening knowledge to keep pace with these expanding opportunities. But one is aware of the cloud which can cover the sunrise as he views the continuing impediments placed before Negro youth as they try to reach this great horizon.

In one hand there is the key which unlocks the door to new dreams, new goals, new directions, new sights. But simultaneously, the other hand keeps the door closed.

Our job therefore today is one of finding new ways to open this door so that the beauty of the sunrise may become a beacon light to guide us ever onward and upward—so that we can face the sun of a rising new day of glory, equality and justice.

Placement Service

DEPARTMENT OF LABOR
United States Employment Service
for the
District of Columbia
Professional Office—Room 705
1000 Sixteenth Street, N. W.
Washington 6, D. C.

Memorandum

TO: Employers of Social Scientists
FROM: E. Catherine Phelps, Manager
SUBJECT: Placement Service—Annual Meeting of the American Sociological Association. Washington, D. C., August 29 through September 1, 1962.

At the request of the American Sociological Association, a placement service will be provided during their Annual Meeting in Washington, D. C. for members of the organization and employers of persons in this and related fields.

The United States Employment Service for the District of Columbia and the State Employment Services throughout the country are inviting their local employers to avail themselves of this source of professional personnel.

Experience gained at past meetings indicates that applications and orders will include the following occupational categories:

Arministrator, Social Welfare
Anthropologist
Criminologist
Demographer
Director of Research
Ethnologist
Industrial Sociologist
Instructor of Sociology
Market Research Analyst
Penologist
Professor of Sociology
Psychologist, Social
Public Opinion Analyst
Research Worker, Social Welfare
Rural Sociologist
Social Ecologist
Social Pathologist
Sociologist
Teacher, College or University
Urban Sociologist, (Urban Planner)

Washington employers and applicants should list their job order specifications or plications for employment with us by August 22, 1962. This advance registration helps to assure an effective placement service and saves time for employers and applicants at the convention.

For further information, please contact Miss Wareteen Smith, our Convention Activities Coordinator or Mrs. Mary Stewart, our Social Welfare Placement Specialist, by mail at the above address or by telephoning District 7-7000 (government code 1240).

Memorandum

TO:Employers of Professional and Administrative Personnel
FROM: E. Catherine Phelps, Manager
SUBJECT: Placement Service—Annual Meeting of the American Political Science Association, Washington, D. C., *September* 5-8, 1962.

At the request of the American Political Science Association, a placement service will be provided during the Annual Meeting in Washington, D. C. for members of the organization and employers of professionally qualified persons.

The United States Employment Service for the District of Columbia and the State Employment Services throughout the country are inviting their local employers to avail themselves of this source of trained personnel.

We anticipate that professional skills represented at the Placement Center for the meeting will include such occupational categories as:

Administrative Analyst
Administrative Assistant
Administrative Officer
Organization and Methods Examiner
Political Scientist
Teacher, College or University
Professor, Associate Professor, Assistant Professor or Instructor of Political Science

Washington employers and applicants should list their job order specifications or applications for employment with us by August 31, 1962. This advance registration helps to assure an effective placement service and save time for employers and applicants at the convention.

For further information, please contact Miss Wareteen Smith, our Convention Activities Coordinator or Mr. Ludwin Branch, our Social Science Placement Specialist, by mail at the above address or by telephoning DIstrict 7-7000 (government code 1240).

Jim Crow in the City of Brotherly Love; The Segregation of Philadelphia Horse Cars

By H. E. Cox, Philadelphia, Pennsylvania

Due to a number of reasons, the city of Philadelphia was not known during the first half of the nineteenth century as a center of universal good will towards the Negro, even though considerable anti-slavery sentiment was aroused in the area, largely through the efforts of the Quakers. The immigrant population of the city feared the economic competition of the Negro who was usually found in the same unskilled fields of endeavor as the newly arrived Irish immigrant and members of other foreign born groups. The hostility between white and colored working classes was usually smoldering just below the surface and broke out repeatedly into riots, sometimes over employment, as in the case of the riot between white and Negro coal yard workers in 1842, and sometimes as a result of political agitation by such groups as the Know Nothings. [1]

The large Negro population of Philadelphia also acted as a source of friction. During the period prior to the Civil War, Philadelphia had the largest Negro population of any city North of the Mason-Dixon line in absolute unmbers and the largest percentage of any Northern city except New Bedford, Massachusetts. [2] Philadelphia had tended to attract them because it had been one of the major slave holding cities of the North during the 1700's and also because it was the lagest city in close proximity to the Mason-Dixon line. [3]

Other lesser reasons also seemed to stir up trouble. A considerable number of Southern medical students were studying in Philadelphia during the period under consideration. Many of these engaged in agitation among the unskilled whites and were frequently found in the leadership of riots against the Negro population. The temperance movement in Philadelphia, strongly unpopular with the unskilled immigrants for the most part, had a number of active Negro adherents, an association which caused at least one anti-Negro riot in the 1840's. [4]

All of these various forces combined to make Philadelphia a city of contradictions in race matters, a fact which became well known throughout the country. The Negro pastor of the St. Thomas Episcopal Church seems to have voiced an opinion widespread among the suporters of equal rights when he declared in 1865, that he had found more prejudice against the Negro in Philadelphia than anywhere else in the country. He specifically included his native North Carolina in this sweeping declaration. [5]

The complexity of affairs is nowhere more clearly demonstrated than in the problems attendant to the integrating of the Philadelphia horse car system. The origins of segregation of passengers on the horse car lines of the city are unclear. The cars apparently began their operation in 1858 as unsegregated conveyances but were gradually segregated as pressure was brought to bear by the working class patrons of the various systems then operating in the city.

The first incident involving the question of segregation on the passenger railway cars arose in June 1859, some eighteen months after service had begun. On June 16th, George W. Goines, a Negro, got on the Spruce and Pine Street car and was not noticed by the conductor until he had already seated himself in the interior. By this time it had become a firmly established policy that Negroes could ride only on the front platforms of the cars, said policy being supported by signs posted in the cars. The conductor, a man named McCandless, upon discovering the infraction of the rules, requested Goines to ride on the front platform or get off the car since Company rules would not permit him to ride inside. Goines refused and in the controversy which followed, a passenger, James Barrett, asked McCandless if he wished help in ejecting Goines from the car. The conductor requested assistance and the two men forced Goines from the car though not without a struggle. Witnesses later claimed that the situation was so confused that it was difficult to say who was kicking whom. It was clear, however, that Goines had attempted, after he had been forced to alight, to hit the conductor with a paving stone "weighing about six pounds" and stopped only when a passing policeman intervened. [6]

Goines next recourse was to the courts. He sued for damages but found little sympathy with the judiciary. Judge Ludlow, who heard the case, charged the jury to find a verdict for the defendant on the grounds that the Company could make any rule which it saw fit concerning the carrying of passengers and that the conductor could request and receive aid from a passenger in the enforcement of these rules without rendering the passenger liable to be charged with assault and battery. It was ruled by the court that the Negroes must obey the rules and ride on the front

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8217 Pickering Street
Philadelphia 50, Pennsylvania
13 October 1962

Dear Editor,

I am a graduate of William and Mary College, A.B., 1951 and the University of Virginia, M.A. 1954 and Ph.D. 1958. While I am by training a colonial historian, I have developed considerable interest in the history of transportation. I have acted as consultant to several local newspapers on questions of transportation history and to the Historical Society of Pennsylvania in cataloguing of a large collection of negatives relating to transportation. I am a consultant for the Philadelphia Transportation Company's Public Relations Department on the history of Philadelphia rail transportation. I have written an article on monorails in early Philadelphia for the *Journal of Transport History* and am now working on an article on the history of subway-surface street railways for the *Modern Tramways*.

Sincerely,
H. E. Cox

platform of the cars, the only exception permitted being to allow Negro nurses to ride inside the car when they were accompanying a white child, an exception which had already been established by various passenger railroad companies. A verdict of not guilty was returned but Barrett was assessed the costs [7]

A rematch between Goines and the conductor was no more successful than the initial case. On this occasion it was flatly stated by the courts that the Negro could be treated as a race apart under the law and cited earlier Pennsylvania cases in support of this contention. It also declared that public opinion could not be forced to accept mingling by an arbitrary decision of the courts, the reasoning being that an attempt to force mingling would prove disastrous to the weaker party to the conflict which would result. [8]

Goines' failure seemed to have convinced the Negroes of Philade'phia that they would get no support in a campaign to achieve equal rights on public transport conveyances and the situation became quiescent for a time. The coming of the Civil War, however, caused many changes, including new moves to secure equal rights. Many reformers agreed that since the Negro was contributing his part to the war effort in the North, he should therefore be accorded rights equal to the responsibilities he had shouldered. This viewpoint was reinforced by the nature of some of the incidents which occurred during the war years. It was argued, for example, that wounded Negro soldiers could not ride the cars from the hospital to see their friends in other parts of the city, nor could the friends travel to see the soldier. [9] Much was made of the case of a Negro woman named Derry who boarded a car of the Lombard and South Streets Company about 11 o'clock at night on her way home from church where she had been working to provide comforts for the wounded soldiers. Again the conductor did not observe the passenger until she had seated herself in the car but immediately ordered her out when he discovered her presence. Mrs. Derry argued that the hour was late and that none of the two or three passengers on the car objected to her presence. The conductor, however, was adamant, and ejected her. [10]

An even more spectacular case involved Robert Small. Small was a Negro sea captain who had escaped from Charleston harbor with a steamer, the *Planter*, and had been rewarded for his exploits by Congress. The *Planter* was brought to the Philadelphia Navy Yard to be refitted in late 1864 and Small, white riding a horse car from downtown Philadelphia to the Navy Yard, accompanied by his white pilot, was ordered from the car. [11]

The Small incident finally moved the reformers of the city to action. Strong pressure was brought to bear upon the passenger railways to permit Negroes to ride the cars without restriction, but with indifferent results. Only two lines responded to the petitioners and tried to provide something approaching equal facilities. The first of these was the Girard College Company which began operation of a special car for Negroes on January 1865. A sign was painted along the full length of the car announcing that "colored people are allowed to ride this car". The car made twelve trips a day from Girard College to Second and Arch Streets via Ridge Avenue, and it was announced that additional service would be provided if the operation of the car proved to be successful. [12]

From the beginning, the service was anything but successful. Anonymous threats received against the service on the first day caused a policeman to be assigned to ride the car. [13] In addition, the car was boycotted by both whites and coloreds. The newspapers reported that fourteen Negroes rode the car during the first day of operation, an average of only slightly more than one passenger per trip. On subsequent days, the car did not do as well. It hauled eleven Negroes on the second day of operation, seven on the third day, and even less on subsequent days. [14]

The president of the Girard College Company, Edward B. Edwards, attempted to arouse support for the operation by riding the car himself, the car not being restricted to Negroes but hauling passengers regardless of color. He received little encouragement. On the first day he rode the car, it began its trip from Girard College with 13 white passengers. Four blocks down the street, three Negroes boarded the car, upon which one of the passengers informed Edwards, "I do not ride with niggers. I'm going to get out." Mr Edwards informed him that this was his privilege and the spokesman, accompanied by the remaining twelve white passengers, left the car. [15]

The other company to acquiesce was the Frankford and Southwark Philadelphia Company which operated cars on Fifth and Sixth Streets. In early January, after a considerable discussion of policy on the part of its leaders, it was determined to operate every fifth car for the Negroes and signs were accordingly painted for the cars advertising the service. Before they could be used, however, the troubles of the Girard College line became apparent and it was decided that less trouble would be caused if the Company operated all of its cars without racial restriction. [16]

The situation was thus on 13 January 1865 when a call was sent out by some seventy prominent Philadelphia citizens for a mass meeting at Concert Hall that evening to discuss the propriety of continued segregation of the horse cars. The call was signed by many of the most prominent citizens of Philadelphia including Jay Cooke, the financier, Henry C. Carey, the economist and Reverend Phillips Brooks, writer and abolitionist. [17]

The meeting was well attended and was addressed by a number of speakers including the Reverend Brooks and Reverend Allison, a prominent Philadelphia Negro minister. A committee of thirty men known as the "Committee appointed for the Purpose of Securing to Colored Persons in Philadelphia the Right to the Use of Street Cars", was formed to wait upon the passenger railway presidents and request that they desegregate the cars. Finally a series of strongly worded resolutions were approved at the meeting which read as follows:

"Resolved, That in the words of our venerable and respected townsman, whose name leads the call for this meeting, we are 'opposed to the exclusion of respectable persons from our passenger railway cars on the ground of complexion.'

Resolved, That we have heard with shame and sorrow, the statements that decent women of color have been

forced to walk long distances, or to accept standing positions on the front platform of cars, exposed to the inclemency of the weather, while visiting, at our military hospitals, their relatives who have been wounded at the defense of their country.

Resolved, That we respectfully request the presidents and directors of our city passenger railways to withdraw from their list of regulations this rule of exclusion which deprives our people of color of their rights, and is in direct opposition to the recent decisions of our courts of justice.

Resolved, That in view of these recent decisions, the rights of our colored population in respect to the cars are without reserve; and to confine them to the use of special cars bearing aloft the degrading symbols of caste and running at long intervals, is a simple subsititution of one act of injustice for another, and is as much in violation of their rights as the rule of total exclusion." [18]

The meeting created quite a stir in the city and rumors of incidents were widely spread during the days following the issuance of the resolutions. It was reported that a Negro had been thrown off a Chestnut Street car and had filed suit against the Philadelphia City Company which operated the line. The Company, however, denied this action and insisted that no Negro had been ejected from their cars on the date reported They did not, however, deny the incident reported at the same time, of a white man who had boarded a car and asked if Negroes were permitted to ride. When told they were not, he alighted from the car and refused to ride. [19]

The Committee wasted no time in getting to work. The Philadelphia and Darby Company which operated cars on the Darby Road, now Woodland Avenue in West Philadelphia, and the Ridge Avenue Company, a line connecting with the Girard College Company, were persuaded to join the Frankford and Southwark in discontinuing segregated service. Wide publicity was given by the Committee to a letter received by one of its members which declared that the horse cars of New York City had been integrated in early 1864 through the efforts of the Union League after the wife of a sergeant in one of the city's colored regiments had been ejected from a car. It emphasized that the change had been made without arousing any hostile feeling. [20]

Unfortunately, the proposed change was not to be brought to Philadelphia so easily. The railway presidents were extremely reluctant to make any rash or sudden moves, an attitude which was strengthened by the unfortunate experiences of Mr. Edwards and the Girard College Company. The Frankford and Southwark Company had also had its trougles. Following the desegregation of its cars, its daily receipts had dropped by $175.00 a day, a sum roughly equal to twenty per cent of its daily earnings. [21]

The number of Negroes taking advantage of the integrated service was small in relation to the number of whites who shifted their business to the still segregated lines on adjacent streets. Many of these consisted of women employed in government military clothing factories located along the line of the Frankford and Southwark who boycotted the service completely. The Frankford and Southwark wasted no time in deciding that it was sacrificing profit to justice and reverted to its original idea of running every fifth car for the benefit of Negro traffic. Since this was no more satisfactory to anyone concerned than the similar service on the Girard College line had been it was withdrawn before the end of Feburary. [22]

Confronted with what appeared to be determined opposition from the white working classes of the city who formed the bulk of the patronage of the companies, the presidents of the various properties decided to put the question to a popular test. For some years, the presidents had met from time to time in order to discuss problems of mutual interest, this association being know as the Board of Presidents of the City Passenger Railways of Philadelphia. At a meeting of the Board held on 28 January 1865, they announced that they would circulate ballots among the car riders on 31 January and 1 February in order to determine precisely what public opinion was in the matter. The decision to put the question to a popular vote met with immediate and violent opposition from the Committee. While their opposition was publicily based largely on moral principles, it is apparent that they were fully aware of the probable outcome. The primary support for desegregation was found among the older inhabitants of the city, particularly the Quakers, who made up the upper and middle classes of the city. Unfortunately, these people did not ride horse cars with the frequency with which the lower unskilled working classes patronized them. This meant that the votes would be cast primarily by those groups who were the most hostile and that the result could be considered a foregone conclusion before the casting of the first ballot. The Committee inadvertently admitted that the riding public would be hostile when they accused the conductors of the cars, who were to distribute and collect the ballots, of being opposed to the change because they did not want to bring about any situation which would cause trouble on their cars. [23]

The ballots were distributed on the appointed days on all lines except the Frankford and Southwark, which was still the most sympathetic of all the passenger railway companies towards the aims of the Committee. The public was given ten days to fill in the ballots and to return them for counting. The results were overwhelming. Of the four thousand ballots cast on the cars of the Citizens Company only three hundred favored the mixing of the races. Generally throughout the city, the ratio was about ten to one against the changing of the rules. So strong was the opposition that the newspapers which had two weeks previously referred to the entire project as a "farce" now swung to the support of the passenger railways, doubtless because of the fact that many of their customers were also in the opposition. [24]

The ballots were not the only new element introduced into the picture at this time. Mrs. Derry had taken her case to court and the judge had charged the jury that common carriers could not make color discriminations in the carrying of passengers. A sharp reversal of the Goines case, the new interpretation, which resulted in the plaintiff being awarded fifty dollars in damages was supported by similar decisions elsewhere in the country and was used as a point of attack by the committee. One more company, the Second and Third

Streets, was prodded into desegregating and it appeared by late February that the Committee was well on the way to victory in spite of the ballot affair. [25]

Such was not to be the case. The Second and Third Streets Company beat a hasty retreat from its new position when the workers of the Philadelphia Navy Yard petitioned for the restoration of the old rules. A major incident arose when a Negro was ejected from a car with the assistance of the police. The Committee immediately sought out Alexander Henry, the mayor of Philadelphia, and inquired as to whether he had ordered the police support of the railways. To the surprise and dismay of the Committee, the mayor replied that while he had not given a specific order, he wholly approved of the action taken. He informed the Committee that he opposed their activities and that he did not wish to have the cars desegregated since he would not want his wife and daughters to have to ride on the same car with Negroes. [26]

The Committee was extremely bitter at this development and later accused Henry of having defeated their campaign by his ill-timed declaration after they had almost won the fight. There can be little doubt that the stand taken by Mayor Henry, who was probably more concerned about voting workers sitting with Negroes on the passenger railways than he was bout the same fate befalling his wife and daughters, was a severe setback to the plans of the committee. The Committee, however, found as little sympathy in other quarters as in the mayor's office. Over the next year and a half, no less than seven cases were brought before grand juries in which Negroes had been ejected from the horse cars. An additional case involved a white physician who had been ejected after objecting to the forced departure of a Negro. All of these cases were ignored by the grand juries. Little co-operation could be found in the matter of testimony. Only one white witness for the plaintiffs could be found in all of the cases, a situation which, combined with hostile grand juries, did little to improve the results of their recourse to the courts. The Derry decision, which had once appeared to be a harbinger of Spring, now seemed to have been only an illusory Indian Summer. [27]

The Committee was not much more successful in its relationships with the state legislature. A bill prohibiting the exclusion of riders from the passenger railway cars because of race or color was prepared and submitted to the legislature. It was passed by the Senate early in the 1865 session and was then referred to the Passenger Railway Committee of the House. Of the fifteen members of the House Committee, eight were from the City of Philadelphia and were apparently sensitive to the tenor of public opinion which had been indicated by the balloting, petitions and boycotts. The bill was burried in the Committee despite attempts to rescue it from oblivion. It was even reported that the bill was stolen from the files of the Committee so that the members could truthfully sate that no such bill was before them. [28]

This failure to gain support from elected officials greatly distressed the reformers who now began to pin the blame for their lack of success on the politicians and more specifically on the Radical Republicans. They pointed out that twelve of the fifteen members of the Passenger Railway Committee were members of the Republican party and that most of the members of the party were allied with Radicals. They accused the Radicals of playing both sides in Philadelphia when they extended strong encouragement to Mayor Henry to run for a third term only a short time after he had placed himself unequivocally on record as being opposed to mixing of the races on street cars. Further, they pointed out, one of the members of the legislature who had insisted that no bill was before the Passenger Railway Committee was a great favorite of the Radicals and the Union League. Even allowing for the frustration of the reformers, the evidence points strongly to the conclusion that the Radical Republicans in Pennsylvania were quite receptive to the prejudices and desires of the lower class whites in Philadelphia and responded to their desires whenever possible. It would appear that the Radical leaders were not nearly as consistent in their espousal of equal rights as were the Philadelphia reformers, especially when such support would jeopardize their political future. [29]

The reformers could not even count on the support of the Philadelphia clergy in their campaign. In one of their publications, they noted that only three members of the Philadelphia white clergy had spoken from the pulpit on the matter of the passenger railways. They also observed that not one minister had come to the defense of the Reverend Allison when he was ejected from a street car and raised the question as to whether the reaction would have been different had the same thing been done to one of their white colleagues. [30]

Obviously the odds against the reformers were formidable and the campaign for equal rights gradually began to run out of steam. The Negroes, discouraged by repeated setbacks, gradually began to abandon attempts to ride the cars, either inside or in their appointed places on the front platform. The last incident of ejection appears to have been in the case of an extremely light skinned Negro woman who was "invited" to ride by the conductor of a Union Company Car and was then forced off the vehicle when her race was discovered. [31]

While it was readily apparent that the situation was beyond the abilities of local forces in Philadelphia to cure, the political climate was clear to many of the Pennsylvania politicians who had ignored the rights of the Negro in the controversies of 1865 that it was not going to be possible to ignore them much longer. The Negro had been specifically forbidden from voting under the Pensylvania Constitution of 1838 and was not a political force in the state. However, the proposal of the fifteenth amendment to the Federal Constitution made the granting of Negro suffrage on a national basis an imminent likelihood and the Pennsylvania politicians quickly determined that there were enough Negroes of voting age within the state, especially in the Philadelphia area, to create a voting bloc of considerable importance, especially in any close election. [32]

Politicians who had only a short time before tacitly permitted the anti-segregation law to be lost in committee now suddenly became the champions of Negro rights, or perhaps of Negro votes, and on 22 March 1867, a bill prohibiting the exclusion of Negroes from Philadelphia horse cars was passed by the state legislature with little opposition. [33]

The passenger railway companies obeyed the prohibition and while there were some abortive attempts to alter the rule through riot and boycott, they were short lived. The working whites had been able to play off one railway against another formerly through threats of withdrawal of patronage. Now, however, all companies were operating under the new rules, and after about a week of unpleasantry, the situation was reluctantly accepted as a *fait accompli*. A considerable part of the easy acceptance seems to have been due to the attitudes of the Negroes who excercised their new privileges with considerable circumspection. It was noted that those who were not dressed in clean clothes usually took their positions on the front platform as formerly, and that the manners of those who rode the cars were usually far superior to those of the white workers who shared the facilities. [34]

It is interesting to note that the threat of racial intermixtures and "mongrelization" was raised as an argument for the continued segregation of the cars, an argument used freguently today in support of segregated schools. The final desegregation of the cars, however, seems to have had little influence upon the morals or relationships of white and Negro and the entire city shortly came to accept the change without further disturbance. [35]

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1 Ellis P. Oberholtzer, Philadelphia, *A History of the City and Its People* (Philadelphia, n.d.), II, 272 ff.

2 *Why Colored People in Philadelphia are Excluded from the Street Cars* (Philadelphia, 1866, 18-19.

3 Oberholtzer, *Philadelphia*, 272-273.

4 *Ibid.*, 255; 258.

5 *North American and United States Gazette* (Philadelphia), 15 January 1865, 1.

6 *North American*, 10 September 1859, 1.

7 *Ibid.*

8 Goines v McCandless, 4 Philadelphia Reports 255.

9 *North American*, 14 January 1865, 1.

10 Derry v Lowry, 6 Philadelphia Report 30.

11 *North American*, 14 January 1865, 1.

12 *North American*, 3 January 1865, 1.

13 *Ibid.*;

14 *North American*, 13 January 1865, 1.

15 *North American*, 11 February 1865, 1.

16 *Ibid.*

17 *North American*, 13 January 1865, 1; Frederick W. Spiers, "The Street Railway System of Philadelphia, Its History and Present Condition", *Johns Hopkins University Studies in Historical and Political Science*, Fifteenth Series III-IV-V (1897), 24.

18 The complete resolutions passed by the meeting can be found in the *North American*, 14 January 1865, 1, and are quoted in part in Spiers, "Street Railway". 24.

19 *North American*, 16 January 1865, 17 January 1865, 1.

20 Letter from George Cabot Ward to Benjamin Hunt, New York, 19 January 1865, quoted in full in *North American*, 23 January 1865, 1.

21 *North American*, 11 February 1865 1; *Annual Report of the Auditor General of the State of Pennsylvania and of the Tabulations and Deductions from the Reports of the Rail Road and Canal Companies for the Year* 1866 (Harrisburg, 1867), 394.

22 *North American*, 11 February 1865 1; Spiers, "Street Railway," 25.

23 *North American*, 30 January 1865, 1; 31 January 1865, 1; 1 February 1865, 1; Spiers, "Street Railway", 25; Minutes of the Board of Presidents of the City Passenger Railways of Philadelphia, Volume 1, 28 January 1865. Mss. privately held.

24 *North American*, 31 January 1865, 1; 1 February 1865, 1; 11 February 1865, 1.

25 Derry v Lowry, 6 Philadelphia Reports 30; *Why Colored People*, 5, 8.

26 Why Colored People, 3-4.

27 *Ibid.*, 4-5.

28 *Ibid.*, 3, 8.

29 *Ibid.*

30 *Ibid.*, 11.

31 *Ibid.*, 4

32 Rosalind L. Branning, *Pennsylvania Constitutional Development* (Pittsburgh, 1960), 92, contains a discussion of the debates in the Constitutional Conventions of 1837 and 1872-1873 on the question of Negro suffrage. While the prohibition on Negro voting was not removed from the state Constitution until 1374, it had been rendered invalid by the ratification of the 15th Amendment and the later discussions of the matter fell somewhat into the category of whipping a dead horse.

33 Spiers, "Street Railway," 26.

34 *Report of the Committee appointed for the Purpose of Securing to Colored Persons in Philadelphia the Use of Street Cars* (Philadelphia 1867), quoted in Spiers, "Street Railway", 27.

35 Ibid.

WORD FROM MR. GBEDEMAH

By Marguerite Cartwright

It was an ordinary day, like any other. The 'phone rang too frequently, as it often does. Then, in mid-afternoon, a call came from London. The voice on the other end, although a familiar one, I had not heard for more than a year. It gave me the surprise of the decade, and if I had access to some daily media it would have presented me with a scoop of no small dimensions.

It was Mr. K. A. Gbedemah, Ghana's controversial former Minister of Finance, who disappeared from public view immediately after a speech in Parliament about a year ago in which he criticized the Government policy in enforcement of the Preventive Detention Act.

Since his flight from Ghana, newspapers in Africa, Asia and Europe have speculated endlessly as to his whereabouts. At least one British paper sent a reporter on a widely-advertised Stanley-and Livingston jaunt, but to no avail. At various times the Ghana politician was rumored to have been in the Congo, in the interior of Dahomey, in Lagos, in Paris, in Switzerland, and in London, but when sought, he was either not there or was unrecognized. A man of rather striking and distinctive appearance, one report had it that he had grown a Lumumba-type beard and was travelling under an assumed name, although the latter was unreported, and no one could be found who had actually seen and talked to him.

"I am sending you the whole story by air mail, but first I wanted to make sure you were in the country," he began.

The call lasted thirty or forty minutes, but as I write this there still remains much that I do not know. Throughout, my persistent questioning resulted often in the solemn promise that the whole story was on the way to me by air. Many of my enquiries drew a " no reply" in the name of "security."

It was a Friday, and although he proclaimed that he wanted me to know "first," he later said that "by Monday the whole world will know." (still, he has long been out of the public eye, and I couldn't help wondering how much the world would care.)

He spent some of the time mentioning mutual friends, indicating those he especially wished me to contact. I noted that he referred to Ghana's President as "that man," and gathered from this that there was small chance for an early rapprochment. I asked if he planned to return to Ghana. (No, but he was a bit vague on this score.) I asked of his family. (No explanation, "for security reasons.") When was he coming to the U.S. (Possibly in three or four weeks)

He sounded chipper and optomistic, and I asked if things were now going in the way that he wished. At first he seemed to think I meant in reference to Ghana, and the reply was in the negative. When I explained that the reference was to his personal situation, he replied affirmatively.

In the instructions he gave me as to the distribution of his story, he gave the impression that whatever had blocked these revelations before had now been removed. Yet, on exactly what this was, he was silent. I would understand when I received what he was sending me.

Would he give me his current address? (He would and did,—also

A frequent visitor to the U.S., Mr. Gbedemah came first as a petitioner to make a plea for independence.

the assumed name he had taken.) Of course, when this column appears, much of what he has to reveal will be known and written about. However, it is my suspicion that much of the story will remain unknown to all but the chief actors, and future historians will have to supply its full meaning.

COLORED PRESIDENTS AND RULERS

by Geneva C. Turner

MOBIDO KEITA

The next president we wish to consider in this series is MOBIDO KEITA of Mali, which gained its independence from France in June, 1960—the year in which so many African countries won their freedom.

THE COUNTRY

In June, 1960, the Mali Federation was formed (which consisted of The Senegal and the Sudanese Republics.) This had been known as a part of French West Africa. Mr. Keita became its first president at the time of its independence. After two months, Senegal withdrew and the remaining republic took the name of Mali and kept Mr. Keita as its president.

Mali, on the Western coast of Africa, is relatively small like many of the new African states. It has a population of about 3,700,000.

THE PRESIDENT

President Keita was educated in France and was always closely identified with the French rulers of his country. After his education he taught in the backwoods villages in Africa. He then went into politics and in 1947 became Secretary General of the Sudanese Union, which was a leading Mali party.

Continuing to identify himself with the French, he entered the French Parliament in Paris and became one of its vice-presidents. He also served as an undersecretary in the Ministry of Overseas, the French Colonial Ministry. And lastly, in June, 1960, he became president of the Mali Federation, which became an independent state in the French Community.

Mr. Keita is a colorful, impressive figure. He is over six feet tall with broad, athletic shoulders and an "engaging smile." He speaks French without a flaw and is an eloquent and impressive speaker. In his dress he alternates between the Western business suit and the native costume. He usually wears Mali dress when speaking, which is a light blue silk togo worn over a white gown. One commentator observed that he looked like a Roman orator and acted like one."

CONCLUSION

Although President Keita's entry into the field of international politics is relatively recent, yet he is gradually gaining much prestige. He is a believer in a policy of cold war non-alignment. In September, 1961, he visited President Kennedy in Washington, having been sent on a mission by the 25-nation non-alignment conference in Belgrade. Mr. Keita is surely taking his place among the great leaders of Africa.

Mr. Gbedemah with Nkrumah (center) and the Controversial Krobo Edusei (left) during the independence celebration. Since this picture Mr. Gbedemah has gained the disfavor of President Nkrumah of Ghana.

YOUNG PEOPLE'S CORNER

Tokyo, Japan
9 Jan. 62

Dear Sirs:

I got quite a few letters from my friends on the merits of that article you published of mine recently.

Please give this one some consideration.

With every good wish, I am

Sincerely,

F. L. Spellmon

STORIES NEGRO CHILDREN SHOULD KNOW

by

Fronzell L. Spellmon

Box 1388
6100th Support Sq

APO 323, San Francisco, California

From time to time most of us have been forced to listen to tales about the Negro that have not been pleasant to our ego.

These tales might be told to us by a friend who was ignorant, or by

a person who had been invited to speak at a meeting, or perhaps we heard them in the powder room, or the preacher on the radio might have told the story.

In most cases these stories make one sick of the stomach and we wonder how a person that is supposed to be intelligent can be so misinformed on the deep, sincere humor that rests in the soul of the Negro.

When I was a young student of human nature, I had begun to think that there were no stories that gave the Negro pride to hear, that is besides the general run of the mill where the little Negro boy sitting beside the railroad says, "Gee, I wish I could drive that train like the white man."

And another Negro boy says, "I'd drive it, as black as I am, if I had the chance."

Or, the old story about poor, old John Henry matching his power with that of a steam drill.

One day on the campus of Kansas City Art Institute, a white man told me a story that changed my outlok on this whole situation and started me to look at people as persons, rather than as people.

The story was short and mild, somewhat old but with a new slant.

The origin of the story until now has not been found; but I suppose it started in and around Tuskegee Institute, Tuskegee, Alabama.

President Theodore Roosevelt was hunting in the deep Alabama woods when he met upon an old Negro man who was also hunting. The President took a liking to the old man's beautiful, smart hunting dog.

"Sell me that dog?" asked the President eagerly.

"No, Sir! I can't part with my dog", replied the old man.

"Well, if you knew who I was you would give me that dog without price", smiled the President.

"I beg your parden, sir, but that is not the case; you could be Booker T. Washington in person and you couldn't get this dog!"

I told this story to a professor from Cairo University when I was in the Middle East in 1957 and the professor was delighted to know that we had such stories in our country.

She also pointed out similar stories that were used to show race pride in her country. Such stories have been used throughout the years to mold together freedom loving people everywhere and to build in the people a pride from ownership.

The "Uncle Tom" sort of jokes always make it a point to degrade the Negro and to rid the people of intelligent ideas.

Normally, I don't like stories about the Negro told from the minister's stand, but I have heard some good stories and I walked out of a church where a joke was being told that didn't meet with certain standards.

Nevertheless, there are two good stories that I have heard about the Negro and Religion that I would like to pass on to you.

Once there was a very friendly white minister who often brought pictures of Christ to the Negro people as gifts. One day, it seems that he gave a picture to a young Negro boy and the boy commented, "Sir, this picture must have been pained by a white southerner."

"Why do you say that?" asked the bewildered minister.

"Well, you see God has the white people sitting on His lap, he has the yellow people standing in the foreground, and the dark people are in the back."

And then for those of us who are highly religious, as we certainly have the right to be from so much religious teaching in our homes and churches, there is this story what is my favorite bit of history and pure, clean goodness.

It was around the turn of the century and like most of our stories about the Negro, the setting was a plantation area near Shreveport, Louisiana.

The Louisiana history books, at least the old ones, carry an account of this story. It seems that all the land around the area was parching from a long dry spell. The crops were vanishing into nothingness; the streams were becoming dry and people had begun fearing that all would perish. An old Negro preacher, that everyone called Reverend Coleman, announced that he was going to pray for rain. Many laughed; some shrugged their shoulders and some watched and waited.

Shortly after Reverend Coleman started to pray, a big cloud appeared and out of the big, black cloud rain began to pour down on the parched earth. The tree under which Reverend Coleman prayed bent over in the form of one at prayer and from the spot where he bowed a spring bubbled up.

Some citizens got together and built a college on the spot of land near the historic site, but the college named after Reverend Coleman soon faded into nothing.

Still embedded in the hearts of many old settlers of that area is the memory of the day that rain came down as the old Negro preacher prayed.

The new pride that we as Negroes could derive from this old true tale would be to in some way set up a Christian monument or even have an annual pilgrimage to the place.

If some group did decide to do such a thing the historic society of the great state of Louisiana would possibly step in and help.

On the other hand, Reverend Coleman was a Baptist minister and the college that was founded in his name was Baptist, so being a Baptist myself and being the son of a Baptist minister, I can honestly say, I have donated money to causes less than

This story I heard when I was a student at Bishop College in Marshall, Texas. "Our first Negro president of Bishop College was one of the first Negro officers to serve in the U.S. Army. One day during the lull in the trench fighting in France, he got out of his trench and was strolling about with all the dignity that he was known for — so proud and stately.

One of the German soldiers seeing this proud, dark officers figured he'd have some fun with one of these inferior clowns he'd heard the Yankees were using against them. So, he fired down at the dark man's feet time and time again, pausing to see him run or to clown so as to make his fellow soldiers laugh at the fear or comedy, whichever the dark-one might have produced.

Dr. Rhoades stood erect and shouted, "Stop that nonsense, you idiot!"

There was laughing in German trenches alright, but the laughing was not from Dr. Rhoades' fear or from his undignified acts because there were no such things in the nature of this great man. The laughing was directed at the soldier that was doing the shooting.

The shooting stopped and the tall, thin American-Negro-Officer returned to his position in his trench.

Some people think that in certain parts of Germany and France, for a time at least, this story was some sort of lore, directed to the courage and intelligence of the Negro troops of World War I. Whatever the case may be, it is an old story that I'll tell my children and hope that they will tell theirs, or you yours.

Most of us have heard the tales about "Old-John". Well it probably would surprise the most of us interested in stories with morals and high ideals to know that there is one "Old-John" story that teaches a good moral.

It seems that one day a man saw Old-John giving his sick horse some medicine. At a later date the man came to Old-John and asked, "John, what did you give your horse when he was sick?"

"Turpentine!" replied this man of a very few words.

So, off went the man into the direction of his farm. Later the man returned, "Say, John, that turpentine killed my horse!"

John, looking up from his work for a second, replied, "Killed mine too!"

These are old stories, from the preacher who prayed for rain, the young army officer who became a legend, the dog-loving hunter, to the good one about John. Yet, they are stories about the Negro that I wouldn't mind telling my young children because they show something more than a man somewhat less than dignified.

THE IMAGE MAKERS

By Edward Mapp, Brooklyn, New York

Scenarists, playwrights, novelists, poets, producers, casting directors and advertisers are merely a few of the image makers who introduce the Negro to the many who have never known Negroes personally. These few men have the power to effect for good or bad the lives and opportunities of America's racial and religious minorities. They are indeed image makers.

In 1960, average weekly movie attendance in the United States was estimated at 46,000,000. 52.6% of those who attended movies once a week or more were in the 10 through 19 age group. If the adolescent years actually represent the formative stage of life, avid young film-goers are likely to develop certain conscious or subconscious impressions of the Negro American from the wide screen. What will these impressions be?

The plot of a film, *I Passed for White* calls for an obviously well bred and reserved heroine to suddenly "go native" and through her public demonstration of primitive dancing and promiscuous behavior, arrouse the suspicions of white players concerning her concealed Negro background. In the movie, *All the Young Cannibals*, immediately following a eulogy for the deceased character played by Pearl Bailey, Negro mourners begin to sing, dance, and "jazz it up" amid the funeral surroundings. During a cinema tour of international night-spots in *World by Night, the* narrator calls Harlem's Apollo Theatre . . . "a paradise Negroes have earned for themselves." He continues, "It is a church as well as a theatre and the stage is an altar." As colored performers wiggle and writhe to music on the stage, the Apollo's all Negro audience responds by standing up in their seats, moaning, shaking, and shouting, with their eyes almost trance-like. A nurse is seen in attendance. Ads heralding the arrival of the film, *The White Warrior* read . . . "He slew the *blackest evil* that ever ravaged an age." Motion pictures need not create this false image of the Negro as witnessed by such fine films as *Raisin in the Sun, Paris Blues, All the Brave Men, Edge of the City*, and *Take a Giant Step*. However, some of these were obvious appeals for brotherhood. Perhaps, only *The Interns is* a forerunner of a more mature approach to the cinema treatment of race. Without fanfare, colored and white actors are cast as patients and staff in the film's fictional hospital.

What is the television image of the Negro? It has been estimated that at the peak hour of 9 to 10 p.m. each day, TV sets are being watched in an average of 25,100,000 homes. 98% of homes in the United States are within range of television stations. A past Jack Benny episode was set in a barber shop, with the tonsorial staff indicating their eluctance to serve the penurious Benny. First, we see three white barbers, next three white manicurists, and finally (you guessed it!) three colored bootblacks on their knees. No-one denies the existence of colored shoeshiners but by the same token, why overlook the reality of white shoeshiners, colored barbers, and colored manicurists? Contributing to this apparent obsession with the Negro bootblack image, a Dick Powell Show entitled, *The Legend* cast Sammy Davis, Jr., as a former boxing champ down on his luck, now earning his living shining shoes. Surely, there is more fitting employment for an erstwhile boxing champ who is neither punchy nor disabled. We have seen caucasians cast in similar roles as masseur, gym instructor, bath attendant, sparring partner, restaurateur, or used car salesman. A popular comedian appearing on an Ed Sullivan stanza used, "I'm Kasavubu, hello dere Sapphire! If you can't beat em, eat em." as a laugh getter. Without realizing it, viewers were expected to equate a Congolese leader, cannibalism, and the Amos'n Andy sterotype of the American Negro. The producers of *Divorce Hearing* usually censor any objectionable remarks a couple might make unexpectedly during the marital interviews. However, in the rare session with a Negro couple, controls were relaxed sufficiently to permit the comment, "If I ever caught them

together, I'd beat the hell out of both of them." Thus unfavorable images are formed and nurtured. The growing affection of a white girl for a gentle Indian brave was depicted in a *Gunsmoke* story. The Indian was killed (accidentally?) in a closing sequence, resolving the interracial relationship in the age old way. Just before the last commercial, a dubious shred of humanity is injected into the proceedings when a western hero consoles the girl with the line, "Here's his medicine bag. I thought you might like to have it." Although songstress Peggy Lee might receive a playful kiss good-night from Perry Como, after having visited his show, guest Lena Horne customarily settles for a discreet handshake. Dinah Shore may greet Gallic star Yves Montand with a cheerful hug, while Nat Cole remains her untouchable guest. Usually a roving camera manages to keep colored dancing partners in the background of Dick Clark's *American Bandstand*. The *Tonight Show* has tapped several of Jack Paar's former guests as temporary emcees in the interim before Johnny Carson's installment as permanent host of the show. Somehow, Negro celebrities Dick Gregory, Nipsey Russell and Louis Lomax were not offered this opportunity. Panel show such as *What's My Line?* and *To Tell the Truth* seem to utilize Negro guests as long as the identity to be determined falls roughly within the realm of White House domestic or blues singer but seldom when status occupations are involved. After auditioning for a popular word game show, this writer was neither accepted nor rejected. Instead, I was given a variation of the old theme. "Don't call us, we'll call you." An interesting profession, ability to play the trial game, acceptable appearance and voice were evidently not the only criteria by which I was judged. Negroes still are not seen on television using the antacids, aspirins, cigarettes, and deodorants they purchase but laws permitting, they soon may be invited to guzzle their favorite brands in liquor commercials, since this sight would be compatible with the erroneous but prevailing image of the Negro. Recent realistic portrayals by Negro players as a social worker on *Ben Casey*, attorney on Checkmate, policeman on *Naked City*, and juryman on *The Defenders* cannot be indicative of TV's reformation. These were isolated exceptions rather than normal practice. Producers have claimed that casting discrimination is in the interest of realism. Was the casting of white actors as Negro slaves in a *John Brown* telecast realistic? Negroes are to be employed in the new series, *The Nurses* but in what capacity and to what extent, only time will show.

Solace for the black man is not to be found in the world of live theatre either. Theatrical magic was present on Broadway as Betty Davis recited "Elizabeth Umpstead" in *The World of Carl Sandburg*. The poem is about a haughty and independent Negro prostitute who is subservient to no-one. After establishing his heroine's obvious self esteem, the poet has Elizabeth refer to herself several times as a "nigger gal". Only Mr. Sandburg can explain why it is consistent characterwise, for so proud a creature to derogate herself in this manner. Segregated integration was a prominent feature of *New Faces of* 1962. Sylvia Lord, the revue's only Negro performer, was given two solos but was not present in other numbers of the production. Miss Lord could easily have played an East-Indian in one scene or an Arab girl in another but these parts were done by white girls. While the business world employs many Negro clerical and office workers today, none of these characterizations in the musical hit, *How to Succeed in Business without Really Trying* were performed by non-whites. As Ralph Bates, in Tennessee Williams' *Period of Adjustment*, actor James Daly refers to a final indignity hurled upon him. Speaking of his estranged wife and in-laws, he complains, "They sent a *colored* girl to collect the kid's Christmas." There is justification for concern with the theatrical image of the Negro, when approximately 7,500,000 theatre tickets are sold in one year.

Within recent years, the treatment of the Negro in books has created quite a stir. His role or lack of one in textbooks has been a prime target for criticism. No longer are to be found such loathsome titles as *The Negro Beast* or *Man and the Negro*. Today the unsuspecting reader encounters latent prejudices that can be more insidious. For example, on page 20 of Frances Parkinson Keyes', *Station Wagon in Spain* is the seemingly innocuous passage: "Allan's free, white and well over twenty-one . . ." Would the unsophisticated reader be wrong in concluding from this statement that to be white is most desirable? Concern with such matters cannot be deemed picayune when one remembers that the composite image of the Negro is derived from a plurality of previous experiences. There is a strong tendency for certain ideas to recur in the mind because of the strength or vividness of an original impression.

For this reason, organizations such as the Congress of Racial Equality, Negro American Labor Council, Committee for Employment of Negro Performers, and NAACP have sought to offer the American public a new and more accurate image of the Negro. Yet, it is the image makers themselves who must finally destroy their monster, "the mythical Negro", which they have created and perpetuated.

JOHN DOZIER

(Continued from Page 113)

tery [12] at Uniontown, Alabama where he had lived since the end of the Civil War. The contents of this article about Mr. John Dozier, would suggest that the subject of the Negro American as an office holder in Alabama during the Reconstruction period is a good one, deserving of fuller and further study.

FOOTNOTES

1. Charles O. Boothe, **Cyclopedia of Colored Baptists in Alabama**, Birmingham: Alabama Publishing Company, 1895, pp. 138-139.
2. **Ibid.** pp. 138-139.
3. John W. Beverly, **History of Alabama.** Montgomery: Press of Alabama Printing Company, 1901, pp. 202-203.
4. Monroe N. Work, **Some Negro Members of Reconstruction Conventions and Legislatures, and of Congress,** Journal of Negro History V, 63-125.
5. **Acts of Alabama** 1872-1873.
6. **Acts of Alabama** 1873-1874.
7. Related to the writer by James Emanuel Dozier at Selma, Alabama, August 3, 1962.
8. Dwight Lowell Dumond, **Anti Slavery: The Crusade for Freedom,** Ann Arbor: The University of Michigan Press, 1961, p. 364.
9. **Op. Cit. Dozier**
10. **Op. Cit.**
11. **Op. Cit.**
12. Data supplied by Mrs. Helen Dozier Williams from old family Bible, August 3, 1962.

JUDGE WADDY

(Continued from Page 110)

Professional Organizations:
American Bar Association.
Bar Association of the District of Columbia.
Washington Bar Association.
National Bar Association.

From 1950 to 1962 was General Counsel for: Association of Railway Trainmen & Locomotive Firemen, and for Colored Trainmen of America. Former General Counsel for International Association of Railway Employees. While in private law practice he participated in and handled many cases declaring and protecting the rights under the Railway Labor Act of Negroes employed in the railway industry who, because of their race, were excluded from membership in Standard Railway Labor Unions.

Is a veteran of World War II and served overseas in China-Burma, India Theatre.

Was formerly:
Member of Board of Directors, Southeast Neighborhood House.
President, Mu Lambda Chapter, Alpha Phi Alpha.
National Vice President of the General Alumni Association of Lincoln University, Pennsylvania
President, Washington Chapter, Lincoln University Alumni Association.

Politics: Registered Democrat.

Family: Married Elizabeth Hardy Gregg, April 19, 1941. One son, Joseph C. Waddy, Jr., born July 11, 1956. Home address: 1804 Upshur Street, Northeast, Washington, D. C.

Growing Nigerian Industry

Dr. Nnamdi Azikiwe, Governor General of The Nigerian Federation, inaugurated the first Pfizer pharmaceutical plant to be built in Africa. The new facility is located at Aba in Eastern Nigeria.

Richard C. Fenton, Operations Vice President of Pfizer International, spoke at the ceremonies attended by ministers of state, church dignitaries and members of the newly-independent nation's medical and pharmaceutical professions.

Staffed almost entirely by Nigerians, the new plant is presently manufacturing Terramycin syrups and ointments, Terracortril eye-ear suspension and a proprietary skin cream. Plans for the future include an expanded line of proprietary products, as well as additional pharmaceuticals.

Mr. Fenton commented that the different peoples of Nigeria "have formed themselves into a Federation and established themselves as, a democracy and a nation to be reckoned with." He termed the young country a "healthy and flourishing place" for Pfizer to "put down roots, grow and become part of the national economy."

African Heritage

(Continued from Back Page)

quickened by the humorous tales of such intriguing characters as the wily spider, the clever tortoise, and the mysterious ju-ju. [2]

African musical expression similarly offers new and exciting prospects for curriculum development, running the gamut from the chants of the shy pygmies of the steaming equatorial forests to the rhythms of the northern nomads of the bleak and treacherous Sahara. Music speaks a universal language all its own, and accordingly, is a potent force for inculcating mutual respect and appreciation. At the same time, since music and dance are so intimately interlinked with all aspects of African life, these media provide a fundamental means for understanding the needs, values and customs of the various peoples.

Any discussion of the exotic cultural panorama of sub-Saharan Africa is incomplete without concomitant study of the long historical roots of this area. This is especially true of Western Africa, the region from which most American Negroes are derived. How meaningful it must be for a Negro child to discover that the history of his race had, at times, a grandeur and brilliance that helps blot out for him some of the stigma of past slavery. [3] But here again is an area of almost total ignorance on the part of most teachers and pupils, both Negro and white.

What steps must be taken to introduce the study of African culture and history into the social studies curriculum? Essentially, the primary responsibility rests with the teacher education divisions of colleges and universities. These organs of professional training must make student teachers aware of the need for knowledge and appreciation of African culture, and require specific preparation in this area. Pertinent courses can readily be drawn from the fields of anthropology, geography, history, music and art.

A more structured program of training is especially necessary in those institutions preparing teachers for large urban school systems where many Negro children are concentrated. Since a majority of the teachers will be of a social, economic, and racial complex different from that of their pupils, a sound orientation in African studies should help them acquire some of the empathy and understanding basic to successful teaching.

The addition of African culture and history to the school curriculum may also aid in solving some of the human problems that have plagued such generally sucessful rehabilitation projects as the "Higher Horizons" program in New York City. In the latter case, strong tensions sometimes developed in families when children, in discovering new vistas, came to look upon their heritage as something inferior which had to be completely rejected. Again, the disruptive factor was an overplay of European and white, middle-class American values and an almost total neglect of Negro traditions. [4]

Ultimately, this cultural imbalance must be corrected if a sound psychological basis is to be laid for the Negro's "great leap forward." For many years now, the "melting pot" theory of social evolution has been discarded in favor of cultural pluralism in educating those of European origin. A similar treatment must be accorded the American Negro.

Through the years, the democracy that is the United States has matured and flourished from utilizing the unleashed potential of the former serfs and oppressed of Europe. Equal opportunity for full development must be freely given the Negro who, as with his white brethren, has many riches to contribute to the future growth of American civilization.

[2] F. H. Lee, *Folk Tales of All Nations* (New York: Coward-McCann, Inc., 1930), pp. 1-53.

[3] Marcel Griaule, *Folk Art of Black Africa* (New York: Tudor Publishing Co., 1950), pp. 1-42.

[4] Martin Mayer, "The Good Slum Schools", *Harper's*, April, 1961, pp. 46-51.

Dear Editor:

I thought you might be interested in this article for possible publication.

Since I teach and supervise student teachers who will work in disadvantaged areas, I feel, from experience, that the program I suggest is essential.

Respectfully,
Virginia M. Romley

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THE AFRICAN CULTURAL HERITAGE

By Virginia M. Rowley
Hunter College, New York, N.Y.

One of the most sorely neglected areas in the American social studies curriculum, especially on the elementary and high school levels, is that of African culture. This educational hiatus is particularly grievous today when one out of ten citizens of the United States is of African ancestry.

Repeatedly, in units dealing with national origin, for example, ample time is given to the cultural heritage of the various European countries, the Orient, and even Latin America. However, when it comes to the Negro, his traditions are freguently brushed over lightly, if treated at all. As a result, when a Negro child thinks of his past, he usually sees no further back than his people's slave origin in America. Too often, his historical-cultural image is that of a kind of "Uncle Tom" nostalgically humming "Old Black Joe."

This distorted and incomplete representation usually does not stem from deliberate malice or contempt. Rather, it derives from a lack of knowledge and sensitivity on the part of many teachers, curriculum planners, and textbook writers to the rich heritage of Africa and reflects a long-standing cultural lag on the part of both the United States and Europe in this area.

For many years, Africa's geographic isolation, colonial status, non-technical economy, and cultural exoticism, caused the people of this potentially great continent to be considered primitive and inferior by most Westerners. Fortunately this conception is now being somewhat corrected by the transformation of African Colonies into independent national states within the world community.

Concomitant with political freedom, a heightened social and cultural awareness, a pride in their nationhood, and a healthy dynamism are shaping a new African personality. This awakened spirit of self-recognition is being transmitted in greater or lesser degree to every country where those of African origin have migrated. The people of the new nations of Africa are, in turn, deeply concerned and watchful of the welfare and status accorded those of their race in other lands.

Unfortunately, many Negroes in the United States may still be classified as among the disadvantaged. In this "arsenal of democracy," they are most frequently the victims of an irrational, humiliating prejudice which retards their economic, political, social, cultural, and psychological development. Although concrete progress has been made since World War II in breaking down racial barriers, the Negro is still far from achieving the equal fruits of his brithright as a citizen of the United States.

American education must take a leadership role in removing the psychological scars of inequality. A basic approach can be that of giving the Negro positive roots through the introduction of African culture and history into the school curriculum. Here, there is a vast and almost untapped area to explore, for the arts and history of sub-Saharan Africa are incredibly rich and varied.

In the field of art alone, archaeological evidence in the form of terra cottas, rock paintings, and later bronzes shows that the arts have flourished since the first millennium B. C. After centuries of neglect, African art was finally discovered by the artists of Western Europe in the early 1900's. The magnificent wood carvings of West Africa inspired Braque, Picasso, Modigliani, Matisee, Pechstein, Derain, Vlaminck, and Schmidt-Rottluff and thus helped to further the abstract and expressionistic movements in modern art. [1]

Too few American Negroes, let alone their white compeers, are aware of the depth and grandeur of African artistic achievement. Attention to the aesthetic greatness of African art accomplishments should be comparable to that given to European and other cultures. An erudite, sensitive treatment of this area by an enthusiastic teacher cannot help but generate a sense of pride and dignity in the Negro student. At the same time, respect and appreciation for African cultural traditions should more readily develop in those of different racial backgrounds.

In addition to the realm of art, there is a wealth of oral literature. The delightfully imaginative folk lore of Africa offers another excellent channel for transmitting the cultural riches of this continent to both Negro and white children. The animal stories of such tribes as the Hausa of Nigeria, for example, compare in artistry and inventiveness with such classics as *Aesop's Fables* and *Brer Rabbit* and can be used successfully, in different focus, from the elementary through the high school levels. It would be a rare child whose interest was not

[1] *Africa and the United States: Images and Realities.* Report of the Eighth National Conference of the United States National Commission for UNESCO, (Boston, October 22-26, 1961), pp. 60-66.

(Continued on Page 130)

NEGRO HISTORY BULLETIN

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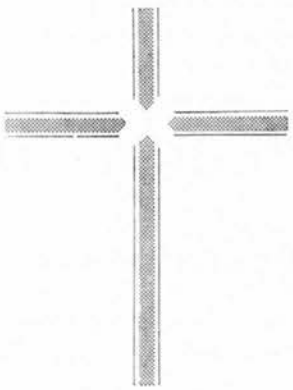

"Suffering will not go away. Poverty will not go away. Neither will aspiration and hope from the hearts of the oppressed. Men will always love freedom and equality. . . . why will we not then as a people forget the doubts of our minds, take the problem into the sanctuary of our hearts, and find security and peace in love for our fellow men."

On earth peace, good will toward men!

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PURPOSE: To inculcate an appreciation of the past of the Negro and to promote an understanding of his present status

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Theme For 1964-65:

Negro History: Freedom's Foundation

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Special need exists for short articles, not exceeding six typewritten double-spaced pages.

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COVER

The quotation on the cover is an excerpt from Dwight L. Dumond's article. "Emancipation: History's Fantastic Reverie," *The Journal of Negro History* (January, 1964), XLIX. 11.

The Negro In The Supreme Court, 1954-64

PART I

by Robert L. Gill

Robert L. Gill is a professor of political science at Morgan State College, Baltimore, Maryland.

This paper was read at the ASNLH Annual Meeting in Detroit, 1964.

Part I appears in this issue; Part II, in January.

Robert L. Gill

The impact of the intensified civil rights efforts in recent years has been described as an arousal of the American conscience. In one sense, in the communicated goals and highly structured conduct there seems to exist much that resembles the historic crusades. In another sense, however, the ease of the communication, and its spontaneity through modern news media — and in certain respects its objectivity — reject too close similarities to the typical picture of medieval achievements. Students of medieval history, however, may sympathize with the hypothesis that the social psychological processes underlying the European Crusades and the "American Revolution of 1954-64" bear close resemblances.

To a great degree, the movement depends upon verbal communication. But beyond verbal communication, the modern civil rights movement lays stress upon *surveillance*, *salience*, and *relevance of values*.[1] The non-violence undercurrents,the methodology of selection of participants, the training programs, and the evocation of responsible leadership and approval of civil authorities on the highest levels typify the concerns for arousing the conscience of the "givers" and the effectiveness of strivings of the so-called "takers." Both these phases, the "givers" and the "takers" try to muster support for themselves by recruitment. Broadly speaking, acceptance of a movement, pro or con, depends upon exciting the motivations of potential participants.

Some of the potential participants will tend to respond to what they believe others favor; and they will behave in verbal ways which, they calculate, might evoke a favorableness of response from "the movement." The movement must assure itself that its adherents are *favorable* to its goals. It accomplishes this through a process of intelligence-gathering, or surveillance, and seeks always to broaden the band of followers.

Others among the potential participants are successfully recruited because in the movement they find certain satisfying means of defining themselves and their personal goals. They accept the ready-made course of behavior in the knowledge that the ultimate success of self can only be defined in terms of, say, race. The movement solicits these persons through a spreading of knowledge about the history, purposes and activities on the order of personal obligation and duty. It assesses itself in this by an ever-increasing circle of rights which have been, or are, or even may be, denied. This is salience.

Still another group of individuals represent potential participants because they reason that the movement's value-system has strong relevance for their own. The congruence of the two value systems is, in their opinion, practically perfect. The movement relies not on the rationality of the congruence but on its obvious undeniability. It assures a recruitment from this group by an appeal to generalities and platitudes. The theme is based on a supposed relevance of goals and means of attaining them, as between the movement and the potential participant.

Individuals from all these groups join together and tend to pyramid themselves in the movement. The movement depends upon this kind of reinforcement for obtaining the masses of its followers. Its efforts toward recruitment feed upon the conscious and unconscious motivations by which its followers may be identified. It provides very few alternatives to behaving in ways it prescribes; it almost demands compliance. It is *evident* that it has been, and is, most productive in its solicitations.

Even if only partial success were the result, the movement may be described as gainful. Whenever it achieves tangible or visible evidence of success, its goal-structure — and the consequent effort it engenders toward realization — is reinforced. A rebuff here is thoughtfully balanced against an inroad there. The least hint of success tends to minimize the failures and to enhance the potentials for the realization of such goals as the movement chooses to endorse.

The wings by means of which the movement soars to ever-heightening achievements are powered by the great mass media of communication, the radio, TV, the general press and the protest press. By these the participants search for, and find, kindred souls and the movement obtains its nurture. The flexibility in the media of verbal communication facilitates reciprocally

an increasing attainment of increasingly desirable social goals even while it diminishes the probability of clashes, among the participants, of mixed and sometimes antagonistic motive-systems. Thus, the media of verbal communication provide support of the movement from ofttimes unsuspected sources, other movements, and unorganized groups and/or newborn liberals.

Thus, a crusades-like character is assumed by organized civil resistance to the so-called traditional American norms of conduct in particular communities. The resemblances to a crusade tend to grow with the developing stratagems and powers of the agencies from which they spring. The organizations prompting the movement toward civil equality, such as CORE and NAACP, and others, structure the methods by which the efforts shall be governed, the selection and control of participants for particular projects, and provide various kinds of protection and shelter for the complying individuals.

In the final analysis, there is mutual dependence between the movements, through their agencies, and the individual participants. This is true for both the actual, involved membership as well as for that large potential for which the organizations constantly beckon. In civil rights, the goal toward which all motivation is directed is not simply a yielding of points, or a reluctant "giving up" or sharing of privilege. It is directed toward enlivening the conscience of both antagonist and protagonist by means of converting verbalization into belief. This process, internalizing — a most difficult objective to reach — thus becomes the real goal of the civil rights movements.

As with the crusades, the psychological effects of the civil rights movements serve to absorb energy, to direct its use, and to swell the body of persons who will, in turn, become deeply allied to its purpose. All these goals, and their underlying social psychological processes, hang heavily on the ambiguities and misconstructions, often, of verbal communication.

The year 1963 — the 100th anniversary of President Abraham Lincoln's Emancipation Proclamation — was a year of moral crisis for the American conscience as the fight for human dignity and equality of opportunity for all Americans moved into the legislative arena with great urgency.

Historians may well look back on this period, 1954-1964, as the turning point of the second American Revolution — a constructive revolution to realize in full for all our people the freedoms which are our heritage.

It is a fact that great progress has been made in securing the civil rights of all Americans, particularly with the past decade. The civil rights legislation passed by the 85th (Civil Rights Act of 1957) and 87th (Civil Rights Act of 1960) Congresses has done much to further the cause of justice for the Negro. Nonetheless, it is indisputable that citizenship has not yet been realized by all Americans. By 1963, it had become apparent that more comprehensive legislation was needed.

In the past two years, the irrepressible drive for equal opportunity and for an end to the indignity of racial segregation has engaged millions of Americans. It was quite fitting and inevitable that it would also engage their elected representatives.

The enactment of the Civil Rights Act of 1964 marks the culmination of a prolonged legislative journey through procedural obstacles and roadblocks in both bodies. The journey highlighted the need for congressional reform. When it takes over one year to enact urgent legislation the need for changes is obvious. The public should be sufficiently aroused to demand it.

This legislation will begin to redeem the pledge of our heritage — a pledge which guarantees equality and justice to all citizens. It is before us today because of the civil rights revolution sweeping the country, a revolution which in the long run will make all men free regardless of race, color or creed. The dedicated and courageous activities of thousands upon thousands of Americans, many of whom are young, brought Congress to the point of enacting the most comprehensive civil rights bill in our country's history. The path to this point in our history is covered with the courage of those who were at Albany, Georgia; Oxford, Mississippi; Cambridge, Maryland; Birmingham, Alabama, and more recently at Philadelphia, Mississippi, to mention only a few battlegrounds of the second American Revolution which will be recorded in history along with Lexington, Concord, and Bunker Hill. And let us not forget the countless citizens who participated in sit-ins, freedom rides, boycotts, rent strikes, picketing, and other civil rights demonstrations all over this land. Those who put their liberties and lives on the line for freedom deserve special credit.

Dr. Luther H. Foster, President of Tuskegee Institute, has rightly said, "The great gap that for many years has persisted between the ideals of American democracy and their implementation is being bridged every day in a number of ways." The NAACP, Urban League, CORE, Southern Christian Leadership Conference, the Civic Interest Group, the Montgomery Improvement Association, and many other national and local groups have been effective in advancing equal opportunity for all. These organizations are mandatory to the resolution of our problems, but we need also persons working at the local level in a counter-offensive, so to speak, to attack many obstacles which thwart the democratic process.

Within the ten years under review a number of cases reached the United States Supreme Court as an outgrowth of activities sponsored by civil rights organizations (NAACP, Freedom Riders, CORE, SCEF) to erase discriminatory racial practices in education, interstate and intrastate travel, and public accommodations. Two such cases follow involving the due process clause.

NAACP v. Button must be ranked as one of the greatest opinions on civil rights for the Negro and particularly the Negro lawyer in history with respect to freedom of speech. The Supreme Court held unconstitutional a Virginia race-litigation statute which prohibited the NAACP from encouraging Negroes to challenge racial discrimination through litigation financed by the NAACP and handled by NAACP attorneys.

(Continued on page 65)

John Willis Menard

John Willis Menard

First Negro Elected to the U.S. Congress

First Negro to Speak in the U.S. Congress

A DOCUMENTARY

by

EDITH MENARD

Edith Menard

John Willis Menard was born in Kaskaskia, Ill., on April 3, 1838, of French Creole parentage. His family gave to Illinois its first Lieutenant-Governor and to Menard Counties in Illinois and Texas their name. He was sent to school in Sparta, Illinois, after having spent eighteen years of his life as a farmer. At the age of twenty-one he entered Iberia College in Ohio where he prepared himself for the honorable part he subsequently played in the reconstruction history of the Negro in the United States. In the spring of 1862 he was appointed to a clerkship in the Department of Interior, Washington, D.C. — being the first Negro to hold such a position in Washington.

Shortly thereafter, the question which has ever since been agitating the American public, "What shall we do with the Negro? " assumed considerable importance. Colonization seemed to many to be a possible solution. A large land-owner in Balize, Central America, an Englishman named Dodge, offered to the Government a large tract of land for this purpose. The Commissioner of Emigration selected John Willis Menard to investigate and report upon the feasibility of the proposed plan. Menard was accordingly commissioned and proceeded to Balize where he was officially received by the Governor. The investigation was made and his report was subsequently published. However, nothing further was ever done.

In 1865 he went to New Orleans, Louisiana, where he at once took a prominent part in the work of reconstruction. He was appointed Inspector of Customs and afterwards a Commissioner of Streets. Meanwhile he published a newspaper called "The Free South" which later was called "The Radical Standard."

In 1868 he received the nomination for the unexpired term of the Fortieth Congress. A special election was held in the Second Congressional District of Louisiana on November 3, 1868, to fill the vacancy in the Fortieth Congress caused by the death of the Honorable James Mann. (Original document with seal of Governor Warmoth of Louisiana located in the Moorland Room, Founders Library, Howard University, Washington, D. C.) John Willis Menard received 5,107 votes and Caleb S. Hunt received 2,833 votes. When Congress assembled Menard's claim to the vacant seat was contested by Hunt, and both contestants were allowed to address Congress. John Willis Menard thus became the first Negro to deliver a speech on the floor of the U. S. Congress. (See speech in the Congressional Globe, Feb. 1869,) The case was referred to the Committee on Elections. Congressman James A. Garfield of said committee offered a motion "That it was too early to admit a Negro to the U.S. Congress, and that the seat be declared vacant, and the salary ($5,000) be divided equally between the two contestants." The motion was carried by a large majority and the case was declared closed.

EXCERPT FROM THE NEGRO'S FIRST SPEECH IN CONGRESS

Mr. Menard: "Mr. Speaker, I appear here more to acknowledge this high privilege than to make an argument before this House. It was certainly not my intention at first to take part in this case at all; but as I have been sent here by the votes of nearly 9,000 electors, I would feel myself recreant to the duty imposed upon me if I did not defend their rights on this

floor. I wish it to be well understood before I go any further, that in the disposition of this case I do not expect nor do I ask that there shall be any favor shown me on account of my race or the former condition of that race. I wish the case to be decided on its own merits, and nothing else. As I said before the Committee on Election, Mr. Hunt, who contests my seat is not properly a contestant before this House for the reason that he has not complied with the Law of Congress in serving notice upon me of his intention to contest my seat. The returns of the Board of Canvassers of the State of Louisiana were published officially on the twenty-fifth of November, and the gentleman had sufficient time to comply with the Law of Congress if he had chosen to do so. When Congress convened on the seventh of December he presented to the Speaker of this House a protest against my taking my seat. I did not know the nature of that protest until about the middle of January when the case was called up before the Committee . . . "

PRESS NOTICES ON MR. MENARD'S SPEECH AND APPEARANCE FROM THE NEW YORK HERALD, FEBRUARY, 1869

"For the first time in the history of Congress a man of African blood was allowed to speak in the House of Representatives during legislative proceedings. Mr. Menard sat in Allison's seat during the debate on his case, and when allowed an opportunity to speak delivered what he had to say with a cool readiness and clearness that surprised everybody."

FROM THE WASHINGTON, D. C. UNION FEBRUARY, 1869

"A colored man appeared for the first time in the House of Representatives on Saturday of last week, to ask to be recognized in having a right to a seat in that body. It being the first time a colored man had spoken in the House, the Democrats were for the moment almost struck dumb with amazement. Mr. Menard spoke calmly and distinctly and was attentively listened to."

FROM THE CINCINNATI COMMERCIAL FEBRUARY 28, 1869

"We had a scene in the House yesterday that marks an epoch in the annals of our country. Mr. Menard of Louisiana, the colored claimant to a seat, was heard in his defense . . . Mr. Menard is of medium height, well-proportioned in his figure, has of blood about half and half of two races, an intelligent face, and a nicely developed head phrenologically considered and a clear voice . . . If Mr. Menard's appearance was striking, no less evident was the surprise at the matter and manner of his address, calm, self-possessed, he avoided all ordinary attempts at oratory and gave in good sense and choice phrase his reasons for a claim to a seat in Congress."

In 1871 he went to Florida where while holding a position in the Jacksonville Post Office, he was elected to the State Legislature. He was afterwards appointed Deputy Collector of Internal Revenue, from which, revolting against a system of bossism then fastening its clutches on the Republican Party in this state he resigned. He was, however, sent by the people to the next national Republican Convention as a delegate. While in Key West, Florida, he purchased the "Island City News" which he moved to Jacksonville in 1885. There as "The Southern Leader" it took rank with the leading colored papers of the country. In 1879 he had published a book of poems entitled *Lays in Summer Lands* (copies in the Library of Congress, Washington, D. C.) He died on October 8, 1893, in Washington, D.C.

If the life of a nation is reflected in the lives of its outstanding men, the race has no cause to be ashamed of its representation in the faithfulness, ability, and courage of its first elected Congressman, John Willis Menard (1838-1893).

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NOR WHITE NOR BLACK

by Georgia Douglas Johnson

Nor white nor black shall habitate the earth,
But like a rainbow man shall web and span
The turning globe. Though eagle eye may scan
The mingled colors of its living girth,
None may assail the equity of birth.
False values vanish—this shall be the plan,
The mark, the count, the goal to any man
Who runs with coverage on the course of earth.

And war shall lift its clutches from the land,
Men shall go forth like children hand in hand.
Vaunting the vision of the recent blind,
Rapt in vista of the opened mind
They shall regather and again recall
The trail lost somewhere since the Primal Fall.

Elizabeth Duncan Koontz's-President of the Nat'l Education Assn's Dept. of Classroom Teachers

Mrs. Koontz is one of a family of illustrious educators and public servants. She is a sister of John B. Duncan, first Negro Commissioner of the District of Columbia.

Elizabeth D. Koontz

When most of the Nation's public school teachers start their summer vacations next June, Elizabeth Duncan Koontz of Salisbury, N.C., will begin her tenure as president of the National Education Association's Department of Classroom Teachers.

Mrs. Koontz's department comprises 92 per cent of the NEA's membership of 903,000 teachers. The job will require Mrs. Koontz to travel throughout the country. In June, she will take one year's leave of absence from teaching mentally retarded children in Salisbury's Price Junior-Senior High School.

Mrs. Koontz has had a long association with teachers. Her husband, Harry Koontz, is athletic director and teacher at the Rowan County, N. C., Dunbar High School. Both of her parents are teachers. Four of her six brothers are teachers, including Dr. Samuel Duncan, president of Livingston College in Salisbury. Another brother, John B. Duncan, is a lawyer and the first Negro Commissioner of the District of Columbia.

As for herself, Mrs. Koontz has been a teacher for 24 years. Her views on teaching and teachers were reported in two articles that appeared in the July 30, 1964 issue of The Charlotte (N.C.) Observer.

THE EDITORS OF THE *NEGRO HISTORY BULLETIN* THANK THE CHARLOTTE (N.C.) *OBSERVER* FOR ITS PERMISSION TO REPRINT EXCERPTS FROM THOSE ARTICLES:

Like many teachers, Elizabeth Koontz has withstood the lure of better pay and better working conditions and remained in her classroom.

She looks about her neat child-filled neighborhood, and gives her reasons.

"The kids in this neighborhood deserve good teachers who love teaching. I think of them. If our dedicated teachers leave, who's to teach these children?

"Someone who works simply to the end of the month, whose concern for them ends with the school term, who studies only enough to keep her certificate in force?

"I think the children deserve teachers who are concerned about their educational opportunities 10 years from now.

Children have a way of knowing when a person really likes his work. They aren't easily fooled. They know when a person respects them as individuals.

"They also know," she added with a pensive smile, "when teachers are worried about how they are going to pay their bills."

She lists crowded classrooms, over-loaded schedules with no time for professional study and research and low pay as national problems for the teaching profession.

"Too many are trying to do a 30-room job in 20-room accommodations with the same number of teachers we had in a 10-room job.

"We lose many teachers because of the conditions under which they work. Salaries are important, but these often are secondary to conditions."

Industry's better pay and improved working conditions attract many teachers, she said, and states that pay higher salaries cause many Southern teachers to move.

"But I feel that if those of us who love teaching and feel that we are good teachers leave, the children are shortchanged.

"I do have some idea of what needs to be done, but I'd rather have my efforts expended to help see these come about than to leave, hoping that it just might happen."

Better teaching conditions are a global problem, and she feels it's no coincidence that the year's theme for the World Federation of Teachers here is "Conditions of Work."

Major national problems she sees are:

Teaching conditions: "For some reason [redacted] have given people the idea that teachers a[redacted]

An increasing number of teachers are in mental hospitals.

"We have teachers leave the profession because of the conditions in which they work: steady schedules without even a lunch break, no time for planning, no time for conferences with children or parents, no time to learn from each other and overloading of classrooms. The only opportunity for inservice growth comes at the end of the day when teachers are exhausted."

Teacher training: "The other area of teaching I am concerned about is the actual training program in college. I think if I changed from being a classroom teacher, it would be for student preparatory teaching at the college level. I am concerned about the kind of background teachers get.

"The most specific thing I have in mind is an emphasis on ethics, the undergirding factor of the student's training. This means the recognition of his responsibility to the profession, its growth, its image and his dedication to his work as a vocation, not as a sideline."

Loss of teachers: "We lose 50 per cent of new teachers after the first year.One out of five leaves after the fifth year. The larger percentage of those who leave for marriage and maternity leave from the five-year group, not the first year.

"The larger proportion of the first-year teachers leave because of dissatisfaction with the conditions. Often the first-year teacher has to take the roughest situation in schools, and there is such a frustration about it that the teacher feels it just isn't worth it.

"They haven't taught long enough to have a real feeling for teaching and a real dedication that comes with teaching. They don't come out of college with that."

Industry's challenge: "Industry is willing to take college-trained people with the basic training we require for teachers and train them for jobs with not only higher beginning salaries—higher than the maximum teaching salaries in many states—but also more increase with promotions. Yet many of these people would really prefer to remain in teaching."

The second article relates some of the early influences in Mrs. Koontz' life:

When Elizabeth Duncan was 10 years old, she watched her mother teach a 22-year-old man who had never been to school how to read and write.

When one of the little girl's six brothers called or her mother had to leave the room temporarily, she had her daughter continue to hear the man's lessons.

"My parents were both teachers, but that was the thing that really made me want to be a teacher. I liked the idea of helping someone to learn."

When Mrs. Koontz graduated from college, she was qualified to teach both elementary school and high school English.

Memories of teachers who infiuenced her remain vivid. "I remember the first teacher I had when I started to school at the age of 4 in a parochial school. I can remember receiving a little straw lunch basket for counting from 1 to 100.

"I remember a high school teacher who really awakened my interest in math and made me learn to love math. She made figures more than just an abstract; they became a living, practical thing. She had such an alert, keen mind that she made her subject seem provocative and easy.

"I remember two English teachers who had a high regard for literature and what it means as a way of expressing people's feelings. All the way through school, when I got my literature book in the fall I had to read it all the way through for pure enjoyment before I was ready to study it."

Yet the avid English scholar sometimes lets grammar become secondary in her classes of retarded children and those who need remedial help.

"With children I teach in special education, it is more important that they just talk rather than the way they talk. One of the problems is that many of these children have been made to feel that they have nothing to contribute."

After the two decades in classrooms, Elizabeth Koontz cherishes a golden moment, when one little child's remark summed up to her the importance of being a good teacher.

"That happened when a child told me that she wished I had been her mother."

Associated Publishers Book Exhibit at New Jersey Teachers Asso. Meeting, November, 1964, Convention Hall, Atlantic City, N.J.

Deputy Col[illegible] Romero, Miss Willie Miles, and Mrs. D. R. volting again[illegible] for action.

Miss Miles and Mrs. D. R. Conley welcome crowds.

Colonel John F. Harris

Distinguished Medical Officer Named to Head Sixth United States Army Medical Services

***NEWS RELEASE*:**

Headquarters, Sixth United States Army
Office, Information Officer

A distinguished military medical officer has been named Sixth United States Army Surgeon.

Colonel John F. Harris was personally selected for the assignment by Lt. General Leonard D. Heaton, Surgeon General of the Army. Lt. General Frederic J. Brown, Commanding General, Sixth Army, has indicated his pleasure with the nomination. Colonel Harris succeeds Colonel H. E. Leech, who has been reassigned as Surgeon of the US Continental Army Command, Fort Monroe, Virginia.

A native of Washington, D.C., Colonel Harris has completed over 30 years of military service. He received his bachelor of arts degree at Howard University, Washington, D.C., his MD at Meharry Medical College of Nashville, Tennessee, and a master's degree in Public Health at the University of Michigan.

Colonel Harris is a veteran of both World War II and the Korean War, and holds the Silver Star Medal for battlefield heroism. He served as Regimental Surgeon with the 366th Engineer Regiment in the European Theater in World War II and as Regimental Surgeon of the 9th Infantry Regiment, 2d Infantry Division, during the Korean War.

Prior to arriving at the Presidio of San Francisco in October, 1963, to serve as Chief of Preventive Medicine for the Sixth Army, he was assigned to the Military Assistance Advisory Group in the Republic of Vietnam as Medical Advisor to the Vietnamese Surgeon Genral and Chief of the Medical Branch, U.S. Army Section.

Colonel Harris during his four-year tour in Vietnam was instrumental in initiating a Medical Civic Action Program (MEDCAP) throughout the remote areas of the country. Prior to his departure he was awarded the Legion of Merit by Major General Charles J. Timmes, Chief, MAAG, for distinguishing himself by exceptionally meritorious conduct in the performance of outstanding services as Chief of the Medical Branch.

Other major assignments after World War II include duty as Preventive Medicine Officer in the Philippine Islands, Regional Preventive Medicine Officer for Headquarters, Second United States Army, Fort Meade, Maryland and Regional Preventive Medicine Officer with Headquarters, US Army, Europe.

Colonel Harris has completed medical courses at Walter Reed Institute of Research, Washington, D.C. and the London School of Tropical Medicine and Hygiene in England.

He and his wife, J. Evelyn, who resides at 5727 3rd Plaace, Washington, D.C., are the parents of Lieutenant Robert E. Harris who is serving with the US Air Force in the Philippines and John Francis ("Mike") II, adopted during his tour in the Republic of Vietnam.

Colonel Harris also holds the Army Commendation Medal with three Oak Leaf Clusters. He is a member of the Association of Military Surgeons and the Surgeons of Military Government and a Fellow of the American Public Health Association.

THE WASHINGTON-AFRO AMERICAN WILL TELL OUR STORY

The *Washington Afro-American* will publish a special 60-page tabloid supplement January 29, telling the exciting story of the Association for the Study of Negro Life and History, to celebrate our fiftieth anniversary, in time for distribution during Negro History Week, February 7-15, 1965.

Here, for the first time, in a single magazine supplement you will read about the pioneering work of Dr. Carter G. Woodson, founder of the ASNLH, why we celebrate Negro History Week, the story of the *Journal of Negro History* and the *Negro History Bulletin*, establishment of Associated Publishers, oldest Negro History publishing firm in the country.

***Write now to our headquarters for information on how you can order copies of this valuable document to gain new members for your chapter. Address all correspondence to*:**

A. S. N. L. H.
1538 9th Street, N.W.
Washington, D.C. 20001

Three Negroes Receive 1964 Presidential Freedom Medal

DR. LENA F. EDWARDS

Dr. Lena Edwards, a native Washingtonian and alumna of Howard University and former teacher in the medical school there, has been called "The Tom Dooly of Deaf Smith County." Herself the widow of Dr. L. Keith Madison and mother of six children, Dr. Edwards left a successful practice in obstetrics and gynecology in Jersey City, New Jersey, to donate her time and medical skills in the service of poor migrant farmers and their families in the Texas Panhandle.

Dr. Edwards works at the Graymoor Mission as a medical missionary. To provide "a maternity bed for every farm labor woman" has been her objective at the Mission. Toward the accomplishment of this aim Dr. Edwards, it is reported, has contributed more than $20,000 of her personal funds to the construction of the maternity clinic.

In 1963 Howard University bestowed the Alumni Achievement Award upon Dr. Edwards for high distinction in medicine and community service. Also, for exceptional and unselfish community service the Chamber of Commerce of Hereford, Texas, named Dr. Edwards Citizen of the Year for 1963.

The Presidential Freedom Medal in 1964 is perhaps the crowning recognition of Dr. Edwards' achievements.

The highest civil honor the President of the United States can grant was conferred upon three Negroes during 1964: Dr. Lena F. dwards, Leontyne Price, and A. Philip Randolph.

This year President Johnson bestowed the high honor upon thirty (30) men and women whose "creative talents and demonstrated excellence have had a broad impact on the lives of their fellow citizens."

The recipients had made contributions in varied fields and had achieved distinction in public affairs, the arts, literature, education, science, and entertainment.

President Johnson in anouncing the names of the recipients this summer said:

"These individuals add distinction to this high award. Each person we honor has previously honored his fellow man by setting for himself a standard of excellence only he was able to achieve."

LEONTYNE PRICE

Leontyne Price, concert singer and star of the Metropolitan Opera, made her professional debut in 1962 in "Porgy and Bess." Subsequently, she has performed with the San Francisco Opera Company, the Civil Opera of Chicago, and the Vienna State Opera. Her first appearance at the Metropolitan was in 1961.

William Bender declares that "operatic directors the world over either build their plans around Leontyne Price these days or wish they could."

Of the Negroes who have appeared at the Metropolitan since it lowered the color bar in 1955, "none," says William Bender, "has really blossomed into a major artist on its stage as Miss Price has."

Mississippi-born Leontyne Price is a product of Central State College, with advanced study at the Julliard School of Music.

The award of the Presidential Freedom Medal to Miss Price at thirty-seven is a fitting honor to an outstanding artist of promise who has helped to bridge international understanding.

This fall an Associated Press story told of Miss Price's scoring a smash hit with sixteen curtain calls when she sang Verdi's "Requiem" at the Bolshoi Theatre in Moscow on September 23. For twenty-six minutes the audience, including Mrs. Nina Khrushchev, kept calling back Conductor Herbert Van Karajan, Miss Price, and other stars.

"The warmth of the audience was most incredible. It contradicts what I see out of my hotel window: A sort of regimental life, people lining up on the streets to buy things."

In going to Leontyne Price the Freedom Medal grants recognition to a comparatively young woman whose rare

A. PHILIP RANDOLPH

Mr. Randolph is a labor leader of a past era who continues a vital, vigorous force in the present. As president of the Brotherhood of Sleeping Car Porters, Mr. Randolph should be known also as the chief founder of the union and its international president since its formation in 1925.

The son of a minister, A. Philip Randolph, a Floridian, has from his youth up been a fearless liberal. The founder-editor in 1917 of the *Messenger*, to which he gave the subtitle "The Only Radical Negro Magazine in America," Mr. Randolph wrote articles and delivered speeches to persuade Negroes not to serve as soldiers in World War I. In light of the Negro's heritage of lynching, jim-crow, disfranchisement, and segregation in America, Mr. Randolph took exception to the hypocrisy of the slogan "to make the world safe for democracy."

Mr. Randolph has waged a relentless campaign against discrimination in industry, organized labor, and in the armed forces. Moreover, since 1957 he has served as a Vice President of the AFL-CIO.

He has correctly been called the "man behind the Washington March of August 28, 1963."

The Freedom Medal to A. Philip Randolph is as much a tribute to the government that would thus honor so forthright a critic and proponent of democracy as it is high recognition of the calibre of manhood and merit of the achievement of Mr. Randolph.

—Charles Walker Thomas

gifts and attainments have helped to accomplish what President Johnson said the recipients' contributions collectively have done: ". . . made man's world safe . . . his mind broader, his leisure more delightful . . . and his dignity important.

Historical Notes . . .

More Negroes Elected in November Than Any Time Since Reconstruction

The November elections netted the largest number of Negroes in elective political office the country over since Reconstruction. Six Negroes will sit in the U.S. House of Representatives in the 89th Congress: John W. Conyers and Charles C. Diggs, Jr., both of Michigan; William L. Dawson, of Illinois; Robert N. C. Nix, of Pennsylvania; Adam Clayton Powell, of New York; and Augustus F. Hawkins, of California.

Edward W. Brooke, Attorney General of Massachusetts, a Republican and a Negro, won re-election by a landslide of more than 800,000 votes.

Negroes won seats for the first time this century in the legislatures of Iowa, Kansas, Oklahoma, and Tennessee.

Michigan, New York, Indiana, and Oklahoma sent Negroe members to both houses of their state legislatures. Georgia elected two Negroes to its State Senate. New York elected two to its Supreme Court.

Attorney A. W. Willis, Jr., will be the first Negro representative to sit in the Tennessee House of Representatives since 1876. Also in Tennessee, H. T. Lockard was elected to a judgeship on the Shelby County Court, the first Negro to serve in more than fifty years.

Black African Heads U.N.

As the U. N. General Assembly launched its fall session, Alex Quaison-Sackey of Ghana was named quickly and without dissension as its new President, the first black African to occupy that position. When the retiring President, Carlos Sosa-Rodriquez of Venezuela, announced that Quaison-Sackey, the only candidate for the presidency, would be named if there were no objections, the announcement without a dissenting voice was greeted with enthusiastic applause.

African Women in the U.N.

Sixteen African countries are represented by women at the current session of the U.N.: General Assembly. All told, the current roster of delegates and alternates includes some fifty-six women. Nigeria has three women delegates, and Mali, Uganda, and Cameroon two each. Miss Angie Brooks, Assistant Secretary of State of Liberia, holds the highest domestic rank among the women delegates from African countries.

High Court Upholds Civil Rights Act

The U.S. Supreme Court unanimously upheld as constitutional, a key provision of the Civil Rights Act of 1964 outlawing racial discrimination in hotels, motels, and many restaurants. The Court ruled that the Congress acted within its authority to protect and promote interstate commerce when it struck down discrimination in places of public accommodation.

Moreover, in a split decision the U.S. Supreme Court ruled that the Civil Rights Act of 1964 requires that charges made against sit-in demonstrators before passage of the Act be dismissed.

Mamie Bynes Reese Heads National Association of Colored Women's Clubs, Inc.

Mrs. Mamie Bynes Reese, of Albany, Georgia, was recently elected the 17th president of the National Association of Colored Women's Clubs, Inc. Mrs. Reese, who has been active with the Association for eighteen years, is the wife of Dr. William J. Reese, a practicing physician of Albany. She is also active professionally as an assistant professor of education at Albany State College, Georgia, where she has served for the past sixteen years.

Noted Lincoln Historian Dies

Dr. John E. Washington, author, Lincoln expert, and dentist, died recently in Washington, D.C., at the age of 84.

A versatile personality, Dr. Washington was a practicing dentist in the District for more than fifty years, a teacher, an author, a lecturer, and an expert on Lincoln.

Well known for his study of little-known facts about Abraham Lincoln, Dr. Washington published much of his material in his book, *They Knew Lincoln*, 1942.

It is said that Dr. Washington had the largest individual collection on Abraham Lincoln in the country. He was a member of the D.C. Lincoln Society, the Gettysburg Lincoln Group, the Illinois Lincoln Sesquicentennial Committee. C.W.T.

A New Approach to Educating Negro Children in Gray Area Schools

WENDELL A. PARRIS, the author of this article, is Supervising Director, Dept. of Health, Phys. Ed., Athletics, and Safety, D.C. Public Schools.

PART I (of a two-part article)

The battle for equal educational opportunity has finally shaken education out of its complacency and resistance to change. The United States Supreme Court decision of May 17, 1964, ordering public schools to desegregate has been a dynamic force which has compelled school administrators to face the stark reality that there has been a deficiency in the quality of education in many schools in large cities. The traditional approaches to education have suddenly become obsolete if the needs of all children are to be met. In large urban areas there have been sharp increases in the number of students from low socio-income families; many of these are Negro children. Educators initially met the challenge of meeting the needs of these students by dreary recitals of statements that many of these children were uneducable and victims of the handicaps related to poverty. These were actually excuses for poor schools and ineffective education.

The statements that Negro parents are not interested in their children has been successfully refuted by the increased number of school boycotts with these parents demanding quality education and better schools for their children.

EDUCATION'S MAIN OBJECTIVES

Many lofty and high sounding goals have often been set forth as the aims of education. In spite of the many high sounding phrases, education in these schools should be conceived of as having three major objectives:

1. To help produce a literate, reasoning, useful citizenry with worthwhile work and leisure time habits.
2. To allow opportunity for each individual to realize his fullest intellectual potential and to become a constructive, well adjusted person in his station in life.
3. To develop skills, habits, and understandings necessary for employment and living in the community.
4. To develop wholesome attitudes, health knowledges, health habits and a respect for the rights and property of others.

To be effective, mass education in "gray area" schools will have to consider the needs of every student in these schools; the "gifted" or academically talented and the so-called "culturally deprived" or "culturally different" students from low socio-economic homes. In short, these schools must stop trying to evade the fact that at present they are unable to cope with multiplicity of problems currently found in education today. Educators must immediately adopt some new approaches to education that will capture the imagination, interest and participation of the community rather than the hostility now existing in many cities.

One of the most effective ways to improve school programs is to evaluate the strengths and weaknesses of the existing programs and make recommendations for the improvement of these programs. This can best be achieved in every community by setting up a citizens committee on school problems, needs and improvement. This citizens committee should be charged with the responsibility of continually evaluating the operation of the schools and the effectiveness of the instructional program. They should determine whether or not the public schools are achieving quality education for all children especially in gray area schools.

NEGRO PARENTS ARE CONCERNED

On numerous occasions it has been claimed that Negro parents have no interest in the solutions of the problems mitigating against the effective education of their children. This is not true. There are Negro parents in each school community who have heroically struggled to do something about the problems but with no real success. However, considering the number of and urgency of the problems, far too few Negro parents have been actively engaged in action programs that might lead to the solution of many school problems and to the improvement of the quality of education.

A very important factor responsible for the lack of quality education in gray area schools serving lower income Negro children is the lack of real understanding by school administrators and teachers of the problems, the aims, aspirations and ways of motivating these children.

School administrators, teachers, and community leaders give preferential treatment to the children of upper-income children (usually white children) and the so-called "gifted" or "academically talented" students.

These people believe that the "gifted" should be given better teachers, more selective textbooks, smaller classes, more teaching aids and resources; in short, the best of everything. Conversely, the opposite end of the social strata, those of lower socio-income whose education has been neglected by limitations of experience and environment and other factors due to racial discrimination are often referred to as the "*other*" who aren't worth bothering about and the best you can do for them is to keep them quiet and busy.

A Basic Fallacy

The tragedy of this belief is that there is nothing in the situation or in the proven capacities of the underprivileged Negro children to indicate that these children are not worth bothering about or are uneducable. The recent school boycotts in Chicago, New York, Boston and other large cities reflect a new militancy and an increased concern by Negro parents to the indifference of educators to the special needs of their children. Negro parents have become increasingly aware of the indifference felt by many teachers which is evidenced by the irritation caused by the behavior, manners, and appearance of lower economic Negro children which these teachers are not used to and do not understand. School boards and school administrators have done far too little workshop training in curriculum development, Negro History, intergroup relationships and techniques of teaching these children with special problems and needs. Significantly until recently very little pressure has been applied to school boards and school administrators by Negro parents to insist that the quality of education be improved. At the same time upper-income (white) parents have continued to wield great pressure and influence in the determination of school programs and policies so that the schools meet the needs of their children. A large segment of the Negro population in urban areas has become increasingly aware of its rights to equal employment and housing opportunities and is now becoming acutely aware of the need to step up the fight for equal opportunity in education as it is reflected by the increased efforts of the N.A.A.C.P., the Urban League and CORE.

I.Q. tests and their scores have provided an easy answer to the questions raised about the performance and achievement levels of lower-income Negro children. Those persons in education looking for an easy way out claim that the low achievement level of these children is due to poverty and the limitations of the child, his parents and his home. Educators have seldom faced the fact that their middle class (white) oriented philosophy, methods and training in education are not meeting the challenge currently placed before them. They ask for more money, more counsellors, more frills, more projects, more specialists but do very little about the deficiencies in the ongoing school programs that could be remedied through effective educational leadership and good teaching in the 3 Rs which are basic to education even in gray area schools.

I.Q. Tests Not Valid Measures

Many noted psychologists continually reiterate that there is not one bit of proof that any known I.Q. tests are valid measures of native intelligence nor do these tests indicate the abilities of "late bloomers" whose achievement improves when exposed to changed environment and educational programs suited to their needs and interests. To the contrary there is much formidable proof that I.Q. scores are not valid measures of intelligence.

Professor Allison Davis of the University of Chicago who has spent a great deal of time studying the validity of I. Q. tests says, "There is now clear, scientific evidence that these tests use chiefly problems and questions which are far more frequently met in urban middle class culture."[1] He concludes that because of this, these tests are not fair to lower-income Negro children.

He indicates that a five-year study conducted at the University of Chicago showed that ten of the most widely used standardized tests of intelligence are composed of an overwhelming proportion of questions on which the higher occupational groups are superior. This superiority is found upon study to be associated with the type of vocabulary used in the standard tests and with the greater training and motivation of the higher occupational groups with regard to these tests.

Yale Professor August B. Hollinshead says that uper-class students in Elm Town High School did better in I. Q. tests because of greater motivation and because they have a different approach to test-taking.[2]

Experience imbues urban middle class children with a need for personal achievement that is expressed in their continuing search for success; teaching them from their earliest infancy to face each new situation aggressively and to overcome it to the best of their ability. When they take a test, whether it is arithmetic or an intelligence test, they normally try to do their best on it, for their ego is on trial and they must make good, and they generally do.

On the other hand, the lower-income Negro adolescent has been subjected to a family and class culture in which failure, worry, and frustration are common, and not always of his own choosing. He has not been trained at home to do his best in school. His parents have not always instilled in him the idea that he must make good grades if he is to be a success in life. Moreover the class system as it functions in our urban school community does not help him to overcome the poor training he has often received at home and in the neighborhood.

Let us look for a moment at what a test is like that may decide a child's life from the first grade on because it purports to test the child's I.Q. In a sample elementary test there are twelve pages of test materials and questions. Four of these pages are based directly on vocabulary questions. The other eight pages contain these following kinds of exercises. Example!

1. *Matching*, match one word picture with another that is exactly the same.
2. Copying a geometric shape.
3. Copying a drawing that the teacher shows only once and then puts it out of sight.
4. Remembering things from a story read earlier in the test by the teacher and then matching it with pictures.
4. Remembering a long list of words and then matching them with pictures.

The most striking fact about I.Q. tests of this type for early elementary grades is that these tests depend so much on a child's familiarity with rather sketchily drawn pictures. If a child has looked at picture books at home and has had these books read to him by adults, he will certainly have a distinct advantage in recognizing pictures in these tests quickly and accurately.

These tests depend to a considerable extent on how quickly the pictures are recognized. These picture recognition requirements immediately place lower income Negro students at a considerable disadvantage, since they are much less likely than upper-income children to have looked at picture books or to have been read to by parents, since their parents often cannot read or have so much difficulty reading that they would rather not read at all.

Approximately one third of all pictures in the Reading Readiness test are of animals. Most lower-income Negro children are familiar with dogs, cats, mice, and rats; many have little or no knowledge of the other domestic animals and even fewer know of many types of animals found in the zoo.

Far too many teachers in gray area schools cannot communicate with the lower-income Negro children in their classes and have no idea of the superstitions, beliefs, aspirations, and the motives and actions of these children. These children in turn try to communicate and are abashed by the criticisms of their language, dress, and behavior which are quite acceptable within their own social group although they are not up to the teacher's standards.

Programs Middle Class Oriented

School programs have usually been geared to the aims, ambitions, morals and ethical standards of the (white) prosperous middle class, Protestant, Anglo-Saxon population.

It must be apparent to teachers and administrators in gray area schools that many of the lower-income Negro children found in these schools do not value the objectives and processes of the school; therefore they do not try hard enough to succeed. The schools then immediately designate the children as "unintelligent," uncooperative or "stubborn". The old class cliches are used such as saying these children are "dirty," "lazy", "shiftless" and "irresponsible".

The true facts are that often the school simply does not meet their needs or ambitions and it does not operate within the framework of the values, capacities or motivations of these children. The middle class regimen simply does not meet the needs of the lower class children. These children neither believe in nor participate in the cultural heritage of middle class society.[2]

Allison Davis says that "our educational system, which next to the family is the most effective agency in teaching good work habits to middle class people is largely ineffective and unrealistic with underprivileged groups."

"Education", he says, "fails to motivate such workers because our schools and our society both lack real rewards to offer underprivileged groups. Neither lower-class children nor underprivileged adults will work hard in school or on the job just to please the teacher or the boss. They are not going to learn to be conscientious and to study hard, as if school and work were a fine character building game, which one plays just for the sake of playing."[4]

It would seem then that if the urban schools want to influence the behavior of lower-income Negro children, reduce delinquency and raise achievement levels, they must first learn new ways of reaching these groups. Schools must also provide rules to which these children can adjust and accept and rewards which will stimulate their interest in school work and school activities.

Gray Area Schools Inferior

It is a well established fact that school buildings and the facilities they contain are far less adequate in lower-income areas than in upper income areas. One of the reasons is that the schools in gray areas are much older and they therefore are generally inferior with less equipment and supplies.

Traditionally the school has always occupied only about one-fourth of the student's day. The rest of the day was spent *at home* or *in the street*, as are the student's week-ends, holidays, summer vacations and the formative pre-school years. The child is *made* at home; and he is accepted, rejected or ignored by the school according to how well this "home made product" meets the standards set up by the school.

The majority of lower-income Negro children live in run-down, over crowded homes and in neighborhoods with high death, crime, communicable disease, and V.D. rates and limited recreational facilities. An important factor related to these deficiencies, and also significant in schools success or failure is the fact that most lower-income Negro children are deprived of the broad range of life expeniences open to upper-income (white) children. The lower-income Negro child rarely receives a quality education where he learns to read, write, count, spell, and speak on a level comparable to that of upper class (white) children. The lower-income Negro child seldom emerges from his own neighborhood confinement to compete with the expeniences of the outside world. He is restricted to his own back yard and to its immediate area for various reasons. He is often afraid to go out of his neighborhood. The outside world is afraid to let him come out of his neighborhood. He does not have the money or the opportunity to get out. He knows so little about the outside world that he doesn't know where to go nor how to act.

No matter what the causes are the limited experiences of lower-income Negro children make school work more difficult. Due to a chain of circumstances these children are usually denied many valuable life experiences which give most other children an interest in them-

selves and their studies. A variety of experiences given (white) middle class students increases his reading potential by providing greater familiarity with the vocabulary and subject matter of books. The greater the experience, the greater the opportunity there is for understanding and evaluating all of the subject matter that should be learned in school.

In order to provide anything that approximates equal educational opportunity for low-income Negro children, gray area schools must provide quality education, adequate facilities, supplies, equipment and well qualified dedicated teachers who believe that all children deserve an opportunity to receive the best possible education no matter what their race or station in life. In addition to this, gray area schools must make every effort to open new vistas of experiences to low-income Negro children through trips, educational television, selected movies, concerts and additional recreational and work study opportunities. However, these higher horizon programs should not interfere with or be a substitute for the school's core curriculum.

The "Drop-out" Problem

The school "drop-out" problem has become increasingly acute across the Nation. However, the "drop-out" problem has become a very serious one in gray area schools because of an even greater inability to meet the students' needs. Educators define a "drop-out" as one who terminates his education at an early age either because of his own lack of interest or a lack of proper motivation. This student presents a far greater challenge to the teacher or school administrators than the "gifted" or "academically talented student." However, because he is usually a product of a low-income home whose family makes fewer demands of the school, this student is given very little special attention while the "gifted" child is deluged with attention.

The Negro "drop-out" is a greater challenge because he is harder to reach and the schools have not been sufficiently equipped or financed to relegate sufficient time to reach him. Urban schools have been slow in identifying the "potential drop-out" early enough in his school career. The drop-out" usually drops out of school in the ninth or tenth grade. His contacts with the school and formal education end while the "gifted" or "academically talented" student usually continues on through college. Sometimes the Negro "drop-out" returns to school or goes to evening school; however, this is not usually the case. He turns his back on education and in essence he has told the community that the schools did not reach him nor give him a thirst for learning. Strangely enough the Negro "drop-out" seems to have reading difficulty or can't read. This actually deprives him of an opportunity to learn unless he is given remedial reading. Studies of drop-out statistics among Negro students show that drop-out rates follow the statistics on income levels, with lower-income levels reflecting the highest drop-out rate in the school community.

Reasons for Drop-outs

Richard H. Dresher cites the following principal reasons for students dropping out of school in their order of frequency.[5]

1. dissatisfaction with school
2. lack of personal funds
3. lure of a job
4. family support
5. inability to see the relationship between school subjects taken and future work opportunities
6. a strong feeling by the "drop-out" himself that he is too old for his grade level
7. inability to get along with the teacher
8. inability to learn
9. illness
10. insufficient credits for graduation
11. a feeling that he is too poor in comparison with others in the class to compete socially with other class members
12. inability to get along with the principal

These reasons are just as valid when one considers why Negro students in gray area schools drop out of school.

The question now is what can be done to limit the increasing number of Negro "drop-outs" in gray area schools? A school program must be developed where the "potential drop-out" is identified early and special efforts are made to teach him better reading skills through a program of remedial reading. He must be taught the importance of good grooming, cleanliness, courtesy and the importance of making time and respecing the right of others in any undertaking. These students must be taught how to apply for a job. These "potential drop-outs" must be taught leisure time skills to better enable them to enjoy their leisure time in a wholesome way. Good spectator conduct should be included in their training as well as facts about the use of tobacco and narcotics and venereal disease. He should be given information on consumer education and family life including the responsibilities of marriage and parenthood. These "potential drop-outs" should be taught that employers hire and retain those persons that are courteous, punctual, and able to carry out orders. Another important aspect of aiding the "drop-outs" is the ability of teachers and administrators being able to identify the "potential drop-out" early and orient school programs to help him. They must realize that there are certain characteristics that usually fit the "potential "drop--out".

(PART II will appear in the January Issue.)

1. Davis, Allison, "Socio-Economic Influences Upon Childrens' Learning—Speech elivered at the Midcentury White House Conference on Children and Youth, National Guard Armory. Washington, D. C. December 5, 1950.
2. Hollingshead, August B., Elmtown's Youth New York: John Wiley Co. 1949.
3. Becker, Howard S. "Social Class Variations in Teacher-Pupil Relationships". Journal of Educational Sociology, vol. 25, no 8, April 1952.
4. Davis, Allison, "The Motivation of the Underpriveleged Worker". Industry and Society New York: McGraw-Hill, 1947.
5. Dresher, Richard H. "Factors in Voluntary Drop-out in Public Secondary Schools of Detroit Michigan", Unpublished dissertation, Oregon State College, 1953.

LETTER TO THE EDITOR

Michael Marchesano
Attorney and Counsellor at Law
936 Fidelity—Philadelphia Trust Building
123 South Broad Street
Philadelphia 9, Pa.

December 2, 1964

Dr. Charles Walker Thomas
The Negro History Bulletin
1538 9th Street, N.W.
Washington, D. C.

Dear Dr. Thomas:

A copy of the October, 1964, issue of the NEGRO HISTORY BULLETIN containing the Comments on Textbooks by Judge Raymond Pace Alexander is in the waiting room of my Law Office here in Philadelphia. I have read it from cover to cover and hope that my clients will take advantage of the wonderful material contained therein.

Of course, we here in Philadelphia and surrounding areas, know and respect the intellectual keenness and the total moral integrity of Judge Alexander, but is always a new and exciting experience to encounter the Judge in print or in Court or in person.The penetrating insight shown in the article is pure genius.

I met with a number of business men for lunch today and we discussed the article by Judge Alexander. Their reaction was very similar to mine and to that of many others I know. They ask, "Why isn't Judge Alexander given a more prominent place in National matters?" Certainly, he is of the calibre of men like Dr. Bunche and Dr. King. The country would benefit tremendously from his wise and learned judgement. He has called for a grasp of the compelling moral issues involved in the protests of the (negro) (sic) people I cannot think of any person who can better present this than Judge Raymond Pace Alexander. He is an example or rather the ideal to set forth for the type of intellectual, moral, persistent and determined character required to point out the Racial Myths and misinformation and awaken the American conscience to the powerful moral imperative which would add to the total national strength of America.

It is obvious that the name of Honorable Judge Raymond Pace Alexander will occupy a prominent place in Negro History, and, indeed, if given the opportunity, in the history of our country.

The enclosed $2.00 is for a subscription to the Negro History Bulletin which I will look forward to receiving.

Sincerely,
Michael Marchesano

SUPREME COURT

(Continued from Page 52)

When the Supreme Court handed down its decision in the case of the *National Association for the Advancement of Colored People v. Robert Y. Button,* Attorney General of Virginia, et al,[2] on January 14, 1964, it marked another victory in the Negro's quest for freedom. The Supreme Court's decision in *Brown v. Board of Education* [3] resulted in the passage of laws by Virginia, Arkansas, Florida, Georgia, Mississippi, South Carolina and Tennessee which brought within their barratry statutes attorneys paid by an organization such as the NAACP and representing litigants without charge.[4]

The decision held that the NAACP and its subsidiary corporations can practice law through attorneys chosen and controlled by them. Further, it held that attorneys chosen and controlled by the NAACP and its subsidiary corporations must obey the policies of the NAACP, even in cases where there is a conflict between such policies and the interests of the clients whom they actually represent in Court. The opinion went further and adjudges that the NAACP and its subsidiaries and the attorneys chosen and controlled by them are exempt from prosecution under the barratry, champerty, and maintenance laws of the State in which they practice in suits to desegregate public schools and the like. The Court also held that attorneys chosen and controlled by the NAACP and its subsidiary corporations are privilege to solicit legal business in such cases, and are free from disciplinary bar action for so doing.

The Supreme Court declared in *Theodore R. Gibson v. Florida Legislation Investigating Committee* 5 "that legislative investigators may not inquire into the membership of organizations" neither engaged in subversive or other illegal or improper activities, nor demonstrated to have any substantial connections with such activities.

In the eleven States of the Old Confederacy there were in 1960 about 300 Negro lawyers; and in the States in which school desegregation is least advanced and the authorities most intractable, the lawyers are the fewest. By latest count there were nineteen lawyers in Louisiana; eighteen in Alabama; thirteen in South Carolina; twelve in Georgia, and only four in the entire State of Mississippi.

There is, of course, the NAACP. The NAACP's Legal Educational and Defense Fund, which acts as counsel for many plaintiffs in segregation cases, has twelve lawyers. For the bulk of its litigation, it depends on volunteer and retained help, most from the 300 Negro lawyers in the South. Nevertheless, it must be considered when we weigh the ability of the Southern Negro to vindicate his rights in the courts.

But if we are to put the NAACP into balance, then we also must put into the other side of the balance the sustained attempts of most of the Southern States to harass and intimidate the NAACP. As a part of the massive resistance campaign which followed the *Brown* decision, seven States passed laws, which brought with their barratry statutes attorneys paid by an organiza-

SUPREME COURT

(Continued from page 65)

tion such as the NAACP and representing litigants without charge.[6]

Fred D. Gray who represented the plaintiffs in the Tuskegee gerrymander case was also the chief counsel for Montgomery Improvement Association and the Montgomery Bus Boycott. *NAACP v. Alabama ex rel Patterson* had represented a signal achievement for him. The facts in the Tuskegee gerrymander case are as follows:

Senate Bill No. 291 was introduced into the Alabama Legislature on June 7, 1957, by Samuel Englehardt of Macon County and it became law under Alabama Act No. 140 on July 13 of that year. This legislation reduced the area of Tuskegee to eliminate approximately three thousand Negroes from the city. Far-reaching were the implications of Alabama's Act No. 140! If it were permitted to go untested—if Tuskegee could gerrymander its city boundaries to the disadvantage of Negro votes—this action would be quickly duplicated in cities and counties throughout the South.

The gerrymander touched off a series of direct action activities in the Tuskegee community. But, more than this and more important to Americans throughout the South, was the litigation initiated by Dr. Charles G. Gomillion, President of the Tuskegee Civic Association, a Professor of Sociology and Dean of the College of Arts and Sciences, Tuskegee Institute. Dean Gomillion was the principal spokesman for twelve persons who successfully petitioned the Federal Courts to declare the Alabama Act gerrymandering Tuskegee unconstitutional.

The United States Supreme Court handed down a unanimous opinion on November 14, 1960, in the case of *Gomillion v. Lightfoot,*[7] that it is unlawful to alter boundaries of a city in order to exclude Negro voters. This decision has had a far-reaching effect in eliminating a possible major barrier to voting rights of all citizens. In writing the opinion of the Court, Mr. Justice Frankfurter said: "The Fifteenth Amendment nullifies sophisticated as well as simple-minded modes of discrimination."

In September, 1964, two Negro professional men, the Reverend W. K. Buford, Pastor of the Hunter Chapel A.M.E. Zion Church, and Dr. Stanley H. Smith, professor of sociology at Tuskegee Institute were elected to the City Council by a substantial margin. Both were lieutenants of Dr. Gomillion in the Tuskegee Civic Association.

In a nation that proclaims the inherent dignity of every individual and the equality of all men before the law, American practices do not square with American principles. This central contradiction between practice and principle has never been easy to live with. It has been a source of shame throughout American history; of tortured legal argument; of elaborate rationalization; of unreasoning hatred and fear. At times, the tension it generates threatens to paralyze the Nation's capacity as a Great Power and World leader to respond to the many challenges of industrial age. No feature of American life discredits the United States more abroad than segregation, and none has been so persistently.

Segregation is not only a moral dilemma — a conflict between constitutional precepts and governmental practice, between democratic theory and local custom, but it has pervasive effects upon the entire fabric of society. Consequently, the appeal brought before the Supreme Court in its October session by the *Heart of Atlanta Motel* from an adverse ruling by a three-judge lower federal is appropriate here for discussion. Title II (public accommodations section) requires the motel to serve Negroes, said the court, because it fronts on an interstate highway, welcomes white transients, advertises in national magazines and gets 75% of its guests from outside Georgia.

In the second case, *Ollie's Barbecue* in Birmingham, the lower federal court found that Title II could not constitutionally reach a local restaurant. There is no way of saying that an interstate traveler has ever been served at Ollie's," said Birmingham lawyer Robert Smith. Ollie's does no advertising, seeks no transients, is eleven blocks from the nearest interstate highway and buys most of its meat from a Birmingham packing plant (though the plant gets the meat from outside Alabama). Solicitor General Archibald Cox stuck to one rebuttal: Ollie's supplies come from out-of-state and do affect interstate commerce. "Ollie's trickle," said the Solicitor General, "is representative of hundreds of thousands of trickles and together they make a great stream." "This is a national commercial problem" requiring the "wisdom and discretion of Congress" and Title II is readily adapted to the problem.

Congress attempted to avoid trouble by linking Title II to the commerce clause for a crucial reason: the fate of the 1875 Civil Rights Act, which sought to use the Fourteenth Amendment to ban racial discrimination in privately owned inns, theatres and the like. In 1883 the Supreme Court voided that law on the ground that the Fourteenth Amendment applies only to state-enforced — not private discrimination.

By contrast, the Court has long permitted Congress to regulate anything that it claims has a "substantial economic effect on interstate commerce." The Supreme Court has also approved federal regulation that has far more social than economic intent — for example, laws against narcotics, gambling and white slavery. In each case the Government did prove a connection with interstate commerce. Now it aims to do the same thing with racial discrimination — arguing that (1) racial discrimination is a burden on interstate comerce; (2) segregated businesses are engaged in such commerce; so that (3) they must desegregate within the meaning of Title II.

Will the Supreme Court agree? Not since 1936 has the Supreme Court struck down an act of Congress based on the commerce clause, and the current Court is obviously concerned with Negro rights.[8]

Negro civil rights lawyers contend as far as public accommodations are concerned that there are four areas of possible application in the spectrum of State action under the Fourteenth Amendment. First, a State law or ordinance of any of its political subdivisions which specifically prescribes segregation. Second, State officials publicly admitting that they are enforcing a custom of segregation. Third, the so-called color blind trespass laws being used to call in police officers to eject persons from the premises of a proprietor whose sole reason to eject is to keep the facilities segregated. Fourth, the license theory whereby the issuance of a State license or articles of incorporation, or the issuance of a public health certificate, and so forth, would be sufficient State action to satisfy the requirement of the Fourteenth Amendment. So what does the past reveal?

The Supreme Court stated in its opinion in the *Civil Rights Cases* of 1896 that "It is State action of a particular character that is prohibited. Individual invasion of individual rights is not the subject matter of the amendment." In 1948 in its opinion in the case of *Shelley* v. *Kraemer,* the Supreme Court declared that "since the decision of this Court in the *Civil Rights Cases,* the principle has become firmly established in our constitutional law that the action inhibited by the 1st section of the 14th amendment is only such action as may fairly be said to be that of the States. That amendment erects no shield against merely private conduct, however discriminatory or wrongful."

And on May 20, 1963, in one of the sit-in cases, the Supreme Court declared that it "cannot be disputed that under our decisions 'Private conduct abridging individual rights does no violence to the equal protection clause unless to some significant extent the State in any of its manifestations has been found to become involved in it'."

It is clear that "the language (of the 14th Amendment) sets forth express limitations upon the power of a State to regulate individual behavior and thereby creates constitutional rights in individuals against a state. Persons who claim an infringement of their constitutional rights as secured to them by these quoted provisions of the 14th amendment must attribute the alleged unconstitutional action to a State. Such a showing of 'State action' is essential, even in those powers of enforcement under section 5 , of the amendment." [9]

Various concepts of State action applied by the Supreme Court of the United States are set forth in an article appearing in volume 1 of the *Race Relations Law Reporter* on pages 613-637. The definitions in the various opinions cited including the following: (1) Acts of State executive officers. (2) Acts of members of the State judiciary. (3) Legislative enactments. (4) Municipal ordinances (5) Improper enforcement of valid laws. (6) Acts of State officers contrary to State law; (7) Private action under the constraint of mandatory State statutes; (8) Acts of lessees from the State.

(To be concluded in the next issue.)

Notes:

1. Herbert Kelman, "Processes of Opinion Change," *PUBLIC OPINION QUARTERLY*, 1961, 25, 57-58, and the organizing and carrying out of the August 28, 1963, "March on Washington."
2. 371 U.S. 415.
3. 347 U.S. 483.
4. See *NAACP v. Patty,* 159 F. Supp. 503; *NAACP v. Alabama,* 357 U.S. 449, *Bates v. Little Rock,* 361 U.S. 516; *Louisiana el rel Gremillion* v. *NAACP,* 366 U.S. 293; *HARRISON* v. *NAACP,* 360 U.S. 167; *NAACP* v. *Alabama el rel Patterson* 357 U.S. 449; *Theodore R. Gigson* v. *Florida Legislative Investigative Committee,* 88 S. Ct. 889; *Shelton* v. *Tucker,* 364 U.S. 479.
5. See Robert L. Gill, "The Negro in the Supreme Court, 1952", *Quarterly Review of Higher Education Among Negroes,* Vol. 31, July, 1963. p. 78.
7. 364 U.S. 339 (1960)
   Dr. Gomillion has served as President of the Tuskegee Civic Association for sixteen years. Among many honors received were awards from the St. Louis, Mo. Branch of the NAACP; the Russworm Award by the National Newspaper Publishers Association; The Citizens of the Year Award from the Omega Psi Phi Fraternity in 1958, and a plaque from the Greater New York Chapter of the Links for "outstanding work in civic education".
8. *Time,* October 16, 1964. p. 69.
9. *Race Relations Reporter,* 613 (1956).

IN MEMORIAM

JOHN FITZGERALD KENNEDY

1917-1963

THIRTY-FIFTH PRESIDENT OF THE UNITED STATES

The original drawing has been sent to Mrs. John F. Kennedy. Prints of the drawing available at ASNLH for $1.00 each to schools, libraries, and churches.

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BOOK REVIEWS

The Land and People of Nigeria

By Brenda-Lu Forman and Harrison Forman
Portraits of the Nation Series
(Philadelphia: J. B.Lippincott Company
1964. Pg. 160. Price $3.25)

According to the authors, this little volume attempts to give the reader a picture of Nigeria, one of the newly-independent nations of West Africa—its history, its problems, it strengths, its weaknesses, and to its people.

The Land and People of Nigeria is a readable, warm, personable and factual treatment of one of Africa's newly developing nations and its people who are engaged in this struggle. Attempts at keeping the old and the new are struggles filled with many frustrations—nevertheless many of these new African countries are meeting the challenge. The book is well written and gives the reader a comprehensive coverage including historical data, people of each region, their art, vocations, prejudices, beliefs, assets and liabilities. The topics have been chosen with great care and treated with objectivity. A specific instance to support this assumption is the historical and sociological data underlying the diverse behavioral patterns of the people of Nigeria.

The book is interesting reading, and the photographs carefully chosen giving a wide coverage of Nigeria yesterday and today. The authors show a deep understanding and abiding faith in these people and their struggle to structure a democratic nation. There is repetition in the presentation of data on the "Regions;" Chapter VII could have been included with the closing chapters on this same topic. Chapter XII devoted to a treatment of the Ibo boy could have been included in the chapter which deals with "people." This reorganization of material would have permitted a wider coverage for developing the chapter on "Marketing Boards", which appears adequate on these Boards, but omits many similar related enterprises.

Special commendation is due the authors for their excellent job in combining the best of both worlds of the Nigerian people: the security of the traditions of their ancestors and the benefits accrued by Western civilization. These contrasts of the old versus the new in their beliefs, education, markets, faith in their leaders, the extended family unit, and their religions, give the reader a good insight as well as a basis for understanding how difficult it is for the Nigerian people to achieve unity in such a climate. One is also impressed with the optimism and the faith of the Nigerian people who are seeking to build a strong democratic nation. Their diversity, their contrasts, and their promise are accelerators rather than retarders to this ideal.

The closing lines of this narrative describe succinctly the people and their land when they state:

"Finally there is Nigeria's promise. This is the young giant of Africa's future. It has all the makings of leadership. It is rich in natural resources. It is politically stable. But most important are its people.

"Nigerians are proud of their country. They have faith in their future. They are eager to better themselves. Their energies poured into improving their lot, not fighting each other.

"And it is people who make a nation. After all, faith in your country is only faith in yourself. Optimism and enthusiasm are Nigerians' truest wealth. Here, then, is a fine and welcome addition to the world's community of nations."

The Land and People of Nigeria by the Formans is a service not only to Nigeria, but to people everywhere in the free world. It is a "must" for all who plan to go to this great Republic either as visitor or one who plans to labor there assisting these people to achieve democracy through *faith* and *unity*.

Reviewed by Matthew J. Whitehead
Dean, District of Columbia Teachers College

Essays in the History of the Negro

By Herbert Aptheker. (New York: International Publishers, 1964, Pp. 216. $1.65 Paperback, $3.50 Cloth

Students, teachers, and researchers should welcome the reappearance of these brilliant essays. Written by a noted Marxist historian and authority on the Negro, Herbert Aptheker, they challenge long-standing myths about the Negro. The four essays are: (1) "Negro Slave Revolts in the United States, 1526-1860"; (2) "The Negro in the American Revolution"; (3) "The Negro in the Abolitionist Movement"; and (4) "The Negro in the Civil War." The scope is broader than the titles suggest, however, representing virtually a history of colored Americans from colonial times to 1865.

These essays were originally issued as separate pamphlets from 1938 to 1941, then collected in one volume in 1945 under the present title, *Essays in the History of the American Negro*. Too long neglected, the work now reappears as a New World Paperback. The text has remained the same from the original pamphlets through the 1945 collection to the present edition but the impact should be greater now. With the paperback revolution enabling teachers and professors to assign a great deal of supplementary readings, Aptheker's book of essays should gain adoption in high school and college courses on Negro History, United States to 1865, and the Old South.

Two main themes dominate and tie together the four essays that make up this book. First, the slave was never contented and always aspired for freedom. Secondly, the Negro took an active part in the struggle against slavery. Each of these themes contradicted popular myths. The first, the myth of the happy, carefree slave, so long fostered by southern apologists. The second, the myth of the Negro passively receiving his freedom on a platter. Aptheker vigorously and repeatedly shows how invalid are these myths.

The tone of his essays, consequently, tends at times to be almost as one-sided as the myths he so ably refutes. He condemns slaveowners and their modern apologists with the passion of the abolitionists. Instead of considering their views as arising from sincere convictions on slavery as a satisfactory adjustment of the racial problem, he charges diabolical conspiracies to suppress the truth. Aptheker likewise overly stresses

the "noble and heroic" colored people. For example, he gives undeniable proofs of southern Negroes working against the Confederacy but ignores evidence of those southern Negroes who passed pro-Confederate resolutions, raised money for the Confederacy, and formed units, such as the Louisiana Native Guards, to serve under the Confederate banner. To show the seamy as well as the glorious side would strengthen the case by adding to its reality. Further, a few of his assertions need revision in the light of recent scholarship: Dudley Cornish would reduce his claim of 205,000 Negro Union troops by a sixth and Benjamin Quarles would cast doubt on the authenticity of the account of a Negro woman, Deborah Gannett, serving as a soldier in the Revolution.

An index would aid the reader. There are no footnotes, but six pages of bibliography indicate the main sources. The Appendix contains a useful list of slave revolts by year and state.

Aptheker brings out matters that history teachers should be ashamed not to know and to bring to their pupils. He shows "docile" slaves rebelling, plotting, sabotaging, and fleeing the plantation "paradise." He reveals the crucial role of Negro abolitionists in supporting Garrison's *Liberator*, publishing their own papers, raising money for the cause, organizing their own abolition societies and serving in top positions in the American Anti-Slavery Society, lecturing at home and abroad, and aiding slaves escape; he also shows they were actively fighting slavery long before the advent of the white abolitionists such as Garrison, Weld, and Birney.

Based on his own research and his knowledge of pioneering Negro writers, Aptheker shatters myths and breaks new ground on almost every page. Every history teacher, at the least, should own a copy, and better still, should see to it that each of his students possesses a copy that could also be read by friends and relatives. A wider knowledge of this book would help to improve the Negro's self-image and his public standing in this day of new opportunity.

Reviewed by EdgarA. Toppin
Department of History
Virginia State College

Uncle Remus Again

The Siege of Harlem by Warren Miller. 166 pages. Mcgraw-Hill. $3.95.

Warren Miller's *The Cool World* was a first-person account of life in a Harlem street gang as seen by one of its members. When the novel appeared five years ago, it was widely praised as an accurate rendering of the Harlem dialect. In a New York Times review, James Baldwin paid Miller, a white man, the ultimate tribute:

"I could not be certain, when I read his book, whether he was white or black . . . Mr. Miller tells his story in the argot of the Harlem streets. He appears to be one of the very few people who have ever really listened to it and tried to understand what was being said."

Since Baldwin was born and reared in Harlem, I shall accept his word on the authenticity of the speech in *The Cool World*. But in his Harlem novel *Go Tell It On The Mountain*, Baldwin shied away from dialect; so did Ralph Ellison in *Invisible Man*, and for the most part, so did Richard Wright in his Harlem and Southside Chicago work. It would seem that Miller is reviving dialect after it has been long abandoned by some of the best practitioners of the novelist's art.

The Cool World has made its way into academic as well as literary circles. Frank Reismann, social scientist and author of *The Culturally Deprived Child*, recently indicated that the book helps bridge the cultural gap between the uncool world and the cool one:

" . . . Providing teachers with sociological analyses of disadvantaged groups, while valuable, is not sufficient to develop deep interest and excitement . . . Discussions around books like Warren Miller's *The Cool World*, and the movie made from it are more helpful and stimulating than any anthropological text."*

I am not against the titillation of teachers, but I would take exception to the growing belief that teachers must "learn the language" before they can communicate with "disadvantaged" children — meaning Negro children, of course. It follows that learning the language means acquiring an ear for dialect and "hip" talk. To hear Reismann and others talk, you would think this would be at least as difficult as learning Russian.

Nor am I — as a general principle — against a novelist attempting to catch the rhythms and inflections of the human voice. But I feel that as a matter of communication, literal reproductions of the voice are often self-defeating. Turning "enough" into "enuf", for instance, does nothing to alter the sound of the word. What, again, is gained by dropping the consonant at the end of simple words like "and" or "just?" And granted that Harlem youths drop consonants, don't most other Americans do the same? Dialect, in short, creates an obstacle between writer and reader as well as a barrier between the races.

In *The Seige of Harlem*, Miller uses dialect sparingly. Yet he borrows from the Uncle Remus format used by Joel Chandler Harris, one of America's most celebrated dialecticians. The novel is a fable about the first year of the Nation of Harlem. Set in the future, the story is related by a Negro grandfather to children who bear such names as Sekou, Mboya and Jomo.

As the grandfather tells it, a Harlem Congressman, Lance Huggins, issues a call for American Negroes to join him in a new nation with boundaries at 97th and 145th streets. Within that barricaded strip of Manhattan, all houses and stores are nationalized. The Hotel Theresa is The Black House. A toll is charged for the passage of whites in subways and commuter trains. Columbia University is allowed to operate, but is forced to offer free courses in African history and culture.

But all is not well with the new nation. Harlem is denied admission to the United Nations despite the efforts of such friendly old African nations as Ghana and Nigeria. Worse, the Harlem winter is long and cold. In seeking to force Harlem to rejoin the United States, the Privileged People shut off supplies and utilities.

Though containing the ingredients of a marvelous satire, the book is not funny. None of the characters is fully drawn, and the speech is utterly unbelievable. Jive talk ("Lance baby . . . it really wails.") is indiscriminately mixed with such dialect as "tooby sure" for "to be sure" and "bimeby"for "by and by." Frequent references to the grandchildren as "honey" brought back memories of Brer Rabbit:

"Law, honey, ain't I tell you 'bout dat?" replied the old darkey, chuckling slyly. "I 'clar ter grashus I ought er tole you dat, but old man Nod was ridin' on my eyeleds 'twel a leetle mo'n I'd a dis'member'd my own name, en den on to dat here come yo' mammy hollerin' atter you."

That gibberish is from *Uncle Remus: His Songs and Sayings*. In *The Seige of Harlem* even a little dialect is too much. This old darkey, for one, has had enuf.

Luther P. Jackson, Jr.

*Quoted from a speech at the Syracuse University Conference on Urban Education and Cultural Deprivation, July 15-16, 1964.

The Struggle for Equality

THE STRUGGLE FOR EQUALITY. By James M. McPherson. (Princeton, N.J. Princeton University Press, 1964. pp. ix, 474. $10.00)

Readers of the BULLETIN need not be reminded of how long and difficult the campaign to break through with the truth about the Negro in our history has been. Racial pride has helped sustain a sometimes seemingly hopeless effort in which Negro scholars have been pioneers, footsoldiers, captains, and generals. The ivory towers of *academe* have begun to surrender and the changes are slowly—ever so slowly—trickling down to the secondary school administrators.

Negroes as an oppressed ethnic group have at least had in their midst a talented fraction determined that the truth shall be known. Abolitionists have been less fortunate. Doctrinally divided into splinter groups, possessors of a passion for freedom and justice that was rarely hereditary, they have remained the stepchildren of U.S. history. A young Negro may be fortunate enough to be raised with a reverence for Douglass or Tubman: how many white American homes inculcate awe for Wendell Phillips and how many girls have ever even heard of Lydia Maria Child? It has been inconvenient to deal with the facts during the dark decades of racialism triumphant; even the mixed treatments of the movement have not dealt with the abolitionists' finest hour: the period of Civil war and beginnings of Reconstruction.

James McPherson approached his task with a bias rare in his fraternity. It is revealed in his dedication to all today "working to achieve the abolitionist goal." His work is one of consummate scholarship, attractively typeset and bound, intelligently conceived and well-written.

The period covered by the work begins with the little known "fifth party" abolitionist Presidential campaign against Lincoln in 1860, the ticket headed by Gerrit Smith. (Frederick Douglass said,in words echoed by third parties of our era, "ten thousand votes for Gerrit Smith would do more for the abolition of slavery than two million for Lincoln.") It closes with the deadlock over the wording of the Fifteenth Amednment being broken by an editorialist urging recession from the extreme Senate version with the words, "we beseech them to be a little more *politicians*—and a little less reformers." The reader rubs his eyes as he discovers the identity of the author of these words of compromise: Wendell Phillips.

Space does not permit a fair summary of the contents of *The Struggle for Equality*. Its chapters include careful and comprehensive treatment of the abolitionist contributions to each of the critical major national debates of the 1860s: the coming of the War; the start of the emancipation debate (the distinction between "abolitionist" and "emancipationist" is most instructive today; the necessary conversion of public opinion;creation of the Freedman's Bureau; the fight for the right of the Negro to fight; the conflict over the Fourteenth Amendment; the betrayals of Andrew Johnson, and so on. "Pundits" of the white press who think otherwise will learn from these pages how perceptive and aggressive the abolitionists were on the need for economic reconstruction. This one area where they failed of success is the one issue of today which has been marked by too little progress.

Readers of the BULLETIN will be particularly interested in the chapter "Innately Inferior or Equal?" Here is told the story of the first widespread use of "Negro History" as a tool in the fight for Freedom. There was research and publication about the African heritage, pitched to William Wells Brown's theme, "When (Alabama Senator) Yancey's ancestors were bending their backs to the yoke of William the Conqueror, the ancestors of his slaves were revelling in the halls of science and learning." In this period and as a part of this effort Wendell Phillips gave his oft-repeated lecture on Toussaint L'Ouverture and Virginia-born Moncure Conway retrieved the story of Benjamin Banneker from dust-covered obscurity.

There is little one can find to criticize adversely in McPherson's fine work. His research has been thorough and his selections fair. In one oversight he failed to credit Dr. Louis Ruchames' pioneering work on the prewar struggle of the abolitionists against Northern prejudice; the content of the "standard" work in that area exhibits, if it does not acknowledge, its vast indebtedness to Dr. Ruchames. Lapses into racist-revisionist terminology, such as "Garrison in particular waved the bloody shirt" (p. 423) are so rare as to prompt regret rather than criticism.

The connection between past and present is most dramatically pointed up in McPherson's retelling of the story of the fugitive slave, captured in May of 1862, as he ran up the U.S. Capitol steps. Less than a month before publication of *The Struggle for Equality* there appeared Howard Zinn's *SNCC; The New Abolitionists*, which told of the arrest, in violation of federal law, of two members of SNCC, on the steps of a U.S. Government building in Selma, Ala., by helmeted state troopers in the presence of apparently unconcerned U.S. Department of Justice men;this in October, 1963. What distinguishes the two incidents was that in 1862, as McPherson shows, the abolitionists set up a tremendous protest about the arrest on the Capitol steps. Who has been heard to protest the 1963 arrest on the Selma Government building steps?

Reviewed by Howard N. Meyer

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Charles H. Wesley Research Fund Campaign Contribution Open Feb. 7

The Faculty, Alumni, and Student Body of Central State College announce a plan for the establishment of the Charles H. Wesley Research Fund. The campaign for contributions will be launched on February 7, 1965. The goal has been set at $50,000 for the purposes of historical research under the auspices of the Association for the Study of Negro Life and History.

Dr. Wesley will retire from Central State College in June, 1965, and has accepted the position of Director of Research and Publications with the Association. The Charles H. Wesley Research Fund will serve as a worthy tribute in recognition of his contributions to the College and to the field of Negro History, in which he has rendered service over long years.

The Association for the Study of Negro Life and History has had a precarious existence for the past fifty years depending entirely on memberships and contributions of interested scholars and individuals. Today, historical scholars of the world recognize the validity of the History of Africa and the Negro; therefore a tremendous responsibility is placed on the Association in the area of scholarly research. Financial resources for the purpose of conducting this type of program are very urgent. The Charles H. Wesley Fund is open to all who are aware of the growing demand for the support of continuing scholarship in this area.

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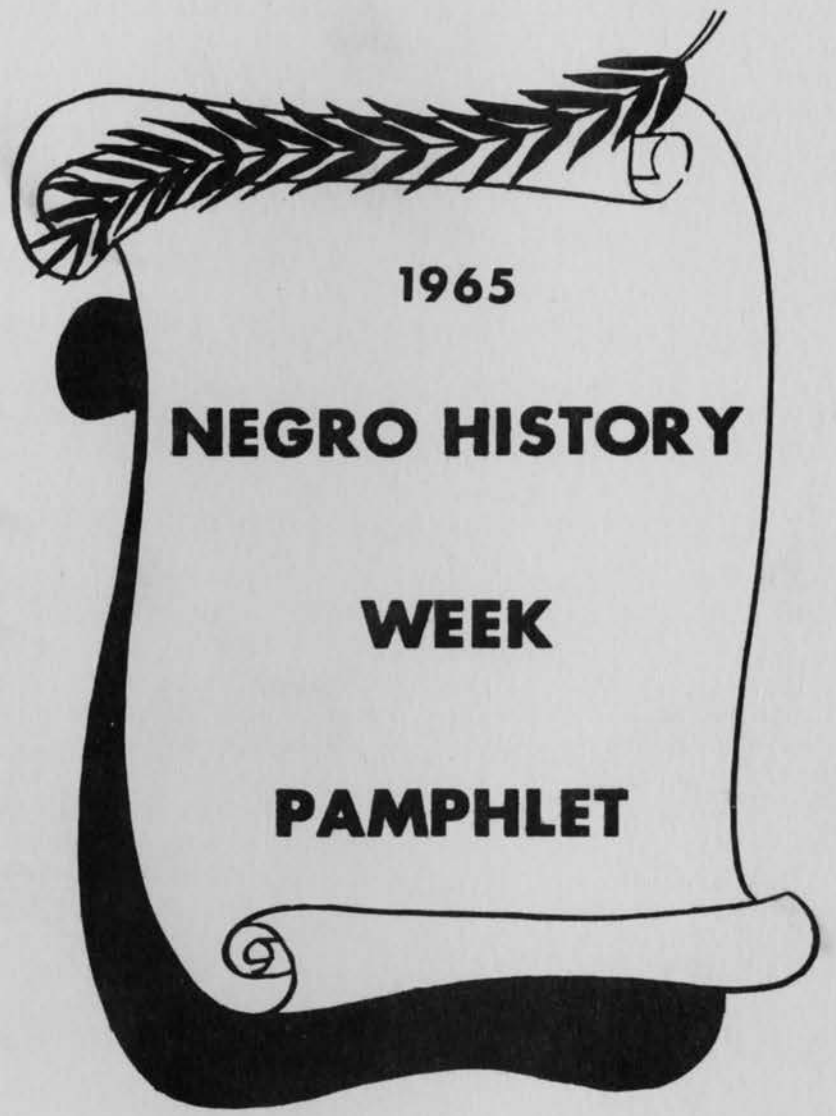

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1965

CONTENTS TO NEGRO HISTORY WEEK PAMPHLET

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THE BACKGROUND OF NEGRO HISTORY WEEK

In February, 1926 Dr. Carter Godwin Woodson, the director of the Association for the Study of Negro Life and History launched the celebration of Negro History Week—a short period devoted to public exercises emphasizing the salient facts of history influenced by the Negroes—mainly facts brought to light by the researches and publications of the Association during its first eleven years. This step was regarded as timely, and the enlightened public warmly responded to the proclamation of this observance. The effort was widely supported by schools, churches and clubs among Negroes and the movement gradually found support among institutions of other races in America and abroad. Today the celebration enjoys widespread participation.

The observance comes each year about the second Sunday in February, the objective being to select the week which will include both February 12 and 14. Negro History Week is meant to embrace the birth dates of both Abraham Lincoln and Frederick Douglass—in the latter case, the date that Douglass calculated must have been his natal day. Sometimes the celebration can include only one date. At such times the selected date must include the Negro, Frederick Douglass.

NOTE ABOUT THE FOUNDER

Carter Godwin Woodson, the son of former slaves, James and Eliza (Riddle) Woodson, was born December 19, 1875 at New Canton in Buckingham County, Virginia. One of a large poor family, he could not attend regularly such schools as were provided, but he was able, largely by self instruction, to master the fundamentals of common school subjects by the time he was seventeen.

Hoping to further his education, Carter and his brother, Robert Henry, moved to Huntington, West Virginia. But he was forced to earn his living as a miner in the Fayette County coal fields. Not until 1895 was he able to enter the Douglass High School in Huntington, where he won his diploma in less than two years. He received his high school certificate with creditable grades. It is thus easy to understand that he earned the degree of Litt.B. from Berea College, Kentucky in 1901, after two years of study.

In his career as an educator, he served as principal of the Douglass High School, Supervisor of schools in the Philippines, teacher of languages in the high schools of Washington, D. C., and Dean of the Schools of Liberal Arts at Howard University and West Virginia State College. Ever a seeker for more knowledge, he earned the B.A. degree in 1907, and the M.A. degree in 1908 from the University of Chicago, and the Ph.D. degree in 1912, from Harvard University. A year of study in Asia and Europe, including a semester at the Sorbonne, and his teaching and travels abroad, gave him a mastery of several languages.

Convinced by this time that among scholars the role of his own people in American history and in the history of other cultures was being either ignored or misrepresented, Dr. Woodson realized the need for special research into the neglected past of the Negro. The Association for the Study of Negro Life and History, founded in Chicago September 9, 1915, is the result of this conviction. In the same year appeared one of his most scholarly books, *The Education of The Negro Prior to 1861*. In January the following year, Dr. Woodson began the publication of the scholarly *Journal of Negro History* which, despite depressions, the loss of support from Foundations and two World Wars, has never missed an issue.

A chronical of Dr. Woodson's far-reaching activities must include the organization in 1921 of the Associated Publishers to make possible the publication of valuable books on the Negro not then acceptable to most publishers; the establishment of Negro History Week in 1926; the initial publication of the *Negro History Bulletin*, the voice of the Association which has maintained continuous publication since 1937; the direction and subsidizing of research in Negro History by the Association; and the writing of numerous articles, monographs and books on the Negro. *The Negro in Our History*, now in its ninth edition, has sold more than 80,000 copies. Dr. Woodson's most cherished ambition, a six volume *Encyclopedia Africana*, was not completed at the time of his death April 3, 1950. Nevertheless, any encyclopedia of the Negro will have to rely heavily upon the writings of Dr. Woodson, upon the *"Journal"* and the *"Bulletin"* and upon the other publications of those whom he encouraged and inspired.

For his scholarly works and publications, Dr. Woodson is accorded a place among ranking historical schools of the nation and the world.

(For a complete bibliography of his works, see Catalog, the *"Journal"* or the *"Bulletin."*)

A HALF-CENTURY OF NEGRO FREEDOM

by Charles Walker Thomas

The Association for the Study of Negro Life and History, founded in 1915 by Carter G. Woodson, celebrates its fiftieth year. From the beginning it has been devoted to the pursuit of historical truth and to the promotion of the study of scientific Negro History.

In the tradition of the founder who refused to compromise his passion for truth for the sake of foundation support, the Association has, significantly, continued an independent organization through a half a century.

Attempts have been made to fit the pieces of historical detail into a predetermined pattern to accord with a particular philosophy of history. Hegel, for example, insisted that "the History of the World is nothing but the development of the Idea of Freedom."[1/] And he goes still further to insist that what happens in world history is essentially evidence of God at work.

As the innovator of scientific Negro History, Dr. Woodson, however, proceeded from no preconceived mould into which he felt obliged to fit his research findings. He was nonetheless convinced that historians, for the most part, had either neglected the role of the Negro in American History or had treated the Negro unfairly in writing biased accounts to accommodate the prejudices of the intellectually unemancipated.

In fact, the burden of much of the history and literature of the South during the nineteenth century was either to justify the institution of slavery or to demean and sentiment or frustrate any move to extend the rights of full citizenship to the Negro.

Indeed, a very considerable part of Southern literature might be viewed as a sort of apology for slavery. In their attempt to justify slavery Southern authors utilized two stock devices: (1) picturing Negro quarters showing Negroes so happy, faithful and loyal to "Mas'r" that any change in the system was an unwelcome intrusion and (2) portraying particular slaves offered freedom only to refuse it, for Negro slaves were pictured as happy and contented with their lot. The arguments of the abolitionists were regarded therefore as idealistic, utterly divorced from any real compassion. Thus literature served to buttress historians' efforts to minimize or justify the subhuman treatment of Negroes.

It is not surprising, then, that many historians gave an altogether erroneous view of the Negro in slavery and of his role during Reconstruction. Nor is it surprising that today some observers without sound historical moorings have been bewildered by the Negro's relentless fight for complete social and political freedom.

1/ G. W. F. Hegel, THE PHILOSOPHY OF HISTORY (W. Y.: Dover Publications, 1956), p. 456.

A century of nominal freedom attests to there being bitter opposition and conflict and a general lack of comity in the Negro's thrust toward real freedom. The push, following no straight line, has been in response to many strident voices which have become increasingly louder with time.

Freedom, if it is to be maintained and strengthened, must be zealously guarded and supported with knowledge. Whether one works through the NAACP, CORE, SNICK, COFO, or the Southern Christian Leadership Conference, one's individual efforts as well as thrusts of groups must be undergirded with tested knowledge. Sentiment alone, however noble and vigorous, will not suffice. The Association for the Study of Negro Life and History therefore seeks to arm the Negro and the general public with historical knowledge, insights, and attitudes which will provide, on the one hand, a solid foundation of self-respect and, on the other, an appreciation of the role and worth of so considerable an ethnic group in our pluralistic society.

OUR 1965 LANDMARKS

A Century of Negro Freedom
A Half-Century of Scientific Negro History

by Dr. Broadus N. Butler*

I

Just as rapid and revolutionary changes are taking place in the knowledge of the physical sciences and in the technologies — and this is having a profound effect upon our lives, a little less dramatically — but no less revolutionary and significant — comparable changes are occurring in the understanding of American history. These changes in both knowledge and interpretation also are making their impact upon our lives. This is both necessary and good. The future of our nation will rest increasingly upon a foundation of clear, competent, comprehensive and complete candor about our past.

Students of American history henceforth will be enlightened in a way that they have never been before about the positive culture and the profound meaning of that positive culture that the African and the American Negro have brought to the development of the United States and to the evolution of the uniquely American social and political democracy. The people whom we have called "Negro" have been themselves the most pluralistic group of Americans, representing the most complex cross-section of the entire amalgamation of American peoples and cultures. Yet they have been forced by virtue of economic, political and social restrictions to always remain in the contradictory position of being both separate from and an integral part of warp and woof of American life — always the outgroup, but never completely so. This is why it is not accidental that a persistent irony has permeated American history and American life that "Negro" is the most socially charged and symbolic term for both segregation and integration, both racial discrimination and fair practices, both poverty and conspicuous consumption, both depersonalization and individual dignity. This is why American scholars have always been wary of and perplexed at the prospect of a depth study of the human side of American history.

This also is why in the recent years of increasingly frequent peer relationships with continental Africans, Americans suddenly awoke to the realization that not even color has been the really most basic factor in racial segregation and discrimination in our nation. Americans have thus recently faced themselves with the patent absurdity that they have always intermingled socially, maritally, culturally and in every other wise with colored people both in America and around the world, so long as they were not designated Negro in the uniquely indigenous American sense of that word.

It will be, then, in the present and future explorations of the full range of the complex of paradoxes that has involved being a Negro in American history and being a student of American history that the full meaning of the struggle of this nation for the fulfillment of the dream of freedom and the real inherent nature of our national culture will be found. One could invert the cogent warning of Frederick Douglass a century ago in 1863 when he said, "Save the Negro and you save the nation, destroy the Negro and you destroy the nation," and say now with confidence in 1965, "Having saved the Negro and saved the nation, learn the Negro and learn the nation."

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*(Disclaimer: Dr. Butler is on leave of absence from Wayne State University temporarily in government service. The views expressed here are his own and in no way reflect any official position of the Federal Government.)

The peculiar collocation of simultaneous assimilation and rejection experiences, the continuous struggles and the concomitant frustrations, the persistent questing to assert the meaning of individual dignity as being the nation's meaning while transforming his station of indignity into the peculiar human rights and civil rights catalyst to both puzzle and emancipate the conscience of our nation — all this has been the historical role, privilege and problem of being an American Negro. A continuous series of confrontations and struggles ostensibly to divest herself of the Negro "problem" has been the domestic history of America's being America.

The history of being the primary human group which made possible the conversion of a dying system of temporary servitude into an institution of the most evil, total and absolute slavery to build an economy to support the new nation; and then to become the main vehicle for the dissolution of that evil institution when his emancipation was required to save and unite a sorely divided and dying nation are only part of the miracle that makes Negro freedom the mark and measure of American freedom. It also is being the paradox of being simultaneously and continuously among the most abject poor and deprived and among the most cultured and most peculiarly privileged.

From the time of the founding of the nation to the present, these facts about the American Negro people have defined the syndrome of dangers and opportunities that must be both understood and conquered before the present perilous gap between the affluent and the poor in this day envelops us all and gradually consumes the nation in violence and discord as it did following the Revolutionary War eventuating in the Civil War. This makes the Negro situation the American situation, the Negro problem the American problem. These are facets of the American historical kaleidoscope which is and has been the American Negro and which at the same time touches the meaning of American life for all other Americans — without exception.

II

For those who still look with skepticism upon the study of Negro history, this last fact about America — that the paradox of Negro life is the paradox of all American life — is the fact of first importance about the relationship of America to Negro history. It makes Negro history the mirror — the historical self-image — before which America must stand in contemplation to see herself in perfect candor.

Nevertheless, in spite of the pioneering efforts of William Wells Brown in 1874 and George Washington Williams in 1883, not until Dr. Carter G. Woodson in 1915, may we begin to mark the years of genuine scholarly awakening to the effort to achieve a scientific and depth study of the history of the Negro in the United States. Indeed, not until 1963 did there emerge to full fruition a national recognition and feeling of the sudden imperative to search out that which is positive in the heterogeneity of the cultural backgrounds of all American citizens, rather than to continue to try unsuccessfully to divest non-white Americans of their diverse positive cultural forms. This also has become an imposing imperative upon our educational system and our teaching of American history in order to deal with the persistent problems presented most dramatically by Negro Americans that each individual American has a varied and often rich background of personal and group experiences that defies reduction to absolute cultural void and equally defies the cliché "culturally deprived."

Now in 1965 the entire educational system, and particularly the study of history, is undergoing a revolutionary reorganization which is changing the basic orientation of Americans to their history and to American education. The

change is specifically away from a system which tried unsuccessfully for all of the post-civil war generations to ignore diverse non-European cultural heritages and to re-define such as they could not ignore into a narrowly-gauged monolithic European academic mold. The old system required an obviously artificial mythology of specifically European caucasian imagery be construed as the sole American culture. It required of students from all other cultural backgrounds, that, to be successful, they must accommodate to this mythology even at the sacrifice of their own heritage and culture forms. This sacrifice until recently even included the intolerance of oral bilingualism and, in the extreme case of the American Negro, a complete denial of a cultural past.

Finally, though, as a result of the century-long struggle of the Negro following the 1863 emancipation proclamation and within the context of the total questing of America for her own freedom; and, after the past half-century of devotion by a precious few Negro scholars to the study of the Negro in the search for his own meaning in that struggle; educational systems and scholarly approaches to American history will now be judged by the extent of their contribution to the understanding of how the greatness of this nation has been the product of the several gifts of genius, of labors and achievements, of struggles for acculturation, and of other common sacrifices and successes of <u>all</u> of the diverse peoples and groups of Americans, and at last also to include American Indians.

It is by this fact mainly that all of us Americans — citizens of a nation which has so far so narrowly succeeded in overcoming the many crises of divisiveness, racial bias, religious intolerance, sectional antagonism, and economic exploitation — and achieved the beginnings of a harmonious society of prosperous heterogeneous peoples — will recognize that we must now no longer deny; but, instead, must acknowledge, respect and amplify that which is valuable and constructive in the heritage and personal capacities of all Americans. We must recognize that either the positive culture that is in the backgrounds of us all must be amplified, or the negative denials and antagonisms which threaten us all will be decisive in this Nuclear Age. The radical change in the image of Negro history and literature is itself the most hopeful and dramatic scholarly symbol of the emergence of this national recognition.

III

Thus the year 1965 finds public school systems, colleges and universities all over the country introducing and, in some cases, even requiring the study of Negro history. The years 1963 to the present have seen textbook publishers rewriting textbooks to include Negro materials, publishers seeking out Negro subject matter and reprinting long out-of-print books by Negro authors. It is safe to say that in the past three years, more books by and about Negroes have been published than in the total previous century in the United States. And more serious studies have been made to try to understand the American Negro than ever before.

The year 1964 alone saw the largest amount of educational and social legislation by the United States Congress addressed to the problems of encouragement to education and expanding opportunities for the underprivileged — for which the Negro was the galvanizing symbol — than all such legislation in the history of the United States Congress. The nation itself has geared up for the most direct engagement it has ever undertaken to eradicate the cruel and costly consequences of divisiveness, discrimination and segregation. The job is nowhere near complete. Even the start is a halting patchwork of advances and regressions. But the nation has never before made these specific objectives so clearly, unequivocally and explicitly a positive and deliberate national program of action. And it <u>is</u> moving toward them.

President Lyndon B. Johnson made this national commitment clear, early and emphatic when he said just after the passage of the Civil Rights Bill of 1964:

> But the point of our times is not that discrimination has existed — or that vestiges of it remain. But, rather, the point is two-fold: first, that we are making an effort in America to eradicate this cancer from our national life — and, second, that we must proceed with dispatch in these efforts.

The determined search by the imbued and inspired Negro to find an image of dignity for himself in America and to insist that there be total recognition of this dignity in his own nation based upon the recognition of his inextricable tie to the life and destiny of the nation is the triumph that is mainly responsible for moving the mountain of national reticence and transforming it into the open floodgate of response to the plight of all of the underprivileged and deprived in the land. The Negro constantly invoked the recollection of those early previous civilizations, and even the most recent nations and colonial empires, which failed in their human relations and collapsed while poised at the pennacle of their appearance of greatness. They fell, though vested with the cultured instrumentalities and wealth to achieve genuine greatness. He symbolized in America the very out-group condition like those of the Israelities in Ancient Egypt, the foreign-born in Greece, the christians in Rome, the persecution of whom combined with the increasing arrogance of their persecutors gradually backfired and spiralled into uncontrollable and violent internecine revolt and destruction among the in-group themselves. The destruction of the great societies came from domestic rather than foreign causes. America has fortunately chosen that she will elect the humanitarian course so that here such shall not be our fate.

The nation with all her diverse peoples and with all of their proneness to both love and inhumanity has been fortunate to learn sufficiently of these profound lessons to face the deeper social facts and to convert most of her violent encounters into critical moral self-judgments. This she has done as a result of the continuing history of her relationship to the American Negro as well as a response to her present encounters with the phenomena of demonstrations and boycotts which have served as both saviors and prodders of the American conscience.

This unique pattern has always marked the history of our United States from the very beginnings of the revolution in 1770. In Boston an otherwise frequent and minor — but this time fatal — encounter between British soldiers and American colonists, led by a Negro, Crispus Attucks, loomed into a successful total war for complete independence. This pattern in America's development has wavered between morally based crusades for freedom and barbaric manifestations of atrocious cruelty as America threaded her narrow course between domestic disintegration and British re-conquest in the early stages, and between domestic violence and the possibility of sudden massive enemy attack in the present Nuclear Age.

The negative aspects saw Negroes ejected from and then re-enlisted in the Revolutionary Army, mob-riots against Negroes in such places as Boston itself, New York and Philadelphia immediately after the Revolutionary War. They saw Negro worshippers segregated in churches of the original Colonies and, in 1787, a particularly abominable instance in Philadelphia when the Rev. Richard Allen and Absalom Jones were jerked from their knees while at prayer and asked to leave the St. George Methodist Church. They saw in 1833 otherwise decent and respectable citizens of Canterbury, Connecticut, transfixed with hatred and transformed into a raging mob of vandals who destroyed their own most revered

schoolhouse and permanently injured the personal life of their most honored teacher, Mrs. Prudence Crandall, simply because she admitted the bright-eyed neatly dressed seventeen year old daughter of a highly respected Negro family of the same town to her school. They saw the infamous Fugitive Slave Act of 1850 lead to the Civil War of Rebellion in the 1860's. They saw a brief and ephemeral glimmer of democracy called the Reconstruction snuffed out by an 1876 compromise in a questionable presidential election. They saw the re-emergence of mob-violence and a half century of lynchings begin in the 1890's. They saw southern de jure segregation added to northern de facto segregation in the 1880's and 1890's. They saw the denials and denigrations through two major wars and two great depressions of the first half of the twentieth century; and they saw the most recent bombings of churches, synagogues, and homes, burning of busses; killing of children, youth and adult freedom seekers in the South coupled with massive flights from neighborhoods and riots and vandalism in the North and West to preserve de jure and de facto segregation and the racist phenomenon. These and many harsher negatives, including slavery itself, have neither dimmed nor daunted the Negroes' vision of the goal of freedom for the whole of the land. They are still pursuing justice and human compassion in every nook and cranny of America where people should live as equals. These are in fact the honing, sharpening and refining experiences which have made the American Negro the master of the double entendre — being dark while seeing light, looking down while seeing up, being slave while mastering master.

This is why the positive aspects of Negro life have produced magnificent triumphs over seeming impossibilities in American human relations. They saw transformations among Negroes, debates among them, sharp differences of opinion on tactics and methodology, direct confrontations with alternatives between violence and non-violence. All of the time, they were pushing the nation itself from universal slavery to the brink of universal democracy.

Now we see a life, while no less harsh to still too many, and still far too remote in practice from the claim to social equality, we see it at the brink of a new day in which the end of segregation is in sight and the final exercism of the nation itself from all of the attendant evil by-products of its own cancer of racism is in prospect. The prognosis is good for relief from that pervasive national sickness which has separated the haves from the have-nots, the takers from the taken, the privileged from the deprived, the Negro from the white, and the white from each other.

The point of the lesson for this fiftieth anniversary of Negro history and the depth study of himself in American historical perspective is that the transformations within the Negro population and the struggles among them to clarify for America the real meaning of the American ideology has been one of the most profound and sacrificial catalytic sagas in American life. It begs to be understood even for the sheer drama of the knowledge.

IV

As early as 1787 the positive Negro civil rights drive as distinguished from slave rebellions began to demonstrate itself in an organized way when the Rev. Richard Allen founded the African Methodist Episcopal Church in Philadelphia. In 1800, it took the course of earlier violent insurrection when Gabriel Prosser led a massive rebellion in Henrico County, Virginia. It took the course of flight from oppression in 1814 when Paul Cuffe a Negro shipbuilder of Boston financed his own shipload of Negroes back to Africa. It took the course of violence again in Charleston, South Carolina, led by Denmark Vesey in 1822 and again in Southampton County, Virginia, by Nat Turner in 1831. In 1830, a small meeting of Negro ministers and leaders called by the Rev. Richard Allen and the Rev. Absalom Jones in Philadelphia was transformed into the great convention movement which articulated and debated the Negro plight and established a pattern of non-violent

demonstrations, petitions, judicial cases and platforms to enunciate the relationship between the Negro cause and the national destiny.

All three prongs of the drive, the moral persuasive, the violent revolt, and the rare occasion of emigration marked the progressive intensification of the inevitable and persevering penetration of the iron wall of subservience. The drive itself had equal significance for white Americans and had deep roots in the common condition of the white oppressed dating to as early as the 1660's when both Negro and white indentured servants joined together in rebellion against masters who had themselves fled European persecutions and tyranny only to come here and perpetrate slavery upon their brothers.

In 1838, there came forth upon the national scene a fugitive slave, Frederick Douglass, who was destined to become the most candid, lucid, consistent, clear and phenomenal organizer, writer, editor, and orator to powerfully and eloquently dramatize the full meaning of American freedom and the Declaration of Independence. He dominated the second half of the 19th century in a way and with a unique universal humanitarianism that characterized no other individual including the best intentioned abolitionists, the most ardent spokesmen for abolition in the Congress, and indeed, the great emancipator himself, Mr. Lincoln.

Frederick Douglass had many debates during his half century-long career of leadership, but two of them were especially valuable for study of the relationship between the Negro and America. One occurred in 1843 when he debated the equally eloquent and already distinguished Negro leader, Henry Highland Garnet in Buffalo, New York. Garnet argued the necessity of revolt and concluded with the ringing words, "...rather die freemen than live to be slaves." Douglass established himself as the bold advocate of dramatic and aggressive non-violence. Douglass won this turn and set the moral tone of Negro strategy which was to predominate henceforth. His second critical encounter was at a secret meeting in Detroit in March 1859 when he argued the same strategy against the plan and commitment of John Brown to raid the Harper's Ferry Arsenal. Frederick Douglass lost this debate, and history has recorded the consequences.

The loss of this debate had grave repercussions because the shock of the Harper's Ferry raid eventuated in a total Civil War of rebellion, not by seekers of freedom, but by seekers after the consolidation of slavery and sectional separation. This time both unity and abolition won, and Douglass' influence upon President Lincoln in behalf of both emancipation and the use of Negro soldiers in the Union Army was of immense significance to this victory.

This man, seeking after the meaning of his own life, found it in his own identification with the meaning of the nation — both subjectively in his own person and objectively in mankind. He spoke always in universal terms and of the inviolable right to be respected as a person by both individual and State, and the right <u>not</u> to be oppressed or demeaned by either. One of the hardest lessons which he consistently had to convey was that the inherent dignity of manhood was equally the possession of womanhood. Even the abolitionists paled at this inclusiveness.

Douglass again was right in this because the indisputably deep moral force in the whole abolition society organization and a major role in the underground railroad from 1830 through the Civil War must be accorded to the forthright determination and courage of women and to the particular appeal of women spokesmen to the "Higher Law." The roles of Prudence Crandall, the Grimke sisters, Laura Haviland and other women of the abolition movement must be viewed as all the more sacrificial and heroic when we consider that they

themselves continued to be denied the right of franchise and dignity of peerhood long after their work was done and for fifty years after the ratification of the 13th, 14th, and 15th Amendments to the Constitution.

Imposing and deeply moving messages are to be gleaned from the lives and deeds of the two greatest Negro women heroines of this period. Harriet Tubman's indomitable courage combined the deeds of a Moses of the Underground Railroad before the Civil War and the heroism of a Joan of Arc during the War itself at Fort Wagner, South Carolina. Sojourner Truth became the travelling spellbinder and gadfly prodding men and the nation to assert dignity for Negroes and equal rights for women. She was the charismatic galvanizing force in the feminist movement exhibiting the courage and caustic wit that had to be demonstrated to the women themselves.

Thus, as we view the survival of our nation in second half of the 19th century, Frederick Douglass stood tall with Mr. Lincoln as an immortal symbol of that crisis. When we place 1865 and 1915 in proper perspective, we inevitably see so much that is still contemporary with us. President Lincoln was martyred in the cause and crisis of the Emancipation as in our own day President John Fitzgerald Kennedy was martyred in the cause and symbolism of the Civil Rights Bill of 1964. Frederick Douglass was the clear dramatic and persuasive moral activist of that day that Nobel Peace Prize laureate, the Rev. Martin Luther King symbolizes today. These great men will stand as immortal symbols of the survival of the nation through deep human crises.

In this year, however, there is one marked difference between the aftermath of the Lincoln assassination and the period following the killing of Mr. Kennedy. The ascendency of President Lyndon B. Johnson to greatness is a personal triumph and an accomplishment of what is usually considered to be an impossible change of personal political imagery because he was successful in making himself and the nation transcend race to face the real substance of Civil Rights by addressing himself, instead, to War on Poverty through the Economic Opportunity Act of 1964. Without this Act, the Civil Rights Act would have been cast upon a national economic political soil for the underprivileged as barren as it was for them in the years following the Emancipation Proclamation. President Johnson is thus destined to be marked even in 1965 as making the greatest single achievement of any vice-president in history who ascended to the presidency. He secured passage of both the Civil Rights Act and the Economic Opportunity Act within one year after having the awesome responsibility of the presidency suddenly thrust upon him. These are landmarks in Negro history because they crystallize the essential meaning of final emergence for the American Negro in this day. This climactic achievement especially marks three presidents and many courageous Negro heroes for a unique quality in their greatness that they each transformed the image of themselves by achieving and communicating an unusual comprehension of the meaning of the American Negro to the nation, and by being imbued with an extraordinary sense of history in doing so.

V

These are some of the landmarks and reflections in candor about American life and the history of the American Negro. They guide the surge of the whole nation toward complete personal freedom and toward national greatness through individual self-realization and the pride of diverse heritages contributing to common bond of American citizenship. There is now a determined effort to continue to force the nation to be a people who will live together in Douglass' words "...as neighborly citizens in a common country..." to seek out and mutually enjoy the inestimable blessings of spiritual, moral, intellectural, natural, economic, social and cultural abundance which have been bestowed

upon and vested in our land and people that they may lead and benefit all mankind.

We have inherited the earth by inheriting people from all over the earth. We have inherited abundance by the dint of labors and skill and of human resourcefulness from all backgrounds of Americans. We are achieving the utilization of the natural gifts all citizens, of the land and the economy, even though human compassion has come hard to us. We have inherited the dream of individual worth and dignity and cherished personal freedom with national integrity and unity as the dream deliberately and uniquely designed for us. We have inherited the desire and the form of government that is possible to make universal freedom for ourselves and for mankind all over the world. This is why others look to us and still come to us. Moreover, we have finally begun to use wisely this inheritance ourselves.

The great intellectual and educational impulse to keep abreast of the tactical, legal, civil and social efforts and achievements and to keep them in tune with the higher law and the deeper goals for all of us was the gift of Dr. Carter G. Woodson to this heritage. He began his organized work among scholars in 1915. He knew as did Dr. Alfred North Whitehead that:

> In the conditions of modern life, the rule is absolute: the race which does not value trained intelligence is doomed. Not all your heroism, not all your victories on land or sea can move back the finger of fate. Today we maintain ourselves, tomorrow science will have moved forward yet one more step, and there will be no appeal from the judgment which will be pronounced upon the uneducated.

And so, unheralded but undeterred, the Association For The Study of Negro Life and History was founded to fulfill the mission to engage in the serious, scientific and continuous study of Negro history. Now, fifty years later, has come the new day, the day of realization that the cryptic warning of Douglass and the dedication of Dr. Woodson to the realization that "The Negro and the nation will rise or fall together" has brought forth a new intellectual vigor and determination to understand the scholarly as well as the social value of intensive inquiry into the meaning and the being of American Negro heritage.

The positive cultural thrust in Langston Hughes' words "...from the quarter of the Negro" which has pushed this nation to the present high achievement in the area of human relations — though far from perfect — has not only given the nation a new Negro cultural form, but it brought in the wake of it a consciousness of a hidden Appalachian positive "deprived" white cultural folk form, formerly stigmatized, now romanticized as "hillbilly" folk lore and music. To our knowledge, nothing has happened in exactly this way in other societies. Now the nation is better off and better able to face itself because it has finally faced this reality.

If we here now are able to recapture Dr. Woodson's perspective upon history and, in so doing, recognize the 1965 landmarks as signposts on a new road to a higher ground of total national freedom, we will then be in a position to persist in the spirit of the 1868 Convention of Negro Leaders whose platform statment (again attributed to the eloquence of Frederick Douglass) defined the horizon to be:

> To build up a nation here, sacred in freedom as an example to the world, every man equal in the law and equally excercising all rights political and civil... is the surest way to civilize humanity.

As we look over the long road back through the names of the Negro men and women and the Americans from every walk of life who have shared their struggles and their condition, a hundred years is but a day, fifty years but an evening compared to possibilities for centuries ahead if Negroes in our nation, and our nation in seeking to understand Negroes, will come to know in depth and in honesty that they mirror each other. This, more than any other thing or combination of things, is what is meant by integration. For half a century, historians of Negro life have labored to make America see this light that they have set before our national vanity.

Their reward is that now our nation is poised to make the difference between the appearance of greatness through economic and technological accomplishments and the genuine achievement of greatness through the production of the first human relations community that proved to be viable on the strength of specific humane grounds. Now, then, we can turn to the recent words of Mr. Douglass' great-grandson, Dr. Joseph H. Douglass who said:

> Then would the vision of the Great Emancipator of a century ago be realized. Our great nation would attain full flowering and stand then not only impregnable before the world, but also, as an indestructible beacon of renewed hope and inspiration for all men to see everywhere.

In 1775-1865-1915-1965, the Negro and the Nation. Behind the leaders of today, lie the names of Richard Allen, Absalom Jones, Gabriel Prosser, Paul Cuffee, Denmark Vesey, Nat Turner, Charles Lenox Remond, Frederick Douglass, Harriet Tubman, Henry Highland Garnet, Sojourner Truth, James Forten, Samuel Ringold Ward, William Wells Brown, W. E. B. DuBois, Walter White, Lester Granger and a host of other greats whose names should be a part of the commonplace knowledge of all American citizens. Before us lies the hope of a great future of domestic peace and prosperity in no small part attributable to their unique moral, spiritual and strategic impact upon the domestic life of the entire nation. In between lies the dream and dedication of the late Carter G. Woodson that we will know them better that we may better know ourselves and our national purposes.

SUGGESTIONS FOR PLANNING NEGRO HISTORY WEEK

Levels of Organization and Planning for the Organization

1. THE ELEMENTARY AND MIDDLE GRADES — Plans for small children should employ the methods of instruction for them in public schools. Pictures of distinguished Negroes with brief biographical sketches about them will be interesting and very valuable. Exercises in class rooms and school assemblies may appropriately and simply be arranged while keeping always in mind the age levels and interests of youngsters. The Negro Spirituals with explanations of their meanings and messages should be used. Items containing dialect should be avoided as far as possible although some songs containing dialect may be used. The reason for banning dialect is that it is detrimental to correct English expression. Biographical sketches about Negro men and women of local communities and others will be appropriate and inspiring. In every case something outstanding which the man or woman has done to improve human relations should be emphasized. If there is no important Negro in the local community, others may be selected (dead or living) whose careers will be inspiring to small children.

2. JUNIOR AND SENIOR HIGH SCHOOLS — Here very few suggestions are necessary where Negro History Week has previously been celebrated. Again, it is vitally important that teachers and others should be vigilant to see that historical truth only is the goal which every exercise and performance should seek! Declamations, poems, songs, and playlets specifically related to the theme of the celebration will be appropriate. Suggestions mentioned for the elementary grades and middle grades are quite applicable in secondary schools provided the maturity of the latter pupils is adequately considered. Sponsors of programs have the responsibility to see that every exercise and its features are related specifically to Negro history and its place in changing human relations. Brief talks by prominent persons in the school community or from away should follow the same plan, and directions of programs may well remind speakers to restrict their comments to the theme. Recitations, plays, musical selections, films, pictures, and carefully selected speakers will be interesting. A minister, businessman, or others who have something to say about human relations worthwhile for adolescents will be most acceptable.

3. COLLEGE AND PUBLIC MEETINGS — Here again few if any suggestions are necessary where Negro History Week has been observed. Yet, some warnings are pertinent to prevent wandering from the theme. Planning, therefore, may be even more important in community and public meetings to prevent propaganda which has no place in the efforts of this learned society to promote historical truth about Negroes. Speakers with knowledge of history, economics, government, sociology, and religion should be sought wherever they are available. Every speaker should be cautioned against propaganda and any semblance of intolerance. The goals this year are in the application of historical truth derived from research and written in a spirit of critical inquiry. This requirement should be given specifically to speakers some of whom digress into the broad areas of the race problem. Here it is frequently difficult always to avoid polemics and racialism which invariably conflict with the presentation of historical truth.

MONDAY ..... Devotions
Music
Introductory Remarks
Brief Accounts of Achievement:
Mary McLeod Bethune
George W. Carver
Carter G. Woodson
Brief talks on the Negro History Theme
Poem
Short Play

TUESDAY ..... Devotions
Music
Brief Accounts of Achievements:
Frederick Douglass
Alice Dunnigan
Paul L. Dunbar
Poem
Short Play

WEDNESDAY ..... Devotions
Music
Brief Accounts of Achievement:
Lois Mailou Jones
Flemmie P. Kittrell
B. T. Washington
Poem
Short Play

THURSDAY ..... Devotions
Music
Brief Accounts of Achievement:
Gerald A. Lamb
Cortez Peters
Juanita K. Stout
Events (during 1865)

FRIDAY ..... Devotions
Music
Brief Accounts of Achievement:
Henry O. Tanner
James W. Johnson
Open House Awards (for essays and performance)

SATURDAY ..... Devotions
Music
Group Discussion

SUNDAY ..... Programs should be planned with particular reference to the ages, interests, and audiences to be served. For children the arrangements should be very simple with pictures and concrete

illustrations of how the particular person went about his or her work and its historical results. In the case of adults in clubs, professional meetings, and religious conferences a more serious interpretation will be possible and desirable. Speakers will play an important part in the celebration. Careful preparation on the part of all speakers on the platform and in small groups is necessary. Appropriate music may well be included in planning the programs.

A financial appeal should be made to continue the work of the Association for the Study of Negro Life and History.

SUGGESTED MUSIC ..... Lift Every Voice
Let Us Cheer The Weary Traveler
Swing Low Sweet Chariot
Battle Hymn Of The Republic
America The Beautiful
Onward Christian Soldiers
The House I Live In
We Are Climbing Jacob's Ladder
Star Spangled Banner

SUGGESTED POEMS ..... I Am A Negro by Mavis Mixon
The Seedling by Paul Laurence Dunbar
An Hymn To The Evening by Phillis Wheatley
Fifty Years — 1863-1913 — by James Weldon Johnson

SUGGESTED PLAYS ..... Harriet Tubman
Frederick Douglass
William and Ellen Craft
Two Races
(See recommended plays in this pamphlet)

OTHER PROJECTS: ..... Negro History Quiz
Radio Program
Negro History Contest

HOW TO MAKE NEGRO HISTORY COUNT

1. Organize your community through committees for the celebration.

2. Appeal to your Board of Education for the adoption of textbooks of Negro history and literature for courses in the schools.

3. Interest your library and school in securing a shelf of works on the Negro and pictures of distinguished men of the race.

4. Set aside one day of the week as a Book and Picture Fund Day when all will be called upon to assist in raising funds to buy books and pictures of Negroes for your schools and libraries.

5. Urge everyone to write the Association for the Study of Negro Life and History all he knows about Negro family history and to send it any important documents bearing on the record of the Negro.

6. Organize a branch of the Association in the largest city in your State. It requires only ten members who pay the One Dollar membership fee yearly.

7. Purchase for $21.50 the FOUR STEPS IN NEGRO HISTORY. All study clubs and adult education classes need these books for a guide. The study of the Negro is hereby simplified.

NEGRO HISTORY QUIZ

Written and compiled by

Edyth H. Ingraham

Executive Director
Association for the Study of Negro
Life and History
Philadelphia Chapter

NEGRO HISTORY QUIZ SHOW

"America, the Beautiful"

Good Morning, _____, Boys and Girls, Teachers of the _____ _____ School. This is Station ELVERSON — calling you to our NEGRO HISTORY QUIZ SHOW.

This show is conducted by the boys and girls of Elverson School to give you information about your heritage; to give you pride in being an American Negro; to encourage you to do your best in school; to stay in school, and to inspire you to contribute your talents to the American Way of Life.

During this broadcast, you will learn answers to such questions as:

- When did your African ancestors come to America?
- What talents and skills did the Africans give to American living?
- What did the American Negroes do to help gain freedom from Slavery?
- What outstanding accomplishments have American Negroes achieved since the Emancipation Proclamation January 1, 1863?
- Who are the truly great present-day American Negroes?

We invite you to listen carefully to our clues. Then raise your hand and give your answer. Let us begin.

Clue One

He came to America in 1492 with Columbus as Captain of the ship, Nina. The Santa Maria which Columbus piloted was shipwrecked, and the captain of the third ship, Pinta, deserted and returned to Spain.

The captain of the Nina carried Columbus back to Spain to receive the honors for discovering the New World. Who was he?

Answer

Alonzo Pietro, the Captain of the Nina, was the African who sailed to America in 1492 with Columbus.

Other Africans came to America long before Slave days. They came as explorers to the New World.

- Nufflo de Alamo came with Balboa to discover the Pacific Ocean in 1513.
- Estevanico discovered that part of our Country that now forms the states, New Mexico and Arizona.

History shows that many Africans came to the New World as explorers.

Clue Two

Most of our ancestors came to America in 1619 as Slaves from Africa. These Slaves brought with them talents, skills and experience with working with iron and iron ore. For it was in the Lake Region of Africa that iron ore was first discovered and used for tools and instruments.

Many Africans became well known as artists, iron-smiths, cabinet-makers and wood-carvers.

Can you guess who this famous person was? Listen!

She was a little Slave girl. She was born in Africa. When she was seven years old, she was stolen from her home and brought to our Country. She was sold as a Slave to a man and his wife in Boston. She learned to read English and Latin. She wrote beautiful poetry. Many schools, clubs and women's organizations bear her name. Who was she?

Answer

Phyllis Wheatley. This is her picture. You may read her story in this book, The Child's Story of the Negro.

Clue Three

This man was an inventor. He came to our Country from South America. He worked in a cobbler's shop in Massachusetts. He invented a machine that could make a whole shoe. Who was he?

Answer

His name was Jan E. Matzeliger. Many factories began to use his machinery. The United Shoe-Machinery Company bought his invention. Shoes became cheaper to buy. Many, many people were made happy because Jan invented this shoe machine.

Clue Four

"Long as in Freedom's Cause the wise contend,
Dear to your Country shall your fame extend;
While to the world the lettered stone shall tell
Where Caldwell, Attucks, Gray and Maverick fell."

These are the words which are engraved on the Monument in the Boston Commons. What great American Negro is included in this Tribute?

Answer

Crispus Attucks. He was one of the first four Americans to give his life in the American Revolution.

4,000 Negroes served in the Revolutionary War. 700 of them fought with General Washington.

Peter Salem was another runaway Slave who became a Minuteman and joined other Americans in fighting for Freedom. He fought in the battles at Concord, Bunker Hill and Saratoga.

Clue Five

I am thinking about another Negro inventor who made a clock that could strike the hour. He studied astronomy a long time and published an almanac. His highest honor came to him when George Washington was President of our Country. This man was chosen to help plan a beautiful city where the Presidents make their home. This city is now Washington, D.C., our Capital.

Who was he?

Answer

His name was Benjamin Bannaker. Whenever you visit Washington, you should remember with pride that a Negro helped to plan this home of our Presidents.

Song: "Go Down Moses"

Pupil reads the Emancipation Proclamation.

Song: "Battle Hymn of the Republic"

The Freedom Pledge:

"I am an American. A free American.
Free to speak — without fear
Free to worship God in my own way
Free to stand for what I think right
Free to oppose what I believe wrong
Free to choose those who govern my country.
This heritage of Freedom I pledge to uphold
For myself and all mankind."

Clue Six

This Slave boy struggled to get an education. He worked in the salt mines of West Virginia. He walked 500 miles to a great school named Hampton Institute. He was penniless and his clothing were very soiled when he arrived.

As a test he was told to clean a room. He swept it 3 times and dusted it 4 times. Because he proved he could work hard and well, he was permitted to attend Hampton.

When he graduated from Hampton, he founded Tuskegee Institute in Alabama.

Today, his bust stands in the Hall of Fame.

Who was he?

Answer

Booker T. Washington. This is his picture.

Clue Seven

I am thinking of a famous poet. His father and mother were Slaves.

They named him after St. Paul in the Bible. He wrote his first poem when he was only six years old. He wrote many funny poems in southern dialect. He also wrote this lovely poem about Daybreak.

Dawn

"An angel robed in spotless white,
Bent down and kissed the sleeping night.
Night woke to blush,
The sprite was gone
Men saw the blush and called it Dawn."

Who was he?

Answer

Paul Laurence Dunbar. The school at 12th and Columbia Avenue is named in his honor.

Clue Eight

Born a Slave on a Missouri planation in 1860, he was stolen from his mother. He taught himself to read and write. He studied and taught at Iowa State College. He taught at Tuskegee Institute. He taught the farmers how to save their soil. From the peanut he made over 300 products. From the sweet potato he made 118 products. Henry Ford built a special laboratory for him. Many honors came to him for his service to mankind. In 1946 President Truman proclaimed January 5th a special day in his honor. In 1948 a stamp was issued with his picture on it.

Who was he?

Answer

Dr. George Washington Carver. The school at 17th and Norris was named in his honor.

Clue Nine

I am thinking of a great musician. He is known for his arrangement of the Spirituals. He became a soloist in a Jewish synagogue and in another church in New York. He was a great baritone soloist.

Who was he?

Answer

Dr. Harry T. Burleigh. He arranged many of the Negro Spirituals so beautifully that we are now proud to sing them in our concerts.

("Nobody Knows the Trouble I See")

Clue Ten

There was living in New York City until 1954, a famous explorer. He went with Robert Peary in 1908 to discover the North Pole. After many hardships, on April 19, 1909, he reached the "top of the earth" forty-five minutes before Peary.

Who was he?

Answer

Matthew Henson. This is his picture.

Clue Eleven

She is one of Philadelphia's own. She attended school in South Philadelphia. She studied here and abroad. She won honors in a foreign land before her own Country recognized her. We enjoy listening to her sing both the Spirituals and the classics. We especially like to hear her sing "Ave Maria" and "Deep River."

(Listen to the record — "Deep River" by Marian Anderson.)

Who is she?

Answer

Marian Anderson. Toscanini said of her: "A voice like hers is heard only once in a hundred years."

Clue Twelve

I am thinking of a famous surgeon and blood specialist. He taught at Howard University for many years. He helped to start the first Blood Bank which was used to save the lives of soldiers and sick persons.

Who was he?

Answer

Dr. Charles R. Drew. This is his picture. The Charles Richard Drew School at Warren and DeKalb Streets was named in his honor.

Clue Thirteen

This person was a great teacher. She started a school in Florida for girls. This school has grown to become the Bethune Cookman Jr. College which trains over 700 boys and girls each year. She worked to help all youth gain a good education, and to secure equality and justice for all.

Who was she?

Answer

Dr. Mary McCleod Bethune. She was called a beloved teacher. This is her picture.

Clue Fourteen

I am a great athlete. I won many honors in college as a sport star. I became known for my brilliant playing on the Baseball diamond. I was the first Negro to play ball in the Major Leagues.

Now I am a Vice President of a large business. I stand for uprightness, fair play, and perseverance in sports. I have just been named to the Baseball Hall of Fame.

Who is he?

Answer

Jackie Robinson. This is his picture.

Clue Fifteen

I am making History in modern times. I am Director of the Trusteeship Division of the United Nations. I am a Statesman, Political Scientist and Educator. I received the Nobel Peace Prize in 1950 for helping to make peace between two nations. I have been Professor of Government at Harvard University. I am now Assistant Director Trusteeship Division of the United Nations, and have worked to bring unity and peace in the Congo.

Who am I?

Answer

Dr. Ralphe J. Bunche. He stands today as an example of the achievement and American greatness.

Clue Sixteen

Four years ago Philadelphia was honored with its first Negro woman Judge. She is judge of the Municipal Court.

Who is she?

Answer

The Honorable Juanita Kidd Stout, Judge of Municipal Court.

Clue Seventeen

The same year Philadelphia sent to Congress in Washington its first Negro Congressman.

Who is he?

Answer

Congressman Robert N. C. Nix.

Clue Eighteen

Three years ago the Metropolitan Opera Season was opened by a famous Negro singer. She has risen to the top by hard work and perseverance. During December 1962, she sang "Tosca" at the Academy of Music in Philadelphia.

Who is she?

Answer

Leontyne Price. This is her picture.

Clue Nineteen

In the 1960 Olympics in Rome, a young Negro woman athlete won many honors for her fast running.

Who is she?

Answer

Wilma Rudolph. This is her picture.

Clue Twenty

This great man holds a very high office in the Federal Housing Administration Agency. He works to secure good housing for everyone without discrimination.

Who is he?

Answer

Dr. Robert Weaver. This is his picture.

Clue Twenty-one

He was a top newspaper man in our Country. He won many prizes in journalism. He became United States Ambassador to Finland.

Today, he is now Head of the United States Information Agency.

Who is he?

Answer

Carl Rowan. This is his picture.

Clue Twenty-two

I am a young actor. I have worked long and hard to reach to the top. Last spring, I won the coveted Oscar for the role I played in a movie.

Who am I?

Answer

Sidney Poitier.

Narrator: We will close our Negro History Quiz. We hope you have learned much to give you inspiration todo your best and pride in being an American Negro.

Go to your library and read more about other famous American heroes. Choose one hero or heroine, and set your goal to serve others by following in the foot-steps of your hero.

"Lift Every Voice and Sing"

BRIGHTON HIGH SCHOOL

BRIGHTON, ALABAMA

"FROM DARKNESS TO DAWN"

A skit presented over radio station WJLD, Sunday, February 11, 1962, from 4:45-5:00 p.m., at the beginning of the 36th Annual Celebration of Negro History Week.

by the

A. H. Curtis Negro History Club of Brighton High School

Club Sponsors

Miss Edwina Reed
Thomas B. Crawford

Principal

Charles A. Brown

NEGRO HISTORY WEEK CELEBRATION

Narrator: The celebration of Negro History Week begins each year about the second Sunday in February. It was begun February, 1926, by the late Dr. Carter G. Woodson, Director of the Association for the Study of Negro Life and History. It is a period devoted to programs emphasizing important facts of history influenced by the Negro.

Negro History Week is slated to embrace the birthdates of Abraham Lincoln and Frederick Douglass which are February 12th and 14th, respectively.

The theme for this 36th observance is "The Negro and A New Birth of Freedom."

In keeping with this theme the members of the A. H. Curtis Negro History Club of Brighton High School under the direction of Miss Edwina Reed and Mr. Thomas B. Crawford will present a skit entitled "FROM DARKNESS TO DAWN."

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Time: The Present

Brighton High School Library

Setting: The A. H. Curtis Negro History Club members have gathered in the library to do research on the history of the Negro in America in order to write a play that they will present during Negro History Week.

"From Darkness to Dawn"

Cast — 13 persons

Narrator .....Geraldine Cook
Sue ..... Marilyn Oliver
Mrs. Brooks, Librarian .....Mary Stansel
Jean .....Jeanetta Jackson
Betty .....Joan Edwards
Tom ..... Sandford Culpepper
Barbara ..... Mattie Johnson
Mary .....Dorothy Washington
Ellen .....Clarissa Denson
Richard .....Joseph Hines
Thelma.....Barbara Gardner
Gettysburgh Address .....Martha Dew
Betty Chaney

Song: "America" is played in background as the introduction is given.

Sue: Good afternoon, Mrs. Brooks. We are the members of the A. H. Curtis Negro History Club. Did Mr. Wilson tell you to expect us this afternoon?

Mrs. Brooks: Yes, he did, and I have assembled here on this table books that will aid you in your project.

Jean: But where shall we start? There are so many books here that I hardly know where to begin. Will you help us a little, please, Mrs. Brooks?

Others: Yes, please, Mrs. Brooks.

Mrs. Brooks: Well, the story of the Negro in America can be appropriately titled from "Darkness to Dawn." Let's turn the calendar back to the year 1619, which marks the arrival of the first slave-bearing ship to the shores of the New World. The Negro found his place in his new surroundings in the jobs of raising and harvesting tobacco, indigo, and cotton. Considering himself a part of this country, he engaged in all activities possible under his status at that time. Thus, in the birth of freedom in George Washington's time when our forefathers took up arms to fight for independence, 5,000 Negroes also shouldered the musket and marched to the fields of action. Crisput Attucks, claimed by most historians to be the first casualty of the American Revolution, bled and died along with thousands of other patriots that we today might enjoy the privileges we treasure so dearly. In this war many slaves performed military service. For their services, such slaves expected to win their freedom. Many of them adopted surnames indicating their reasons for bearing arms. Such names as Jeffery Liberty, Sharp Liberty, Ned Freedom, Peter Freeman and Cuff Freedom are found on the roster of one Connecticut regiment.

Jean: What interesting names!

Mrs. Brooks: As the Revolutionary War drew to a close, Phillis Wheatley, Boston Negro slave, took pen in hand to express the sentiment of those patriots, white and black, who had fought to create a nation in which everyone was endowed with certain inalienable rights. The last lines of this poem read:

To every realm shall peace her charms display,
And heavenly freedom spread her golden ray.

Despite the hopes of Phillis Wheatley and others of her generation, freedom was not extended to everyone. Slavery still existed in the plantation states. Now, why don't you take up at this point?

Song: "Battle Hymn of the Republic" plays in the background.

Betty: You mean find out what finally brought about an end to slavery?

Tom: Oh, we know all about the Civil War and why it was fought. In the 1800's our country was divided by sectional interests. When Abraham Lincoln was elected president of the United States in 1860, he said that he would preserve the Union if it meant freeing all, some, or none of the slaves. Some of the southern states objected to the views of President Lincoln and seceded from the Union. This, in turn, led to the Civil War. One of our greatest addresses was spoken by Lincoln during the course of this war. It is known as the Gettysburg Address.

Speech Choir recites lines from "Gettysburg Address."

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.....That we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth.

Barbara: (Leafing through book) Hey, listen to the statement that I found in this book, The Negro and the Civil War, by Dr. Benjamin Quarles. When President Lincoln issued the call for men to preserve the Union, over 186,000 Negro soldiers uniformed in blue marched to the battlegrounds. Fighting and dying bravely, the Negro distinguished himself in this war and earned twenty Congressional Medals of Honor for deeds beyond the call of duty.

Mary: I didn't know that so many Negroes fought for their freedom.

Ellen: Yes, they along with thousands of others died to free the slaves and to preserve the Union, but the nation learned a lot of lessons from this bitter experience.

Sue: What, for example?

Ellen: Well, first of all, the Civil War demonstrated to all mankind that a government based on the principles of liberty and equality was not a passing fancy. It proved that a government of the people would not withstand the greatest of ordeals, that of trial by battle. America's democracy could survive because it makes use of all human resources, slaves and free,

black as well as white. Second, it taught that freedom is something that cannot be confined. Maybe, this war did not start as a war to abolish slavery, but that is exactly what it did. Lincoln called forth the spirit of freedom, and so it was that the Civil War significantly enlarged the scope of liberty in America. When he urged his fellow Americans to highly resolve that this nation should have a new birth of freedom, his words struck fire, for his countrymen too had grown.

Richard: And even before the war ended, Lincoln freed the slaves when he issued the Emancipation Proclamation.

Speech Choir recites excerpts from the Emancipation Proclamation.

Whereas; on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty three, all persons held as slaves within any state or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be thenceforward, and forever free: and the Executive government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them in any efforts they may make for their actual freedom."

Barbara: According to this author, the Emancipation Proclamation did not end slavery entirely, Mrs. Brooks.

Mrs. Brooks: That is correct. Actually the proclamation applied only to those states fighting the federal government and freed few slaves, but it won great respect for the North and led in time to the adoption of the 13th Amendment to them, Sue.

Sue: "Neither slavery nor involuntary servitude except as a punishment for crime whereof the party shall have been duly convicted shall exist in the United States. . ."

Thelma: And, it took the passage of the 14th and 15th Amendments to guarantee the rights of citizenship and suffrage to the Negro. Am I right, Mrs. Brooks?

Mrs. Brooks: Yes, you are, why don't you read those amendments to the others, Thelma?

Thelma: All persons born or naturalized in the U.S. and subject to the jurisdiction thereof, are citizens of the U.S. ... No states shall make or enforce any law which shall abridge the privileges or immunities of citizens of the U.S. nor deprive any person of life, liberty, or property without due process of law, nor deny any person within its jurisdiction the equal protection of the laws. Fifteenth Amendment: The right of citizens of the U.S. to vote shall not be denied or abridged by the U.S. or any State on account of race, color, or previous condition of servitude.

Mrs. Brooks: Indeed the Civil War and the 13th Amendment, 14th and 15th Amendments instituted a new birth of freedom for the Negro. The flowering of this new birth of freedom can be noted in the numerous contributions made by the Negro since he was granted freedom, citizenship and the right to vote. The advent of the twentieth century marked the beginning of an era of notable contributions on the part of the Negro. Three times thus far in this country, he along with his fellow countrymen, have taken up arms for the cause of freedom. These times the march took him to the far-flung corners and islands of the world — France, Pearl Harbor, Guadacanal, Seoul. He joined the Allies to repel the dicator's threats and penetration. However, the Negro has made other contributions this century in addition to giving his life, in the world wars. Just look at the pictures of famous Negroes in this book, Great American Negroes and see how many you can identify.

Richard: Oh, look! There's the Wizard of Tuskegee, "Dr. George Washington Carver." He helped the Southern farmer by discovering over 300 uses of the potato and peanut. Although, he was offered many high salaried posts, he refused them so that he could remain in the South and serve humanity here.

Jean: Another scientist, Dr. Charles Drew, founded the blood bank. The development of the blood bank is credited with saving millions of lives in World War II and in later military and civilian disasters.

Betty: Not only in the field of science but also in the field of the fine arts, the Negro has shown distinctive originality. Noted writers are Lorraine Hansberry, author of "A Raisin in the Sun," the first play by a Negro woman to be produced on Broadway; and Gwendolyn Brooks, the first Negro to win the Pulitzer prize. Others who achieved national fame are Paul Laurence Dunbar and Richard Wright.

Song: Spiritual by Marian Anderson.

Mary: Here's a picture of the lovely Marian Anderson. She is the most well-known and beloved Negro singer. Miss Anderson was the first Negro Metropolitan Opera Star. Leontyne Price, too, has become an outstanding star in the field of opera. Other singers of importance are Nat King Cole, Harry Bellafonte, and Mahalia Jackson.

Richard: Let's not forget my favorite field — sports. Ranking among the top ten in a Negro's Sports Hall of Fame would be the names of Joe Louis, who retained the world's heavyweight championship for a longer period of time than any one other boxer, and Jackie Robinson, who was the first Negro Major League baseball player and first and only Negro elected to the Baseball Hall of Fame. Other names listed would be those of Jesse Owens, 1936 Olympic star; Althea Gibson, 1957 women's singles tennis champion; and Wilma Rudolph, 1960 Olympic gold medal track winner.

Tom: And don't forget by favorite field — politics. In the New Frontier, there are several Negroes playing important roles. These included Robert Weaver, Federal Housing Administrator; Andrew Hatchett, Assistant Press Secretary; and Carl Rowan, Assistant Secretary of State. In 1950, Dr. Ralph Bunche received the Nobel Peace Prize for outstanding service as mediator of the Palestine crisis.

Mrs. Brooks: You are doing fine in your research, but I am afraid that it is closing time for the library. You come back tomorrow and continue your research. Your list so far skims only the surface of the crater of contributions by the Negro since the new birth of freedom. The rise in his status through court dicisions, federal legislation, and his own concerted efforts is indicative of the principles on which our country was founded. Under no other form of government would it have been possible for the Negro to make the giant strides that he has made. That is why he is actively engaged in the cold war today — to keep the world free for liberty-loving people everywhere. The strength of our America today will be based in part on our ability to understand new dimensions of freedom. In Lincoln's day, it was the freedom of the slaves. In our day, it is the freedom of other suppressed lands struggling for a new birth of freedom. Remember our position in the world leaves us no choice, but to serve as a beaconlight to those who are seeking freedom in Africa, Asia and behind the Iron Curtain.

Barbara: Thanks, Mrs. Brooks. You were so very helpful. I am sure that our play is going to be a success.

All: Yes, thanks, Mrs. Brooks, Goodbye for now. We shall see you tomorrow afternoon, same time.

Mrs. Brooks: Goodbye, boys and girls. I was happy to be able to help you. You will learn from your research that a real democracy requires men and women who are devoted to the ideals of America then our land will truly be as the Negro poet — Frances E. W. Harper said:

God bless our native land
Land of the newly free
God bless our native land
Land of the newly free
Oh! may she ever stand
For truth and liberty.

Song: "America"

Narrator: So, as the members of the A. H. Curtis Negro History Club bid Mrs. Brooks goodbye, they have gained an idea of what "from darkness to dawn" really means for the Negro under a new birth of freedom.

NEGRO HISTORY WEEK PROGRAM

February, 1950

by Hortense Levisohn

Narrator: The whole choral ensemble and all the narrators and speakers stand in a banked semi-circle on the stage. Each speaks from where she is standing. Girls High School joins the City and State of New York in saluting Negro History Week, a week dedicated to teaching all Americans of the contributions made by the Negro people in America.

We are also celebrating Brotherhood Week, a time dedicated to promoting better relations and good will among all the groups that make up the American Nation. The Negro History Club of Girls High School feels that the best way to develop brotherhood is to make the truth be known. That is why we think it particularly fitting and proper that we celebrate both Negro History Week and Brotherhood Week in one program as we are doing today.

We have paid tribute before to the great names in American Negro life such as Frederick Douglass, Ira Aldridge, Booker T. Washington, Harriet Tubman, George Washington Carver. But there is more to life than the stories of great men. And so today let us remember some lesser known figures as well as the others.

Crispus Attucks: Crispus Attucks was a Negro leader of the people of Boston who joined with his fellow citizens against British rule. One day the British troops fired on a group of patriots. Crispus Attucks was the first to die. Later this fight was called the Boston Massacre and all who died there were buried together in a common grave.

Narrator: Nor should we forget that among the gallant men who fought at Bunker Hill there were Negro freemen. They took their places, not in a separate corps, but in the ranks with the white men. Their names can be read on the pension rolls of our country, side by side with other soldiers of the Revolution.

Benjamin Banneker: Benjamin Banneker was born in 1731. Although he had but little schooling, he became one of the leading mathematicians and astronomers of his day. He made one of the first clocks in this country, a much more difficult and complicated task than you may think.

He was one of the first scientific farmers and grew the finest tobacco in the land. However, when he tried to sell it to the British, they burned and destroyed it rather than buy it from a Negro.

In his later years, he helped to lay out the plans for the capital of our nation, Washington, D.C.

His name was placed in the records of the Parliament of England, and he was praised before the Academy of Sciences in Paris. We in America have raised no tablet to him in our Hall of Fame, but many think he should be so honored. A well-known writer in 1863 wrote of him as follows:

"Banneker died in 1806, beloved and respected by all who knew him. Though no monument marks the spot where he was born and lived, history must record that the most original scientific mind which the South has yet produced was that of the African, Benjamin Banneker."

Phillis Wheatley: Phillis Wheatley was brought to America from Africa at the age of eight and sold in the slave auction in Boston. Her mistress taught her to read and write and soon she became an accomplished scholar and poet. She wrote this poem to General Washington during the Revolution:

"Fixed are the eyes of nations on the scales,
For in their hopes Columbia's arm prevails.
Anon Brittania droops the pensive head,
While round increase the rising hills of dead.
Proceed, great chief, with virtue on thy side,
Thy every action let the goddess guide."

Narrator: General Washington was so moved by her poem that he personally sent her his thanks.

My dear Miss Wheatley,

Thomas Paine has shown me your stirring poem. I most deeply appreciate the sentiment you express and beg you to accept the thanks of

Your humble servant
George Washington
Commander in Chief.

Lunsford Lane: Lunsford Lane was born a slave in the 1820's. He worked in the fields all day and dreamed of freedom all night. His master finally gave him permission to work nights for wages and he earned enough to buy freedom for himself and his family.

Josiah Henson: Josiah Henson was a slave who was bold and brave enough to risk death in order to escape from slavery. He came North where he worked in the Underground Railroad which helped other slaves escape. Mrs. Harriet Beecher Stowe used his life to model her character in the book Uncle Tom's Cabin.

Nat Turner: Nat Turner was one of the millions of black victims of the American slave system. He hated it as a man. He loathed it as a Christian. And as a lone wolf anti-slavery leader, he planned and conspired towards its destruction with unabated energy and great skill. He inspired a determined band of followers and converts to pursue his desperate plan of liberation. With the zeal of a crusader,

and the voice of a prophet, he compelled their admiration, quelled their doubts, won their loyalties, and on August 22, 1831, together they struck a thunderous blow at North American slavery, whose swiftness and fury rocked this rotten system of traffic in human beings, to its very foundation.

Narrator: Crispus Attucks, Benjamin Banneker, Phillis Wheatley, Lunsford Lane, Josiah Henson, and Nat Turner, each in his way was a pioneer in breaking the bounds of slavery.

Song: "Didn't the Lord Deliver Daniel Why Not every Man?"

Narrator: The American Revolution established a new kind of government — a democracy — and the young country grew and developed during the nineteenth century at a great pace. But there was still a blemish in the bright star of our land: slavery continued to exist. Abraham Lincoln declared a state of war between the states because he realized that our nation would be destroyed if it were divided into two warring nations of north and south. During the course of the war, he issued the Emancipation Proclamation setting the slaves free because he further realized that the nation could not exist half slave and half free. Almost 200,000 Negroes served in the Union Army and as many as 36,000 of them died in the fight for their liberty. The Congressional Medal of Honor, the nation's highest award for bravery, was bestowed on 15 Negroes. Abraham Lincoln said, "Without the military help of Negro freedom, the war against the South could not have been won." When the war ended, the slaves were free, and they started to build a new life in their land.

Voice: Frederick Douglass, born a slave, rose to the honor of appointment as Minister to Haiti.

Voice: Hiram Revels, born a slave, rose to the honor of election as United States Senator from Mississippi.

Voice: Booker T. Washington, born a slave, became an outstanding American educator. His theories are still part of our standard shop training of today.

Voice: George Washington Carver, born a slave, became one of America's most famous scientists.

Voice: J. Milton Turner, minister to Liberia, Oscar J. Dunn, Lieutenant Governor of Louisiana, Dubuclet, State Treasurer of Louisiana and F. L. Cardozo, Treasurer of South Carolina.

Voice: And in the arts, there were the musicians J. W. and F. W. Work, Will Marion Cook, Harry T. Burleigh and William Grant Still. The sculptresses, Meta Vaux Warrick Fuller and Mrs. Mary Howard, and the painters, William E. Scott and Henry Ossawa Tanner.

Voice: There were those who showed inventive genius. Jan E. Matzeliger invented the lasting machine and revolutionized the shoe-making industry. Granville T. Woods, distinguished himself by his numerous electrical devices. And Elijah McCoy made a record in the invention of lubricating machinery which is still used on land and sea.

Narrator: And so these men and women, in spite of all hardships and difficulties, with a determination born of genius, made lasting contributions to American life and culture.

Song: "Keep Your Hand on Dat Plough Hold On!"

Marian Anderson: Yes, much was accomplished, but it was not always easy. The road to success has often been paved with obstacles. In 1939 Miss Marian Anderson was supposed to sing in Constitution Hall in Washington, D.C., but she was not permitted to do so because Negroes are not allowed to perform in this hall. However, there were thousands of people who did not approve of such prejudice. They arranged for the concert to take place in front of the Lincoln Memorial. Seventy-five thousand people came; senators and ditch diggers; a justice of the Supreme Court and hundreds of janitors, icemen and porters; members of the President's cabinet and thousands of clerks; both Negro and white. They came to hear a concert and to right a wrong. As Miss Marian Anderson sang "America" and "Nobody Knows de Trouble I See" there were tears in her eyes and in her voice. On this Easter Sunday, 1939, a great singer became a national symbol of liberty, fraternity and equality.

Song: "Nobody Knows de Trouble I See."

Countee Cullen: There was another Negro who ought to be better known to high school students of New York, for he was a teacher, until his death a few years ago, at Junior High School 139, Manhattan. He also was a well-known poet. He wrote beautiful poems for children and older folks too. His name was Countee Cullen. Listen to one of his poems:

We shall not always plant while others reap
The golden increment of bursting fruit;
Not always countenance, abject and mute,
That lesser men should hold their brothers cheap;
Not everlastingly, while others sleep
Shall we beguile their limbs with mellow flute,
Not always bend to some more subtle brute;
We were not made eternally to weep.

Carter G. Woodson: Few of us know that Carter G. Woodson organized the Association for the Study of Negro Life and History in Chicago in 1915 in order to save and publish the records of the Negro so that the truth would be known. The Association publishes The Journal of Negro History, a scientific magazine which is circulated throughout the world. In 1926, Carter G. Woodson started Negro History Week. At first it was celebrated only by a small group. Today thousands of people throughout the country participate in programs such as this.

We pay tribute to the vision and devotion of the late Dr. Carter G. Woodson.

Narrator: And so through the years, they have made their mark in the works that endure in American life. Up from slavery to freedom, from

chains to liberty, and in rising they have made us all richer in music, poetry, song, science. It has been a long struggle, and the struggle is not yet over, but with such victories, the path has been made easier for us in our march towards brotherhood and the world of tomorrow.

Song: "Joshua Fit the Battle of Jericho."

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THE SPIRIT OF NEGRO HISTORY

by Thelma Eubanks

A One Act Play In Three Scenes
For Grades 4-5-6-7

Characters: The Spirit of History — Annie Smith — Mother — Spirit of Crispus Attucks — Spirit of Harriet Tubman — Spirit of Paul Laurence Dunbar — Spirit of Abe Lincoln — Spirit of George Washington.

Setting: The living room of the Smith home.

Time: Six o'clock in the evening.

Scene One

As the curtain rises Annie Smith is curled up in a living room chair reading from an American history book. She closes the book, holding her finger between the pages, looks up thoughtfully then speaks:

Annie: Let's see now, Abraham Lincoln, the 16th President of the United States was born on February 12. George Washington, first president of the United States was born on February 22. I've just got to remember that for the history test. (She rises, walks back and forth, moving her lips in the gesture of memorizing. She returns to her chair, opens the book and begins to look through its pages.)

Mother: (Enters wiping her hands on her apron. She walks behind Annie's chair and looks over her shoulder.) What are you doing now Annie? It's time you studied your lesson if you want to look at television for a while tonight.

Annie: That's just what I'm doing now mama, trying to learn my history, but I was just thinking something.

Mother: What is it dear? Can I help you? (She moves a chair near Annie and reaches for the book.)

Annie: Oh, thanks, mama. I can learn all the things in here alright, but I was just wondering if any of our folks, Negroes I mean, ever did anything to help make America the strong and wonderful country she is. This book doesn't say anything about anything they did.

Mother: I'm sure our folks did do plenty to help. I remember hearing my grandfather tell about fighting in the Civil War to help free the slaves. And old aunt Mary knew a man named Frederick Douglass, a smart orator who went all over the country talking and writing about freedom.

Annie: (Closes book and leans her head back. She gazes dreamily at the ceiling and wonders aloud) — H'mmm, I wonder if any of my folks ever wrote stories and poetry or painted beautiful pictures like other folks long ago. I wonder ... (She closes her eyes as the stage lights dim ... then go out.)

Scene Two

Setting: Same Room.

Time: Half Hour Later.

As the curtain rises Annie is asleep in the chair. The lights flash, and there appears before her the Spirit of History. She opens her eyes, pulls back frightened as the spirit holds out his hand to her. In a trembling voice she speaks to him ...)

Annie: Wwwho are you? What do you want. Go away!

Spirit of History: (In a soft, kindly voice.) Don't be afraid little girl. I have come to help you. I am the Spirit of Negro History. My name is Carter Woodson. For many years I studied and wrote about the contributions of our people to America. Come with me and you shall learn of some of their fine deeds and talents. (Annie, still a bit frightened, takes the spirit's hand, and he leads her off-stage), as the lights dim.

Scene Three

Setting: Bare stage to give impression of space and nowhere.

Time: A few minutes later.

(As the curtain rises, Annie and the Spirit of History are walking to the center to meet the second spirit. The two spirits bow politely to each other.)

Spirit of History: Greetings, brother of the spirit world. Who are you?

Spirit of Washington: I am the Spirit of George Washington, the first president of the United States. I have brought a friend with me that I want Annie to meet. (Steps to back of stage and beckons. The third spirit joins them.)

Spirit of Crispus Attucks: Greetings General Washington. (Shakes hands with Washington.)

Spirit of Washington: It is very good to see you my friend Crispus Attucks. I want you to meet Annie Smith, and this is Mr. Carter Woodson, the writer of history.

Spirit of History: This is a pleasure General. (Shakes hands.) This is wonderful. Now Annie can learn what Crispus Attucks did to help America.

Spirit of Washington: Will you tell her Crispus, or shall I?

Spirit of Crispus Attucks: Oh, you tell her General Washington. I hate to talk about myself.

Spirit of Washington: Well Annie, Attucks here is a hero in American history. He was one of the first men to die for the freedom of the colonies. He is one of the many brave men who gave their lives for American liberty.

Spirit of History: Thank you General. Will you both wait and see our other guests tonight.

(Spirits of Washington and Crispus Attucks walk to back of stage and stand.)

Annie: Oh, Mr. Woodson, I can hardly believe my eyes. Who else is coming tonight?

Spirit of History: You will soon see, my child. Listen ... I hear someone coming now.

(Enter two more spirits, a man and woman, walking arm in arm. They cross stage and bow in front of Annie and the Spirit of History.)

Spirit of History: Welcome brother and sister. Who are you?

Spirit of Lincoln: I am the spirit of Abraham Lincoln, and this is my friend Harriet Tubman. (Spirit of Tubman bows head.) I heard Annie talking with her mother tonight and came to tell her that she should be proud of many of her ancestors who lived in my time.

Spirit of Tubman: We are all proud of Mr. Lincoln, for he wrote the Emancipation Proclamation and freed the slaves. He gave America her first chance to begin practicing democracy.

Spirit of Lincoln: That is true. But long before I helped, Harriet Tubman was helping her people escape from the slavery of the south to the freedom of the north and Canada. For many years she suffered cold and hunger to bring hundreds of her people to freedom and happiness.

Spirit of Tubman: I would do it all over again Mr. Lincoln. I remember now that Detroit had an Underground Railroad and many good friends who fed and clothed the escaping slaves we took to Canada. Are there any slaves that need help now Annie?

Annie: Oh, goodness no, Mrs. Tubman. We are all free in Detroit.

Spirit of History: Listen ... someone else is coming. (Sound of footsteps.) (Spirits of Lincoln and Tubman step to back of stage.)

Spirit of Dunbar: (Enters smiling and walks quickly over to Spirit of History holding out hand.)
This is Mr. Woodson, I believe. I am the Spirit of Paul Laurence Dunbar. I came as quickly as I could when I heard you calling.

Spirit of History: Why, hello Paul. This is fine. My friend Annie Smith wants to know about people like you. Tell her something about yourself.

Spirit of Dunbar: Well Annie, I hear that America now considers me one of her outstanding poets. I wrote lots of it and stories too, all about my people. Some of the things I wrote were funny, but some were serious and sad. Would you like to hear one?

Annie: Oh, yes. Please recite something.

Spirit of Dunbar: O.K. Here's one I wrote about "The Sandman" I think you will like:

I know a man
With face of tan,
But who is ever kind;
Whom girls and boys
Leave games and toys
Each eventide to find.
When day grows dim,
They watch for him,
He comes to place his claim;
He wears the crown of Dreaming town;
The sandman is his name.
When sparkling eyes
Troop sleepywise
And busy lips grow dumb;
When little heads
Nod toward the beds,
We know the sandman's come.

Annie: (Excitedly) Oh, Mr. Dunbar, I do like that. Please say another one.

Spirit of History: I'm sure Paul would be glad to Annie, but our time has run out. We must all be off to the other world. But don't forget if you want to meet other people of your race who contributed to the greatness of America, just ask the public librarian to lend you some of the many books that have been written about them. Goodbye, my dear.

All: Goodbye Annie. We hope we have helped you. (Exit all.)

Annie: Goodbye Kind Spirits. I shall always remember you.

Scene Three

(Annie is asleep in the big chair. Her mother enters calling...)

Mother: Annie, Annie, wake up child. It's time for your television program. Did you finish studying your history?

Annie: (Opening her eyes and yawning) Oh, Mother, I had the most wonderful dream, and I learned some history that isn't written in my history book. Wait until I tell you about it. (Exits off-stage holding her mother's hand.)

FINIS.

BIOGRAPHICAL DATA

MARY McLEOD BETHUNE

The death of Mary McLeod Bethune May 18, 1955 as she approached her 80th birthday removed a courtly, capable, and colorful figure in Negro Life and history. She was born July 10, 1875 near Mayesville, S.C., and her parents were Samuel and Patsy McLeod, ex-slaves that purchased the farm on which they reared their 17 children. The opportunities of the community and environment were very little removed from slavery, but a Presbyterian missionary school enabled young Mary to complete the rudiments of learning at the age of 12 in 1887. A small scholarship carried her to Scotia Seminary, Concord, N.C., an excellent secondary school, where she spent seven years and graduated in 1894. Her ambition then was to go to Africa as a missionary and she spent the next year at the Moody Bible Institute, Chicago, Ill., in preparation, but she was on graduation in 1895, refused the opportunity by the Presbyterian Board of Foreign Missions.

At Scotia Seminary she largely and gladly worked her way. Her training there in the fundamentals of English and the Bible was quite similar to that of Booker T. Washington at Hampton Institute under exacting Yankee teachers. She had innate gifts in music and public speaking in addition to rare ability and personality. These were refined through voluminous contacts in later life where she received her larger education. Her enunciation and pronunciation, for example, could and did surprise many people who had the advantage of training in belles lettres. She believed passionately in God and as ardently in Mary McLeod Bethune! These cardinal ideals and principles heartened and inspired her for accomplishments in spite of handicaps through life as she rose to the heights as a leader in many causes which she so nobly served. Among them was the Association for the Study of Negro Life and History in which she was a life member and president 1936-51. Although she did not contribute materially, she linked this organization with Negro women who are today rock and oak in continuing the cause.

Failing to realize her ambition to serve in Africa, Mrs. Bethune joined the late Lucy Laney at Haines Institute, Augusta, Ga., and there worked briefly with that great teacher. Later she went to Florida where, perhaps, her greatest work was recognized. There she founded Bethune-Cookman College, Daytona, Florida, starting with resources of $1.50, faith in God, and, of course, belief in Mary McLeod Bethune! Although she never had the advantage of college training, she developed an institution now of accredited standing and possibly her most enduring momument. Colleges and universities felt honored to award her with their highest degrees and organizations bestowed upon her citations and prizes for distinguished services. President Franklin Roosevelt called her to honors and responsibilities in the National Youth Administration during World War II and she was a delegate to the San Francisco conference which founded the United Nations. Few, if any, causes failed to solicit and secure the support and participation of Mary McLeod Bethune. She was as ardent in fighting for civil rights as she was devout in sponsoring spiritual and moral improvement among the disadvantaged from whom she rose to fame never forgetting the plights of share-croppers in her South Carolina which she often visited.

Mary Bethune was about the last of stalwart leaders of American colored people. She lived and labored in an era after the dark period of despond between her childhood and the end of the century. True, discrimination and

proscriptions in jimcrowism reached their zenith in her time, but they were also accompanied by steps of change. The NAACP, in whose councils she served, was launched and the new day of Negro militancy gradually began to dawn.

Unlike Walter White, W. E. B. DuBois, and some others of her crusades, Mary McLeod Bethune did not reduce to writing the records of her abundant life and great work. Her papers will in time reveal much more of her colorful performance and great journey.

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GEORGE WASHINGTON CARVER

George Washington Carver was born a slave near Diamond Grove, Mo., about 1864. Upon the death of his father the child and the mother were taken by captors into Arkansas. The boy was given in exchange for a horse worth $300. Carver contrived, however, to return to the place of his birth. He had difficulty in going to school after emancipation, but he worked his way through high school in Minneapolis, Kansas. Next he attended Iowa State College of Agricultural and Mechanical Arts, where he finished in 1894 the course leading to the degree of Bachelor of Science. He continued his work at that institution and received also the degree of Master of Science in 1896. During this stay he was a member of the faculty in charge of the green house. In 1928 Simpson College of Indianola, Iowa, conferred upon him the degree of Doctor of Science.

In 1896, Booker T. Washington, ever looking for practical men to assist him in building up Tuskegee, induced Carver to cast his lot with the school in Alabama. At that institution Carver served to the end of his career. There he applied himself mainly to agricultural research. He is spoken of as an agricultural chemist. In this position he made numbers of experiments with food products, and with the results he attracted the attention of the world.

There are few men of any race or nation better known today than George Washington Carver. It is because he learned to make more than a hundred products from the sweet potato, about the same number from the pecan, and one hundred and fifty from the peanut. He was often referred to in the newspapers as the peanut wizard.

His work was appreciated everywhere. In recognition of his services the United States Government made use of his knowledge in calling upon him for advice to its research workers. In August, 1935, he was appointed as collaborator in the Bureau of Plant Industry in the United States Department of Agriculture in connection with the Division of Mycology and Disease Survey. He was a member of the Royal Society of Arts of London. In 1923 he was awarded the Spingarn Medal for his scientific achievements.

Dr. Carver was an unassuming and modest man. He was a devout Christian. He attended church and Sunday School regularly. He believed that God was leading him into those mysteries which he had unfolded to the world. Carver died on the 5th of January 1943.

FREDERICK DOUGLASS

Frederick Augustus Washington Bailey was born on the Eastern Shore of Maryland on a plantation where he was cruelly treated. He did not fare any better on another where he was hired out. He was fortunate when he went

to Baltimore to live with the kind lady who taught him to read. This enlightenment was ended, however, when her husband, in a rage, lectured her on spoiling a slave by teaching him to read. Frederick again had to suffer rough treatment when carried back to the country, and his lot was not much better when he was hired out to do hard work as caulker in helping to build ships in Baltimore.

Frederick had had too much light on his pathway, however, to be content with slavery. He had tried once to escape from bondage, but the plan failed and brought him and his companions to imprisonment and punishment in the Easton jail. He contrived to escape later by using the uniform and the pass of a sailor. He reached New York City where David Ruggles assisted him on the way to New Bedford, Massachusetts. There he settled with his family and did hard manual labor. To avoid capture he changed his name to Frederick Douglass. In the meantime he applied himself diligently to his studies which had been interrupted by his misfortunes in bondage. Douglass became his own teacher. He obtained his education by self-instruction, but there have not been many minds so great as his.

From the very beginning of his presence on free soil, Douglass kept in close touch with the anti-slavery leaders and the agents of the Underground Railroad. He subscribed to the Liberator and read all available abolition literature. By William Lloyd Garrison he was introduced at an anti-slavery meeting in Nantucket in 1841 as a fugitive slave, and he made a speech of which he said he never remembered as many as two sentences which he uttered, so greatly was he excited. It was evidently a splended speech, however, for the anti-slavery workers present were favorably impressed, and with loud acclaim said let us put in the field this eloquent fugitive that he may plead the cause of his people before an indifferent American public. Friends later raised funds and purchased his freedom in order that he might no longer fear the slave catchers.

As an anti-slavery orator Douglass had no equal. He was naturally eloquent. He was well informed. He had experienced slavery himself. He surpassed other anti-slavery workers, then, in being both the slave and the speaker in his behalf. Some jealousy followed in these abolition ranks soon thereafter. Even Douglass and Garrison came to the parting of the ways when the former moved to Rochester and began to edit The North Star, or Frederick Douglass' Paper. Douglass fought on, however, and assisted in destroying slavery. He helped to recruit soldiers to win the day for the Union without slavery. After the Civil War, Douglass moved to Washington and served his people and country in various positions. He died February 20, 1895.

PAUL LAURENCE DUNBAR — by Charl Aretta McGinnis

The story of Paul Laurence Dunbar should be of interest to every young colored person, because in his thirty-four years of life he became one of America's leading poets. He was the son of Joshua and Matilda Dunbar and was born at Dayton, Ohio, June 27, 1872. As a child, he was delicate and cared very little for outdoor life. He preferred to read, to write, and to debate. He often debated topics that were beyond the understanding of children of his age. He was also fond of writing verses and short literary sketches which he gave to his mother to keep for him. He always believed that some day he would put them into book form.

After his father died Paul worked as an elevator boy and supported both himself and his mother, but he kept on studying. Although he could not go

to college, he increased his knowledge by studying during his spare time. At last he gathered his pieces together and took them to a publishing house in Dayton, which printed his book without any money in advance. He continued to run the elevator until the book was issued. It was called Oak and Ivy. It took him only a few weeks to sell the copies of the book, and it was not long before he was able to publish a second book entitled Majors and Minors.

From that time on he was considered a real poet and other volumes of his works soon followed. Lyrics of Lowly Life came next and then Folks from Dixie, The Uncalled, Lyrics of the Hearthside, Poems of Cabin and Field, The Strength of Gideon, The Love of Landry, The Fanatics, The Sport of the Gods, Lyrics of Love and Laughter, and Candle Lighting Time.

While Dunbar was best known as a poet, his first novel, The Uncalled, which was published in Lippincott's Magazine, was considered a strong character study and was very interesting. Dunbar wrote many poems that became famous. "When Malindy Sings," "When the Co'n Pone's Hot," "The Party," and "The Poet and His Song" have been cited as examples of the finest of American poetry. His "Conscience and Remorse" was included in the Library of the World's Best Literature which was published in 1898. Perhaps no modern poem has been read more than his poem "Life," which follows:

"A crust of bread and a corner to sleep in,
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans come double;
And that is life!
A crust and a corner that love makes precious,
With the smile to warm and the tears to refresh us;
And joy seems sweeter when cares come after,
And a moan is the finest of foils for laughter;
And that is life!"

In 1897, Dunbar made a trip to England where he read his own poems. There he became as popular as he had become in America. In London his books were reviewed and republished in expensive editions. While in this city he was given many receptions and was the guest of many clubs and societies of the best people of England.

He married in 1898 Miss Alice Ruth Moore of New Orleans, but they had no children. After a most brilliant career he died at the early age of thirty-four at the home of his mother in Dayton, Ohio, February 7, 1906. This home is preserved as a monument, a shrine which thousands visit in paying tribute to Paul Laurence Dunbar.

ALICE ALLISON DUNNIGAN — by Andrew Harris

Alice A. Dunnigan was born in Russellville, Kentucky, where she attended the public schools. Her subsequent educational experiences were as follows: teacher training, Kentucky State College, Frankfort, Kentucky; Home Economics, West Kentucky Industrial College, Paducah, Kentucky; Journalism, Tennessee A & I State College, Nashville, Tennessee; and Economics, Howard University, Washington, D.C.

Mrs. Dunnigan's articles have been published in newspapers throughout the country. She was chief of the Washington Bureau, Associated Negro Press, 14 years; the first woman accredited to the Senate and House Press Galleries;

the first Negro woman to hold a White House Press Pass; and the first to become a member of the State Department Correspondents Association. In 1961 Mrs. Dunnigan was appointed to the President's Committee on Equal Employment Opportunity — as an Education Consultant to the Department of Education and Community Relations.

Mrs. Dunnigan has received numerous citations for outstanding work in the fields of journalism and federal service. Among the most significant have been these: "Award of Merit" from the Haitian Government for "honest and unbias report" (Sic) on conditions in that nation; and a recipient of the "Newsman's Newsman" trophy from the Capitol Press Club.

JAMES WELDON JOHNSON — by Estelle Gillman

How many times have you sung "Lift Every Voice and Sing" — sometimes called the National Anthem of the Negro? Didn't it arouse feelings of hope to come? This song was originally written for a group of school children in preparation for a Lincoln Day Exercise. How much do you know about the man who wrote the words of this song set to music by his brother, Rosamond?

James Weldon Johnson was born in Jacksonville, Florida, June 7, 1871. His father, James Johnson, was known to have been a quiet, cautious, and honest man. He was self-educated. Educational opportunities were few in his day. To make up for this he did a great deal of reading and collected quite a library. The senior Johnson seemed to have passed on this love for reading to his son. Before James Weldon Johnson was ten years old he had read every book in his father's library which included Dickens as well as books on Greek history. Father and son were great pals.

His mother was educated and possessed a fine singing voice. She was the first Negro school teacher in Florida. She was nicknamed "Queen" because of her close resemblance to Queen Victoria of England.

Let us follow James Weldon Johnson through the years of his varied career. He attended high school and later attended Atlanta University. He led a well-rounded life. He was a good student and a good athlete. He was the first Negro to pitch a "curved ball." Later he studied law and was admitted to the bar in 1897. In 1901 he went to New York where he and his brother wrote songs for five years.

In 1906 he was appointed U.S. Consul to Nicaragua. This appointment made him the first Negro to serve in that capacity.

Later he became contributing editor of The New York Age, a Negro newspaper. While serving as editor he achieved a reputation as a writer and defender of Negro rights. He served thus for ten years.

His next position was field secretary of the National Association for the Advancement of Colored People, that nation-wide organization composed of both white and colored people. The chief aim of this organization is to fight for the rights of Negroes.

In 1922 Johnson's The Book of American Negro Poetry appeared and proved to the world that Negro poetry could compare with the finest poetry written.

In 1927 appeared his God's Trombones, a group of seven sermons, the most popular of which is the "Creation." These sermons he had heard intoned by Southern Negro ministers.

Some of his other publications are: First Volume of Spirituals, Second Volume of Spirituals, Autobiography of An Ex-Colored Man and Black Manhattan. This last mentioned book tells the history of the Negro in New York City over a period of three hundred years; Along This Way, an autobiography, recorded this distinguished man's journey through life.

From 1934 to 1938 James Weldon Johnson was visiting Professor of Creative Literature at New York University. He was also Adam K. Spence, professor of Creative Literature at Fisk University.

On July 8, 1938 he met an untimely death in an automobile accident in Maine at the age of sixty-seven.

He is gone. One of the many guiding thoughts he left was: "Do not trust to luck, but be, in every way as fully prepared as possible to measure up to the 'lucky breaks' when they come."

LOIS MAILOU JONES — by Andrew Harris

Lois M. Jones was born in Boston, Massachusetts, where she attended the public schools. She was graduated from Howard University (A.B. degree) in Washington, D.C., and received a diploma from Boston Normal Art School and Designers Art School. Miss Jones had done further study at Harvard and Columbia Universities. She is also the recipient of a certificate from Academie Julian, Paris. During the period 1937-1938, Miss Jones was awarded a General Education Board Fellowship for study in France and Italy.

As a creative artist Miss Jones has won numerous awards. Her work has been shown in this country and abroad. Her work has been featured with leading French artists at the Salon des Artistes Francais, Galerie Charpentier, and the Galerie de Paris.

Miss Jones has conducted one-man shows at the Vose Galleries in Boston, The United Nations Club, Inc., The Pan American Union, and at The Centre d'Art, Haiti — to mention a few places.

Some of her collections are found in the following: Palais National Haiti; Rosenwald Foundation, New York; and Corcoran Art Gallery, Washington, D.C. In 1952 Georges Frere at Tour-Coing, France, published a portfolio of reproductions of her work entitled: "Lois Mailou Jones Peintures, 1937-1951."

In 1954 she was awarded the Diplome and Decoration de l'Ordre National "Honneur et Merite" au grade de "Chevalier" by the Haitian government for her achievement in art.

At the present time Miss Jones is a Professor of Art at Howard University. In private life she is Madame V. Pierre-Noel. Her husband is also an artist. The November 1964 Negro History Bulletin cover picture of the late John F. Kennedy was designed by him.

FLEMMIE P. KITTRELL — by Andrew Harris

Flemmie P. Kittrell was born in Henderson, North Carolina, where she attended the public schools. She was graduated from Hampton Institute (B.S.) in Hampton, Virginia, and Cornell University (M.S. & Ph.D.) in Ithaca, New York, and is Professor and Head of the Home Economics Department at Howard University, where she has been a member of the faculty many years.

Some of her important publications are the following: "Food and Nutrition Survey of Liberia, West Africa" (1951); "Survey on Nutrition Training in India" (1960); and "The Needs of Families Around the World" (1963).

In 1947 the U.S. Department of State chose Dr. Kittrell to go to Liberia, West Africa, where she also visited and observed nutrition practices in neighboring countries of Nigeria, the Gold Cost, and French West Africa. In 1950 on a Fulbright grant, Dr. Kittrell helped organize a college of Home Economics at Baroda University in India. Under the auspices of the U. S.

Department of State, she undertook three cultural tours to Africa — 1957 to West Africa; 1959 to West and Central Africa; 1961 to Guinea. She conducted a nutrition survey of India and Thailand for the United Nations in 1960, and attended the World Organization of Child Education in Stockholm, Sweden, 1964. At the Stockholm meeting, she presented the following paper, "International Family Problems Today."

Dr. Kittrell is a member of Omicron Nu (National Secretary 1952-54); Beta Kappa Chi. She holds memberships in the following professionals' organizations: American Association for the Advancement of Science (Fellow); Executive Committee of the American Association for the United Nations; American Dietetics Association; Board of Trustees, Sibley Hospital; Board of Trustees, Hampton Institute.

GERALD A. LAMB — by Andrew Harris

Gerald A. Lamb was born in Elizabeth City, North Carolina, where he attended public schools. He was graduated from the Kerpel School of Dental Technology (New York), and has been associated with the Waterbury Dental Laboratories for the last 14 years.

In 1959 he was elected to the Waterbury Board of Aldermen, and served as Acting Mayor several times. He was a member of the Waterbury Board of Park Commissioners 1959-1962, and has been Secretary of the Connecticut Federation of Negro Democratic Clubs for the past four years.

In 1963 he won the coveted Lovejoy Award of the Independent Benevolent and Protective Order of Elks of the World.

Mr. Lamb holds the distinction of being the first Negro elected to statewide office in Connecticut, where in 1962, he was elected State Treasurer.

CORTEZ PETERS, SR. — by Andrew Harris

Cortez Peters, Sr., was born in Washington, D.C., where he attended the public schools. He received his high school diploma at the age of 16 — completing a 4-year course in 3-1/2 years. During his high school career, Mr. Peters won numerous typing awards for extraordinary speed and accuracy. Among these were bronze, silver and gold medals. He was the first student typist of any race in this country to win the coveted platinum pin, which was inset with eight emeralds and eight diamonds for himself. Mr. Peters has given typing demonstrations from coast to coast — under adverse conditions, i.e., typing blindfolded with mittens on. He has twice broken the world's typing record — scoring with a high of 141 net 5-stroke words per minute for one hour of continuous writing, using unfamiliar copy and a manual typewriter. Mr. Peters has been featured in Ripley's "Believe It or Not" column (syndicated), a guest on the TV show "You Asked For It"; and a guest performer in Hollywood on "Truth or Consequences."

Mr. Peters is the founder of three business colleges located in Washington, D.C., Baltimore, Maryland, and Chicago, Illinois. Many of our leaders in the business world of tomorrow will have benefitted from his training and counsel.

As we go to press, we learn of Mr. Peters' untimely death on December 6, 1964.

JUDGE JUANITA KIDD STOUT — by Andrew Harris

Judge Juanita Kidd Stout was born in Wewoka, Oklahoma, where she attended the public schools. She was graduated from the University of Iowa (B.A.), in Iowa City, Iowa; Indiana University (Doctor of Jurisprudence), Bloomington, Indiana; and Indiana University (Master of Laws Degree).

The following are among her important publications: "The Separate But Equal Theory," published in John Frank's Cases On Constitutional Law (1950); "Legislative Devices for The Prevention of Discrimination Against Minorities in Industry," unpublished Thesis (1954); and "Executive Clemency in Pennsylvania," published in May 1959 issue of The Shingle, official publication of the Philadelphia Bar Association.

In December, 1962, she was appointed by the late President Kennedy as a member of the U.S. Delegation with rank of Special Ambassador to Kenya Independence Celebration. Judge Stout holds the following bar memberships: D.C. Bar since 1950, and Pennsylvania Bar since 1954. She is listed in "Who's Who of American Women," and holds memberships in the following professional associations: American Judicative Society, American Bar Association, the National Association of Women Lawyers. She was for 5-1/2 years the administrative secretary to The Honorable William H. Hastie, U.S. Court of Appeals for The Third Circuit. She was elected in 1959 to a 10-year term as Judge of The County Court of Philadelphia, Pennsylvania. Judge Stout is a member of the Board of Directors, National Conference of Christians and Jews, and a member of National Council of Negro Women.

HENRY OSSAWA TANNER

Tanner was born in Pittsburgh, Pennsylvania, June 21, 1859. He was the son of Benjamin Tucker Tanner, of the African Methodist Episcopal Church. Very soon in his career he showed an aptitude for art but received little encouragement inasmuch as his parents desired that he study theology to maintain the Levitical tradition of the family. In Philadelphia, where Tanner had the opportunity to study under Eakins and Hovendon at the Philadelphia Academy of Fine Arts, he lost all interest in other plans for his career and prepared himself in art.

Upon completing the work at this institution, Tanner set out to make a living and a reputation as an artist. He began teaching at Clark University, in Atlanta, Georgia, but did not profit much thereby except to make there the acquaintance of Bishop Joseph C. Hartzel, who gave the young artist the first real impetus toward his goal. Tanner had undertaken to make a living in photography both in Atlanta and in a small town in North Carolina. What he sold, however, brought only small amounts. He had long had the ambition for study and travel in Europe, but the solution of that problem was not in sight. Fortunately, Bishop Hartzel invited him to come to Cincinnati and exhibit there his works with the hope that the proceeds from the sale might be adequate to defray the expenses of his travels and study abroad. In this, however, he was disappointed, but in order to encourage the young man Bishop Hartzel paid him a lump sum for all of his paintings, and with this amount he started on his way to Rome. There he believed he could work successfully under the inspiration of the great Italian painters who have done so much for religious art.

On his way to Rome, however, Tanner stopped in Paris and liked the city so much that he remained there instead of establishing himself in the Eternal City. In Paris he began in 1892 to study under Jean Paul Laurens

and Benjamin Constant, under whom he put on the finishing touches as a great artist. Four years later he attracted attention with his "Music Lesson" and his "Young Sabot Maker." The following year, in 1897, the world's most renowned artists acclaimed him as one of the greatest of all time when he unveiled his striking painting, "The Raising of Lazarus." The French Government awarded this masterpiece the gold medal and placed it in the Luxembourg Museum.

To all the paintings of Tanner, we cannot refer in this brief sketch, but his best known works are included in the following: "Annunciation," "Judas," "Nicodemus," "Daniel in the Lion's Den," "The Wise and Foolish Virgins," "Ruth," "Christ at the Home of Mary and Martha," "Return of the Holy Women," "The Jews' Wailing Place," "The Flight Into Egypt," "He Vanished Out of Their Sight," "Christ Before the Doctors," "Christ Washing the Disciples' Feet," and "Job and His Three Friends."

In these paintings Tanner has adhered to his original plan of religious art. In a sense, it may be said that he carried out the wishes of his father in being a preacher, not through word, but through art. Tanner spent much time in the Holy Land in order to understand better the background and the religious feeling of the people portrayed in the Bible. Although he devoted some time to paintings of secular order, he may be spoken of mainly as a great worker in religious art.

BOOKER TALIAFERRO WASHINGTON

Booker T. Washington was born near Hale's Ford, Virginia, about 1859. He was graduated from Hampton Institute, Virginia, 1875. In 1896 he was awarded an honorary A.M. degree by Harvard University; and the LL.D. degree from Dartmouth, 1901. Washington was a teacher at Hampton Institute until elected by state authorities as head of Tuskegee Institute, which he organized and of which he was principal, 1884-

Some of his publications are: Up from Slavery, 1901; Future of the American Negro, 1899; Character Building, 1902; Story of My Life and Work, 1903; Working with Hands, 1904; Tuskegee and Its People, 1905; Putting the Most Into Life, 1906; Life of Frederick Douglass, 1907; The Negro in Business, 1907; The Story of the Negro, 1909; My Larger Education, 1911; The Man Farthest Down, 1912. The Negro Year Book dates back to 1912, when Booker T. Washington gave $1,000.00 to publish the first edition as a service to the public. This sum was the residue of a fund donated for the purpose of collecting and circulating information favorable to the Negro.

Booker T. Washington died November 14, 1915. In the death of Booker T. Washington the field of history lost one of its greatest figures. He will be remembered mainly as an educational reformer, a man of vision, who had the willpower to make his dreams come true. In the field of history, however, he accomplished sufficiently to make his name immortal.

LIFT EVERY VOICE

WORDS BY JAMES WELDON JOHNSON--MUSIC BY J. ROSAMOND JOHNSON

Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the listening skies,
Let us resound loud as the rolling sea.
Sing a song full of the hope that the dark past taught us;
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet,
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
We have come treading our path through the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who hast by thy might
Led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places our God where we met thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand
May we forever stand,
True to our God,
True to our native land.

PUT ME IN PRINT

by ENID FOREMAN

THE ASSOCIATED PUBLISHERS, INC.
1538 9th Street, N. W.
Washington, D. C. 20001

PRICE: 75c

GO TELL IT on the MOUNTAIN	NOTES OF A NATIVE SON	NOBODY KNOWS MY NAME	ANOTHER COUNTRY
FIRE NEXT TIME			

PUT ME IN PRINT

JAMES BALDWIN

PUT ME IN PRINT

A STORY OF JAMES BALDWIN

BY ENID G. FOREMAN

Illustrated by Enid G. Foreman

He didn't have much time to play with other children. He was the oldest of nine children and had to take care of the younger ones. James Baldwin says, "As they were born, I took them over with one hand and held a book with the other."

He didn't have nice clothes like some of the other boys. His father was only a poor minister. He wasn't good looking. As a matter of fact he was quite homely, with very large eyes. They called him "frog eyes"!

James Baldwin had a very special talent. He could make up the best stories you ever heard. He wrote poems, songs, plays and stories. He amazed his teachers with his wonderful stories. When he was about ten years old he wrote a play. One of his teachers took an interest in him. She gave him books to read and took him to the theatre. This encouraged him to write and write and write.

The teachers asked him to read his stories to the class. The children looked at him. They listened to him. They admired him. They shook their heads and said, "No one can write like James"! He was the best writer in the school. He was the best writer around. Mayor La Guardia, the mayor of New York City, sent him an award for a song he'd written. He was thrilled.

His writing delighted his mother, but his father couldn't understand a son who liked to write better than anything else. His father wanted him to be a minister. When he was fourteen he became a preacher, but he stopped preaching when he reached seventeen. One day his father asked, "You'd rather write than preach"? James answered, "Yes." This sddened his father very much. Sometimes parents don't understand how their children feel.

James was determined to become a good writer; a famous writer. He wrote about what happened to him. He wrote about what people did to him and how he felt about what they did to him. He wrote about what he heard, saw, smelled, tasted and felt! He wrote and he wrote. He wrote and he wrote some more. His stories got better and better.

His father died a bitter, unhappy man. His bitterness was the result of conditions under which he was forced to live because he was a Negro. His unhappiness killed him before his time, before he could enjoy the fame and success of his son. Although they never understood each other, James missed his father after he was gone.

James Baldwin became expert at noticing what was going on around him. He became a deep thinker. "Why were he and his family forced to live in the slums? Why was getting food and clothing such a difficult task? Why did life have so many unhappy moments?"

James Arthur Baldwin was born on August 2, 1924 in New York City. His life in the slums of Harlem was miserable. One of his few pleasures was the visits of his father's sister. When she came she always brought something nice for all the children.

Why were Negroes mistreated? Did they deserve no better? How did they feel about the way they were treated? Did they want a better life? Was it possible for them to do better; to get away from the slums; to get better jobs? Was it possible for them to find a better life for themselves and for their children? Did they value education? Wouldn't this help them?

He looked around him. Some of his neighbors had gotten an education, but their jobs were no better. "We don't hire Negroes," they were told over and over. Some had been lucky enough to get better jobs. "Why did they continue to live in the slums," he puzzled. "We don't rent to Negroes," they were told over and over.

James wondered, "why don't they want us? What have we done to them?" These thoughts hurt him deeply. His writing gave him a chance to "get it off his chest."

He began to have certain feelings about himself and about "those people" who kept him in the slums, living a life of misery and want.

There were many bad people in the world! Thank God there were also many good people in the world. One of his kind and generous white teachers helped his family when his father had lost his job. There was hope for his world.

He wrote his way through elementary school, junior high school and high school. He became editor of his high school newspaper. More and more people began to notice his amazing talent. He gained admiration and respect, James was small in stature, but he began to look very big in the eyes of his admirers. Today he's such an outstanding writer you could call him a giant.

After he graduated from high school in 1942, he worked hard to help his family. He got a job in a defense plant in New Jersey. World War II was going on and many businesses were hiring Negroes for the first time. Most of the young men were in the Army and there was a manpower shortage.

Negroes had many terrible experiences in New Jersey. Restaurants would not serve them. It was hard for them to find a place in which to live. Their co-workers often mistreated them.

James' experiences made him angry. He was full of hatred. He wanted to smash someone. He wanted to kill.

One night he went to a movie with a friend. After the movie they decided to stop at a diner for a bite to eat. When they entered the counterman roared, "What do you want?"

"We want a hamburger and a cup of coffee. What do you think we want," snapped James?

"We don't serve Negroes here," the counterman hissed!

As they walked along James' anger began to build up. It filled him, blinded him, maddened him! He was in a frenzy. Just then a fancy restaurant came into sight. He was positive they wouldn't serve him. He walked in and sat down in nearest vacant seat. The waitress appeared. She was frightened when she saw him sitting there. She didn't ask him what he wanted, but told him flatly, "We don't serve Negroes here."

His fury took possession of him. He wanted to kill, kill, kill. He looked around. There was a water mug half full of water on the table. He snatched it an hurled it at her with all his might. The terrified waitress ducked quickly.

What a close call she had. The mug smashed into the mirror behind the bar with tremendous force. The loud crash startled the diners. They looked at him in horror. He jumped up and ran. They ran after him. He ran and ran. He escaped his pursuers, but not his problems.

These experiences made him bitter, but they didn't make him forget what he wanted to be. He wanted to be a good writer and he was determined to become one. He continued to write. He won prizes for his work.

His hard work began to pay off. He was becoming world famous. He went abroad. He traveled through England and France. He lived in Paris, France for a long time. He call it, "the city I love." He met other famous writers. They exchanged ideas. Here for a time, he escaped some of the problems of being a Negro.

He finally returned to America, the land he loves most deeply in spite of all its faults. America, after all, was his home. "There is no place like home."

He has a burning message for America, a plea, a demand. He cries out for freedom and justice for the Negro.

On June 20, 1963 his junior high school, Frederick Douglas, presented him with the "Alumnus of the Year Award." He was deeply touched. He had a message for all mankind. "Try to make the world a more human place to live in."

Some call him the spokesman of the Negro. He speaks for all men . . . . He speaks to America. "The American white man must find a way to live with the Negro in order to be able to live with himself."

The Teaching of African History and Culture

BY

WILHELMENA S. ROBINSON
ASSOCIATE PROFESSOR OF HISTORY

CENTRAL STATE COLLEGE
WILBERFORCE, OHIO

Price $1.00

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Just two short decades ago Anglo-Saxon Americans knew little and cared less for an intelligible knowledge of Africa and its people. But today the dramatic emergence of independence of African States, with their flags fluttering outside the United Nations building in New York, has set in motion a frantic search for a history of the land which had been designated as the "Dark Continent." Early twentieth century historians trained in the Van Rankean method of scientific research became so enmeshed in the concept that history existed only when coherent written records and archeological remains were produced to form a chronological pattern to be interpreted as history, led to the conclusion that Africa South of the Sahara "having none of these traditional tools, had no history of their own until they came into contact with Europeans." 1

The relatively new approach in the utilization of anthropology and sociology combined with scientific and psychological knowledge led to the discovery that Africans had preserved an extensive tradition in both secular and religious legends. The recognition of the fact that Africa has a history of its own is a very recent admission on the part of white historians while Negro historians under the influence of the late Carter G. Woodson, founder of the Association for the Study of Negro Life and History, had launched the same basic concept in the first half of the twentieth century. Thirty years ago Dr. Woodson, in his book **The African Background**, states this view in the preface:

"This elementary treatment of the African background of the Negro, together with brief outlines for the study of the race in the modern world, is intended to stimulate greater interest in the field. Hitherto most Europeans and practically all Americans have regarded the Negro merely an undesirable—an undeveloped person constituting a problem in not being able to keep pace with others. The facts herein presented will show that the Negro has achieved much in various spheres, and to know the possibilities of the race a scientific appraisal of its past is necessary." 2

The Associaton founded by Dr. Woodson in September of 1915 for the purpose of collecting sociological and historical data on Negro life and history has survived the test of time and can bask in it achievement of having directed the attention of historical investigators to this neglected field.

Dr. Charles H. Wesley, the present president of the Association, has continued the tradition set by Dr. Woodson, in his research, addresses and leadership. In one of his most scholarly papers, "The Changing African Historical Tradition" he states that: "The neglect, disregard, and omission of the African people from history's accounts contributed to the building of the tradition (that Africa was a land of

savagery and barbarism) and to the dilemma created by differances in culture and color." 3

According to the British Information Services in a pamphlet published in 1953 entitled **Changing Africa:**

"Fifty years in the life of a Continent is but an afternoon, but to Africa the last half-century has brought social and economic changes that have elsewhere taken a thousand years to develop. For some Africans the suddenness of the change within the last two or three generations has been upsetting, some have bridged the gulf easily and naturally, while others are not yet fully awake to the need for adapting themselves to a new era." 4

The suddenness of the change for the Africans has been no more of a dilemma for them than it has been for the traditional concepts of white historians. The emergence of African States in the last decade has truly upset the status quo complacency of American universities, colleges and scholars. Frantically they have turned to the collection, study and reassessment of their earlier conclusion that "the African people had no history of their own until they came into contact with Europeans." Dr. Robert I. Rotberg, professor of history of tropical Africa, at Harvard University, admits that "African history is a relatively recent addition to univertity curriculums. There is as yet no standard approach to the teaching of it." 5 In his proposed syllabus for the "Teaching of African History," he admits that without the aid of a general text the syllabus must be constructed section by section. Of the best introductory synthesis he suggests the use of Roland Oliver and John G. Faye, **A Short History of Africa** (Harmondsworth, Eng., 1962) but this volume, he complains, "is comparatively weak on the colonial period." I fear that Dr. Rotberg is still obsessed by the concept that all that is worthwhile in African history centers around the contribution of the colonial masters. He does not list the recent work of Professor Donald L. Wiedner of the University of Alberta, who has taken the mystery out of Africa and with reasoned interpretation, has achieved a comprehensive, lucid view of **A History of Africa: South of the Sahara** (Random House, N. Y., 1962). Professor Wiedner places his emphasis upon the importance of the African reaction to the European impact and the major factors in Africa's own history, not primarily as facets of European activity. This is a decidedly new approach more akin to the thesis of Dr. Carter Woodson than any other white historian. In his preface he presents his thesis thoroughly:

"The chronicle can also be expanded and tested by using the reports of travelers, conquerors and traders from countries that developed the art of record-keeping. From the unique combination of African historical sources there emerge several recurrent themes. Against a background of tribal organizations and culture, the historian must

consider indigenous, political, economic, geographical, cultural and religious development. These societies, while continuing these processes, also begin to interest with European technological and institutional influences; then as part of the modern world, Africans of both indigenous and European origin come increasingly into contact with one another and with the outside world, while both adapt their varied historical traditions to current environment and circumstance. There is neither more or less homogeneity in Africa than in the European or American continents, and it should not be necessary to impose artifical unity in order to justify the study of a large area. Variety as well as similarity can be explored by a general survey." 6 Although Professor Robert O. Collins of Williams College is highly critical of Wiedner's book in a comparative review with that of the Oliver and Faye volume in the **American Historical Review,** of January 1963, he grants that Wiedner's "descriptions of constitutional and political developments reach a high standard of excellence and comprehension." 7

The attempt to write Africa's history on a continental scale is a tremendous task and until more research and valid monographs appear on smaller segments of the subject we need not expect to find a completely satisfactory one-volume account of the History of Africa.

It is regrettable that there is no longer listing of suitable one-volume works on the whole of Africa geared to the elementary or secondary level as a usuable basic text for the public school teachers of America, but there is an abundance of publications containing valuable information on Africa that requires only a little ingenuity on the part of the teacher to collect and use.

The first problem inherent in teaching African history and culture is the teaching of the teacher who has not had the opportunity for formal study of the subject. To overcome this handicap the teacher has to develop an independent study program of her own to fill the missing gap. Becoming acquainted with the vast storehouse of materials on Africa requires that the individual must develop a basis of selectivity. It is one of the functions of the Association for the Study of Negro Life and History to serve this purpose. Although much of the work of the Association has been aimed at including the story of the Negro in American history, it has also held to Dr. Woodson's original thesis of the contributions of the African background. Thus the foundations of African history and culture have long been apart of the attention of the scholars and members of the organization. Over the years, materials have been collected and published along with suggested programs and units for teaching on the elementary and secondary levels.

In a book-list accompanying a lecture by Dr. Charles H. Wesley on "The Treatment of the Negro in the Study and Teaching of United

States History," four steps in Negro History are recommended

I. **Elementary Grades: The First Book of Negro History**
Shackelford, Jane D. THE CHILD'S STORY OF THE NEGRO. Washington, D. C. Associated Publishers, 1538 Ninth Street, N. W. 1958. ($3.50) pp. 222. Illustrated.

II. **Upper Elementary Grades and Junior High School: The Second Book of Negro History**
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III. **Senior High School: The Third Book of Negro History**
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IV. **Teachers and Senior High School: The Fourth Book of Negro History**
Woodson, Carter G., and Wesley, Charles H., THE NEGRO IN OUR HISTORY, Washington, D. C. Associated Publishers, 1962. ($8.00) pp. 833. Illustrated.

In conjunction with these publications on Negro history there are the numerous articles relating to Africa appearing in the monthly publications of the **Negro History Bulletin.** In the April 1962 issue, "The Young People's Corner" there is an article on "Colored Rulers and Presidents." This particular article is on Dr. Nnamdi Azikiwe, Governor—General of Nigeria written by Geneva C. Turner. Again in the January and March 1964 **Bulletin** the author follows-up with sketches of the ruler of the Central African Republics. Also, Marguerite Cartwright runs a series of articles on Africa and African diplomats. Pierre Daerly presents an article on "An Isolated People Awakes To Progress," in the January 1964 issue. He discusses the Nbelo people of the Congo. Harold G. Lawrence writes of "The Vanished Cities of West Africa" in the February 1964 issue. In this same issue is the announcement of the launching of the African Art Gallery fund by the Detroit Branch of the Association for the Study of Negro Life and History.

Other contributions of materials by the Association are found in the Negro History Week Kits. Numerous pictures of African leaders are included in the collection as well as **Biographical Sketches and Suggested Program Material.** In this publication there is an extensive and comprehensive outline of "The African Background" which starts with the topic "African Survivals in America." Marguerite Cartwright contributes an interesting and challenging appraisal of a sample unit on Africa which was developed in the New York public schools for 251

fourth graders. A study of this unit is highly recommended to the elementary teachers of Cleveland.

For the more advanced secondary school pupils and for the enlightenment of the teacher, the **Journal of Negro History** contains scholarly research articles on segments of African history and culture. Such as:

Sheldon H. Harris, "An American's Impression of Sierra Leone in 1811," January, 1962.

Paul McStallworth, "Nigerianisation at Dawn: The Federal Civil Service April, 1961.

Robert I. Rotberg, "The Origins of Nationalist Discontent in East and Central Africa," April, 1963.

Charles H. Wesley, "Creating and Maintaining an Historical Tradition," January, 1964.

Willie D. Boyd, "The American Colonization Society and the Slave Receptives of 1860-61: An Early Example of United States — African Relations," April, 1962.

Melvin D. Kennedy, "The Bisette Affair and the French Colonial Question", Jan., 1960.

Ralph Von Geredorff, "Endear and Achievements of Cooperatives in Mozanibique", April, 1960.

The Journal of Negro History is also a source of reference for new books on Africa. In the **Book Review** section, critical evaluation of such works as: Sithale's **African Nationalism;** Murdock's **Africa, Its People and Their Culture Hitory;** Faye's **Ghana, A Historical Interpretation;** Hughes' **The New Faces of Africa South of the Sahara;** Ridder's **The Personality of the Urban African in South Africa;** Rossi's, **The Third World: The Unsligned Countries and the World Revolution;** N. A. Cox-George's, **Finance and Development in West African, The Sierra Leone Experiment;** Duffy's **Portugal in Africa;** Rogers and Fantz's **Racial Times in Southern Rodesia: The Attritude and Behavior of the White Population;** Saunder's **University College, Ibadan;** Smythes' **The New Nigerian Elite;** Bourret's, **Ghana, The Road to Independence; Gatti's The New Africa;** Ezera's **Constitutional Devolopment in Nigeria;** Delf's **Jomo Kenyetta.**

This listing of current reviews of publications by the Journal of Negro History is evidence of the concern of the Association of promoting and making available to its readers all new sources of materials on **Africa.**

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2. Carter G. Woodson, **The African Background: Outlined,** Associated Publishers, Washington, D. C. 1936, p. v
3. Charles H. Wesley, "The Changing African Historical Tradition," **Journal of Human Relations,** Central State College, Wilberforce, Ohio, 1960, p. 1
4. **Changing Africa,** British Information Services, Rockefellow Plaza, N.Y. 1953, p. 3
5. Robert I. Rotberg, "The Teaching of African History," **American Historical Review,** volume LXIX, Number 1, October, 1963, p. 47
6. Donald L. Wiedner, **A History of Africa: South of the Sahara,** Random House, N. Y. 1962, p. 5
7. Robert O. Collins, "Africa," **American Historical Review,** January, 1963, p. 453

A SUGGESTED BOOK LIST

I. BIBLIOGRAPHICAL SOURCES

1. Robert I. Rotberg, "The Teaching of African History", **American Historical Review,** vol LXIX, No. 1, October, 1963. This is extensive critical apprasial of works on Africa designed for a standard academic year for a proposed course outline on tropical Africa. The elementary or secondary teacher could easily follow this suggested reading program as a basis of independent study for the enrichment of her storehouse of information on Africa.

2. Book Reviews: Do not hesitate to consult the book review sections of all major journals to keep abreast of new publications. **Africa,** Quarterly, published by the International Institute of African Languages and Cultures, London, since 1928. Scholarly articles on anthropological, ethnological, and linguistic subjects; book reviews, bibliography of new books, documents and periodical articles.

   African Abstracts, Quarterly, published in English and French by International African Institute with assistance of UNESCO, London, since 1950. Abstracts of current scholarly articles on African ethnology, sociology and linguistics.
   African Special Report, Fortnightly, published by Institute of Africa-American Relations, Washington, D. C. since July 1956. Popular articles, news summaries, book reviews.

   The Journal of Negro History, Quarterly, published by the Association for the Study of Negro Life and History, Washington. Articles, reviews of books.

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VI. ORGANIZATIONS AND MOVEMENTS

I. Friends of Africa and America,
6820 Mower Street, Philadelphia 19, Pa.
Dr. C. J. K. Wells, Executive Secretary

1. Program of Collecting and Developing African Curriculum Materials
2. African Curriculum Centers
3. Kennedy African Culture — Friendship Four, July 14, 1964 for 22 days.

II. African Art Center, Detroit Branch of the Association for the Study of Negro Life and History.

III. The United States Information Service, Washing, D. C.
"Our educational exchange programs should be extended and so should opportunities for African students to secure advanced training in the United States, particularly in fields where facilities are not available in Africa."
The United States and Africa. p. 244

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Sweet Potato Pie

by G. T. Walker

Illustrations by G. T. Walker

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THE ASSOCIATED PUBLISHERS, INC.

1538 9th STREET, N. W.

WASHINGTON, D. C. 20001

This book is written for all boys and girls everywhere who will be the leaders of tomorrow.

CONTENTS

PART I
Early Childhood

Mm! Mm! that's good. Sweet Potato Pie! Sweet Potato Pie! Did you ever hear of a school, boys and girls, built on sweet potato pie? Well, I'm going to tell you about a little girl, who grew up to be a great lady. This lady built a school by selling sweet potato pies.

A long time ago on a very hot summer day in July a baby girl was born. She was born in a wooden cabin in South Carolina. She was called Mary Jane McLeod. She was the third youngest of 17 children. She did not have a nice soft bed to sleep in. All she had was a sack filled with straw. This sack made a lot of noise as Mary Jane turned and turned again in her sleep. It made a noise like when you pop corn.

Mary Jane's family lived on a cotton farm. They got up very early in the morning to do their work. You know that work is really never done on a farm and no time can be lost. Mary's mother would be in the kitchen at a big iron stove, fixing breakfast.

Each child in Mary's family had some work to do. Mary was only 8 years old, but she had to take the cow out to the field every morning before breakfast.

Her mother and father, brothers and sisters worked in the cotton fields. Mary worked in the cot-

ton fields too. When she was 9 years old, she could pick 250 pounds of cotton in one day.

Mary Jane was always dreaming—dreaming about God mostly. This is why Mary would always be the last one to come in from the fields. Her father, Sam, would look at her and smile. Mary Jane was not like her brothers and sisters.

After supper there was still more work to be done, before evening prayers. Mary took care of the lamps, carrying each from its place to the kitchen table. She would wash and polish the lamps, and fill them up with oil.

Often times Mary went with her mother to take clothes to the white people. On one of these trips, she saw the white children's playhouse. The little golden-haired girls called out, "Hello, Mary," "Do you want to come in" So Mary went in and looked at all the dolls, dishes, tiny furniture, and other toys. Suddenly she saw a book on a little stand. She reached out and picked it up.

One of the little girls pulled the book away. "Put down that book! You can't read," she said. It was then and there Mary made up her mind that she was going to learn to read.

It was true, Mary could not read or write at this time. There were no school for the colored people in those days. After a time the church started a school. This school was taught by Miss Emma Wilson.

Each day Mary walked 5 miles to this school. She studied very hard in school, and was a good

pupil. In the evenings she would tell the rest of her family all that she had learned at school. In time a two-room building became known as Mayesville Institute. A certain Mr. J. C. Simmons was the pastor and head of this school. In the school there were all different sizes of chairs and desks, none were alike. A piece of cardboard, painted black, was used as a blackboard. In the center of the room was a black pot-bellied stove. The pupils fixed up the windows with colored paper flowers and hung their drawings on the walls.

In time Mary Jane McLeod became well-known in her little town. She could count. Her neighbors—both white and colored brought her their problems in arithmetic. So you see, Mary made her learning useful in every way.

PART II
Growing Up

Some years later a certain Miss Mary Crissman, a Quaker dressmaker, said that she wanted to use most of her money to help one colored child to go on to a higher school.

This was how Mary McLeod was able to go to Scotia Seminary in North Carolina. So Mary with the help of scholarships and money earned by doing different little jobs, finally graduated from Scotia Seminary. Shortly afterwards she met a certain, Mr. Bethune, whom she later married.

After a time she went to Moody Bible School in Chicago. When she graduated from this school she started a school for Negroes in Daytona Beach, Florida. She started her school with 5 pupils, $1.50, and a belief in God. She used splinters for pencils, mashed elder berries for ink, and packing boxes for furniture. In the early days she found it quite hard to run the school. It was then Mrs. Bethune got the idea to make sweet potato pies which her pupils sold to different people. The school children would go down by the railroad tracks and sell sweet potato pies to the working men. In this way Mrs. Bethune got some money to help make her school bigger and better. This is why people talk about a school built on sweet potato pies.

This school got bigger and bigger, so that within 10 years there were over 600 pupils going to the

school. Here boys and girls could learn to become carpenters, shoemakers, electricians, auto mechanics, and radio workers. They were learning how to lead useful, happy lives. Today this school is known as Bethune-Cookman College and is worth over $1,000,000. It has 14 modern buildings.

There were many kind white people who had helped Mrs. Bethune with her school. They gave large amounts of money. Some of the people were Mr. White, a maker of sewing machines, Mrs. Flora Curtis, Mrs. Sara Delano Roosevelt, mother of one of the presidents of our country, and his wife, Mrs. Eleanor Roosevelt, also a Mr. John D. Rockefeller, Sr. Mrs. Bethune thanked these people by naming some of the school buildings after them.

PART III

"Big Lady"

Some years later when our country was at war, Mrs. Bethune left her job as president of the school. She wanted to help her country. She knew that many Negroes had to go to war. They were mostly in the Army.

Mrs. Bethune helped get money for the Red Cross, by traveling from place to place, talking about the wonderful work of the Red Cross. No one will ever know how much Mrs. Bethune helped when our country was at war. All we can say is that the most important work of all her war work was writing letters to men and women in the Army.

As soon as the war was over Mrs. Bethune went back to her school job and work in the town. At this time there was a group of men going around, burning down Negro schools and driving white teachers out of town. This group was known as the KKK. They wore hoods over their heads so that no one could see who they were. These men tried to stop the colored people from voting. However, Mrs. Bethune kept telling her people not to be afraid, but to stand up like brave men and vote. So never an Election Day went by that Mrs. Bethune did not come to the voting place with a group of dark-brown Americans ready to vote.

In 1924 a group of Mrs. Bethune's friends gave her a trip to Europe. She spent eight happy weeks visiting different countries. Soon after Mrs.

Bethune came back she was invited to lunch by President F. D. Roosevelt's mother and wife.

On a certain Sunday afternoon in February 1940, a great many American leaders went to Bethune-Cookman College to celebrate the 35th birthday of the school. Mrs. Eleanor Roosevelt was one of the speakers on the program. Later on as Mrs. Roosevelt walked through the school grounds with Mrs. Bethune. It was then that Mrs. Bethune told Mrs. Roosevelt of her plans for a library. Today at this school there is a very big library. It is one of the largest libraries in the Southeast, where colored people can go to get books.

Mrs. Bethune and Mrs. Roosevelt became great friends as time went on. Many times they spoke on the same program. So often that many people said America really had two first ladies—"Lady Eleanor and Lady Mary".

When Mrs. Bethune was about 50 years old she was just getting to be known as a great American teacher and leader. She helped to start "The United Negro School Fund." She was very busy with many groups. She was president of a big club for women. Once when she had made a very good talk, she was given a big bunch of flowers. She in turn gave these flowers to a little old lady, Mary Crissman. It was this lady who had given money to send Mary McLeod to two higher schools when she was a young lady.

The N.A.A.C.P. was another group that Mrs. Bethune helped. She was like a chain between the colored world and the white world. She said that all the colored people wanted was for the white people

to really know them and to be fair to them. The Negro people would then try to make our country a better place in which to live. Mrs. Bethune was given a gold medal by the N.A.A.C.P. for her fine work with her people.

Mary McLeod Bethune was used to talking with Presidents. President Hoover had invited her to a big meeting at the White House. This meeting was about children. President F. D. Roosevelt asked Mrs. Bethune to work with a young people group—the N.Y.A. In this new job, Mrs. Bethune went all over the country. She went to different schools to see how they were getting along.

At one time Mrs. Bethune worked with different groups at the U.N. She worked with big men from all parts of the world trying to make the world a better place in which to live.

In later years Mrs. Bethune would often be seen using a walking stick. Mrs. Roosevelt had given her this walking stick, because they had been good friends for some time. This walking stick had been President Roosevelt's.

After many years of working very hard with her school and different groups, Mrs. Bethune's doctor made her stop some of this work. So she gave up being president of Bethune-Cookman College. She lived the last five years of her life in her home in Florida. It was here that she died on May 18th, 1955 from a weak heart. She was 92 years old.

Sometime very soon a statue is going to be built to honor Mary McLeod Bethune. This statue will be in Lincoln Park in Washington, D. C.

PART IV
A Message To Boys And Girls

Mrs. Bethune had often said that she would not stop working, "as long as there was one Negro boy or girl who was not able to show that he could be of some good." She told boys and girls to stay in school and to learn all they could. She hoped that the day would come when no child anywhere in the world would be told—"Put down that book. You can't read."

You boys and girls, together with children all over the world, must help to build a better world. All of you must keep looking up and going on, because you will be the leaders of tomorrow.

The End

BOOKS AND MAGAZINES

1. Mary McLeod Bethune
by Emma Gelders Sterne

2. Ebony Magazine —
September 1953 and 1963

3. Mary McLeod Bethune
— by Catherine Owens Peare

4. The Crowning Experience
— by James W. Hardiman

5. An Article in Amsterdam News —
June 22, 1963

A NAME TO REMEMBER

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MARIAN ANDERSON

LIFE OF MARIAN ANDERSON

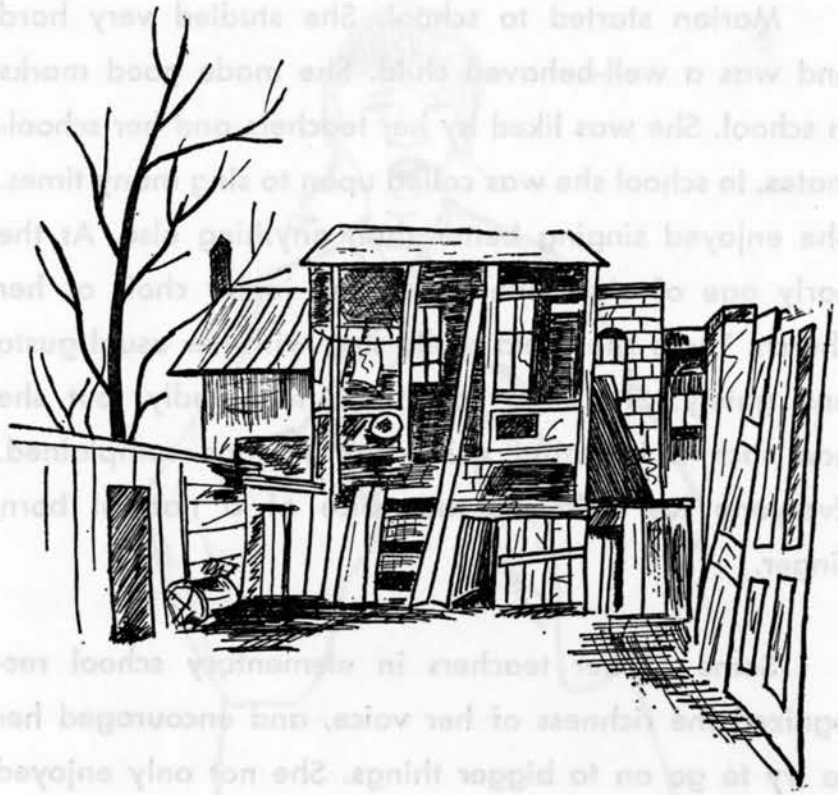
In a large city far away in the year 1908, a girl was born to Mr. and Mrs. Anderson.

They were poor people living in one of the poorest neighborhoods of Philadelphia, Pa.

She was their first born child. She came into a very close family, her aunts and grandparents, loved her dearly. The family was very devoted and religious. All the women in the family sang with the church choir. As a little girl Marian was taken to church at least three times each week. Though very young, she used to hum along as the choir sang.

While playing she would sing to herself all the songs she had learned.

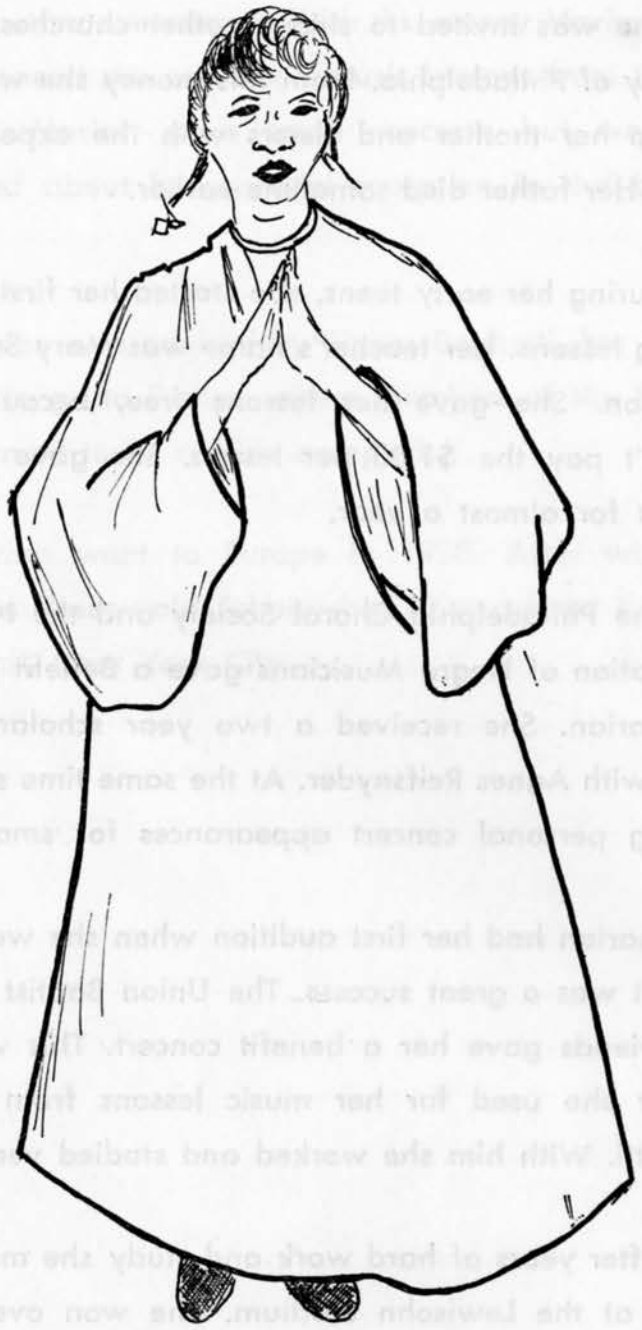
Her mother and father worked very hard to take care of the family. Marian learned that at the time when she was very young, many people were as poor as her family.



Marian started to school. She studied very hard and was a well-behaved child. She made good marks in school. She was liked by her teachers and her schoolmates. In school she was called upon to sing many times. She enjoyed singing better than anything else. At the early age of eight she joined the junior choir of her church. There she could really sing with her usual gusto and gaiety. She sang sometimes too loudly, but she had such a beautiful voice that no one complained. Everyone just admired the voice of a natural born singer.

Some of her teachers in elementary school recognized the richness of her voice, and encouraged her to try to go on to bigger things. She not only enjoyed singing, but liked the piano also. Her father bought a piano from his brother. She tried playing the piano, but very soon lost interest in this form of music.

Through her singing with the church choir she attracted city-wide attention. Every one came from far and near to hear Marian sing.



She was invited to sing at other churches within the City of Philadelphia. From this money she was able to help her mother and sisters with the expenses of living. Her father died sometime earlier.

During her early teens, she started her first formal singing lessons. Her teacher's name was Mary Saunders Patterson. She gave her lessons free, because they couldn't pay the $1.00 per lesson. She gave Marian lessons for almost a year.

The Philadelphia Choral Society and the National Association of Negro Musicians gave a Benefit Concert for Marian. She received a two year scholarship to study with Agnes Reifsnyder. At the same time she was making personal concert appearances for small fees.

Marian had her first audition when she was nineteen. It was a great success. The Union Baptist Church and friends gave her a benefit concert. This was the money she used for her music lessons from Signor Boghetti. With him she worked and studied very hard.

After years of hard work and study she made her debut at the Lewisohn Stadium. She won over three

hundred other contestants. With the money Marian won at this concert she continued music Lessons from Signor Boghetti. Marian gave small concerts, but was disappointed about her general reception in the United States.

Marian was advised by Signor Boghetti, her music teacher, to go to Europe where members of the Negro Race seemed to be readily accepted.

Marian went to Europe in 1930. After winning the Julius Rosenwald Scholarship at a concert in Carnegie Hall, New York City.

In order to study German and get a working knowledge of the language, she lived with a German family for about a year.

Every where she went in Europe everyone said, "What a great singer."

Marian sang for King Gustav of Sweden and for King Christian of Denmark. This was a great honor to sing for two great European Kings. Marian went to many countries throughout Europe for five years. She became a world famous singer while in Europe, but Marian was anxious to return home. This she did in 1935.

America was now ready to accept her into some places, but some years were to pass before she could sing in every place in the United States.

She toured many cities in the United States. She gave many great performances on the stages of big opera houses here.

In order to help young struggling artists, she established the Annual Marian Anderson Awards.

Marian has received many medals and awards from different civic groups. She received the Spingarn Medal from the National Association for the Advancement of Colored People. Marian also received a $10,000 Bok Award, also she has received three honorary Doctorates of Music, because of her great singing talent.

Marian was appointed by President Eisenhower in 1957 to the alternate United States delegate to the United Nations.

Marian can speak at least six different languages. She has written her autobiography and has worked with other famous people on several books of songs. Mrs. Anderson has been honored to sing for the President of the United States at many events.

Marian doesn't give too many concerts now. When she isn't recording, touring, giving concerts or making radio appearances she rests and lives on her Connecticut farm.

OUR COUNTRY

The United States of America

OUR PEOPLE

Americans All

By

Edyth H. Ingraham, President,

Philadelphia Chapter of the Association
for the Study of Negro Life and History
Principal, Elverson School, Philadelphia, Pennsylvania

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UNIT IN SOCIAL STUDIES

Title: OUR COUNTRY — UNITED STATES OF AMERICA

OUR PEOPLE — AMERICANS ALL

A UNIT OF ACTIVITIES FOR FIFTH AND SIXTH GRADE PUPILS AND JUNIOR HIGH

I. INTRODUCTION — MOTIVATION

Last fall, as we returned to school, we talked about the trips that we took with our families to different parts of our Country; about the different sights we saw, and the people we met. As we discussed, we began to realize how big, how rich and how wonderful our Country and the people, Americans All.

We discussed the things we wished to learn about our Country. We listed these questions:

A. Where is our Country?
B. How large is our Country?
C. What does our Country look like?
D. How much of our Country is water?
E. What climate do we find in different parts of our Country?
F. What are the riches which we find in different parts of our Country?
G. Who are the people who live in our Country?
    1. How many Americans are there?
    2. Where do they live?
    3. How and why do they come to our Country?
    4. What have they contributed to the greatness of our Country?

II. OBJECTIVES

TEACHER'S AIMS

A. To help pupils gain a thorough knowledge of the geographical make-up of our Country;
B. To help pupils gain insight into the influence these physical features have on the lives of Americans;
C. To help pupils get acquainted with; learn to appreciate and to respect all Americans from diverse racial, religious and nationality backgrounds;
D. To provide the opportunity for pupils to develop skill in reading to get information; outlining important facts; reporting findings; working in group situations, assuming responsibility, and practicing democratic procedures.

PUPILS' AIMS

A. To learn as much as they can about their Country—the United States of America;
B. To learn about and to understand the many different kinds of Americans.

III. We adopt for our unit of work a Theme Poem and Theme Song.
During Poem-Time, Florence reads a poem, "Our Beautiful Land."
We chose this poem as our Theme Poem:

Our Beautiful Land

What land more beautiful than ours?
What other land more blest?
The South with all its wealth of flowers?
The prairies of the West?

II

O no! There's not a fairer land
Beneath Heaven's azure dome—
Where peace holds plenty by the hand,
And Freedom finds a home.

III

May He our future course direct
By His unerring hand;
Our laws and liberties protect
And bless our native land!

— Helen M. Johnson

We chose "America, the Beautiful!" as our Unit Theme Song.

IV. During class-meeting time, we elected class officers and class helpers. which we wished to work. We decided the days for reading and research, for committee reports, for creative work and for rehearsing the regional folk dances of our Country.
We listed the places which we wished to visit in order to learn more about our Country, and about the people who are Americans.
We set up Unit Committees and voluntarily chose the committees on

V. Through our reading, committee research projects, excursions, movies and other illustrative materials we learned much about our Country's

A. Location
B. Size
C. Surface
D. Rivers and Waterways
E. Climate and Time Zones
F. Resources and Industries
G. Means of Transportation
H. People and their Contributions

VI. Manipulative and Construction Experiences
We made a papier maché map showing mountains, valleys, rivers, lakes and important cities.
We made models of factories, oil fields, coal mines, homes and means of transportation.
We compiled scrap-books, and built pictorial exhibits.
We made figurines of outstanding Americans.

VII. Enrichening Experiences
A. Films
About our Country—different sections
Resources
Industries
Lives of great Americans
B. Creative Activities
Collection of pictures
Map-making showing different Americans
Compiling scrap books
Building diagrams and figurines
C. Trips
Commmercial museums
Independence Hall
Franklin's Tomb
Wax Museum
St. George's Church
Betsy Ross House
Valley Forge
Mother Bethel Church and Tomb of Richard Allen
Lincoln Memorial Statue
Soldiers and Sailors Monument
D. Listening to Radio Programs
Ex. Americana Program— - WFIL - Thursdays - 9:45 A. M.

VIII. With the help of "We're All Americans," published by the Council Against Intolerance In America, we were able to learn much to help us know, appreciate and respect our fellow Americans. Here are some of the information we learned:

Irish Americans

The Irish began coming to America in 1650 in thousands but in the ten years following the great famine of 1846-47 some ten million came over. They helped to build the first railroads and canals. They worked in the mills and the coal mines. The great majority have stayed in the big cities. Many went into politics and administration, into the police and fire departments. Many went into business and professions where much depends on friendship, sympathy and understanding.

Some outstanding Irish Americans are:

Victor Herbert — Conductor & Composer
Prince of Operetta

John McCormick — Greatest Irish Tenor
Father Flanagan of Boystown
Cyrus Hall McCormick — Inventor & manufacturer of harvest machines
Dewitt Clinton — 4 times Govenor of N. Y. Promoted the building of the Erie Canal
Three signers of the Declaration of Independence
John Fitzgerald Kennedy — 35th President of the United States

Negro Americans

Africans came to America long before slave days. One of Columbus' pilots was Pedro Alonzo, an African. Thirty came with Cortes. More came with Cartier and Champlain, and numbers came to Jamestown, to Massachusetts, Pennsylvania and New Netherlands in 17th century. Then, of course, the slave trade brought thousands of Africans from the West Coast of Africa.

Without the work of Negroes in cotton, tobacco and sugar the United States could not have assumed such importance in world trade. Since the Emancipation Proclamation, January 1, 1863, the Negro has entered business and the professions as well as industry. During the World War I many moved from the farming South to the mills, mines and shops of the North.

Some noted Negro Americans are:

Crispus Attucks, A Negro was the first colonial to lose his life in the Revolutionary War.
Frederick Douglass—Orator and worker for freedom during the 19th Century
Dorie Miller, a Negro mess boy who won the Navy Cross for distinguished bravery at Pearl Harbor during World War II.
Marian Anderson—Singer, World's greatest Contralto.
Leontyne Price—Soprano, Metropolitan Opera Star.
James Weldon Johnson—Poet.
Dr. Percy Julian—Scientist, developer of cortisone and hormones from Soy beans.
George Washington Carver—America's greatest agricultural scientist.
Booker T. Washington—Educator, founder of Tuskegee Institute.
Jesse Owens—Olympic athlete.
Matthew Henson—Co-discoverer with Perry of the North Pole.
Dr. Ralph Bunche—Assistant Director Trusteeship Division United Nations.
Judge Thurgood Marshall—U.S. Circuit Judge
Attorney who pleaded for integrated education before the Supreme Court.
Dr. Martin Luther King—20th Century leader who fights for Civil Rights. 1964 "Man of the Year."

Chinese Americans

There were few Chinese in the United States before the gold rush of 1849. From that time unitl 1854 about 30,000 arrived. They did much of the work in the camps although a heavy tax prevented most of them from digging the gold. In the sixties great numbers of Chinese were engaged in railroad building. Leland Stanford insisted that it would have been impossible to build the trans-continental railroads without the Chinese.

Thousands of Chinese have attended our schools, colleges and universities. San Francisco is the Chinese center but there are now many in the East and mid-West.

Because they specialize in business, laundry, hotel and restaurant work, they mostly live in the cities.

The Chinese gave us our fire-works for celebrations.

Some noted Chinese Americans are:

Dr. K. K. Chen—Scientist, for many years head of research at Lilly Laboratories.
Lu Gim Cong—Agriculturist, cultivated an orange that will stay on the tree for three months.

Czech Americans

The first Bohemians came to New Amsterdam in 1633. They drew the first accurate map of Virginia. They came in large numbers in 1848, 1890 and in 1905-06. Chicago is the Czech center in the United States. They went into farming in Iowa, Minnesota, Wisconsin, Michigan and Nebraska. The Slovaks went into heavy industries in the eastern and north central states especially around Pittsburgh in the coal mines and steel mills. Americans from Czechoslovakia have contributed not only a great deal to industry and agriculture but also have given us many scientists, actors, educators, doctors and musicians.

Some outstanding Czech Americans are:

Antonin Dvorak—composer of the "New World Symphony" with themes inspired by Negro Spirituals.
Rudolph Friml—Composer.
Ales Hrdlicka——Head of Smithsonian Institute.
Anton Cermak—Former Mayor of Chicago.

Polish Americans

There were Poles with John Smith at Jamestown. The Dutch invited a Pole, Dr. Alex Kurcyusz to New Amsterdam where he established the first academy. There were Polish settlers in each of the original thirteen colonies. The first large group of Polish Americans came to America in 1830. In 1860 and 1880 others came and settled in Wisconsin, North and South Dakota. From 1905-14 many went into mining in Pennsylvania.

Polish Americans have given us much in art, agriculture, engineering, industry, medicine and music.

Some noted Polish Americans are:

Thaddeus Kosciuszko } —rendered great service to General
General Casimir Pulaski } Washington in the Revolutionary War.

Gladys Swarthout—Opera singer and movie star.

Leopoid Stokowski—World renown Symphony Orchestra Conductor.

Josef Hoffman—Pianist.

Ralph Modjesski—Engineer of the San Francisco—Oakland Bridge, and Manhattan Bridge, New York.

Italian Americans

The overwhelming majority of Italians came to America after 1880. Many went into the clothing industry, became masons and stone cutters and like every other immigrant group eventually into business and the professions. Over half went into agriculture, into the grape industry in New York and California, as truck gardeners around the great cities, into cotton, sugar and rice in the deep South.

Italians who have become Americans have contributed much to our music and arts. The first orchestra in the United States was founded by an Italian. They are also noted as jewelers and directors of art museums.

Some outstanding Italian Americans:

Filippo Mazzei—Agriculturist who raised fine grapes, olives and silk.

Arturo Toscanini—Orchestra conductor.

Angelo Patri—Great educator, authority on Childhood Education.

Angelo Rossi—Mayor of San Francisco.

Fiorello LaGuardia—Former Mayor of New York.

Guiseppi Bellanca—Airplane designer.

Joe DiMaggio—Baseball star.

German Americans

There are more Americans of German birth and descent than any other group except the English. By the end of the 18th century there were Germans in all the colonies. After the unsuccessful revolution of 1848 in Germany, many came to Wisconsin, Ohio, Mississippi and Texas and later, to all the mid-West. They became staunch Americans. They are eminent in engineering, chemical industry, steel, musical instruments, food production, printing, and music.

Germans gave our School Systems the Kindergarten Classes for young children.

Some noted German Americans are:

Carl Schurz—Helped to elect Lincoln. Fought in the Civil War and initiated the Civil Service.

Peter Zenger—Made first great drive for freedom of the press in 1735.

John Roebling—Built Brooklyn Bridge and the first great suspension bridge over Niagara Falls.

Henry Steinway—Piano manufacturer.

General Frederick Wm. Von Steuben—Helped Washington train the Revolutionary army, and built up West Point.

Emanuel Leutze—Artist who painted "Washington Crossing the Delaware."

Walter Damrosch—Conductor.

Thomas Mann—A writer and philosopher, who migrated from Fermany to escape Nazism.

Portugese Americans

The Portuguese who have come to America have settled largely in Massachusetts on and near Cape Cod and in California around Oakland. They came first as fishermen. They played an important part in the whaling industry in New Bedford. As whaling became less important they went into the textile mills, worked the cranberry bogs and became oystermen. In California they engaged in fishing and worked in the orchards.

An outstanding Portugese American is:

John Phillip Sousa—Orchestra Conductor.

Finnish Americans

Finns came early to America, to the Swedish colony in Delaware. The greatest number came after 1880 when they came to work in the copper mines of northern Michigan and the great farms of the North Central States. In the East many Americans of Finnish stock raised gardens. In Washington on the West Coast they have gone into the fishing and lumber industries. Always they have lived in those regions which are most like Finland.

Many are now in engineering and industry.

A noted Finnish American is:

Paavo Nurmi—A great track star.

Jewish Americans

Jews have been linked with America since the time of Columbus. Louis de Santangel provided Columbus with the money for his expedition. Two scientists with Columbus were Jewish. In the 17th century many Jews from Portugal came to New Amsterdam doing much to establish world trade. There were Jewish soldiers at Valley Forge. In the middle of the 19th century many came from Germany but the greatest part of the Jewish immigration came after 1880 from Poland, Russia and Hungary. They have contributed much to industry, especially the clothing industry. From this group have come many distinguished leaders in the theatre and music, as well as many scientists, jurists and philanthropists.

Some noted Jewish Americans are:

Haym Solomon—Revolutionary patriot.

Uriah Levy—An early Commodore of the Navy who abolished flogging.

David Sarnoff—As a radio operator caught the news of the Titanic

and stayed at his post 72 hours; now head of the Radio Corporation of America and the National Broadcasting Company.

George Gershwin—Composer.

Irving Berlin—Composer.

Louis D. Brandeis—Former Supreme Court Justice.

Paul Muni—Actor.

Bela Schick—Scientist who developed diphtheria test.

Julius Rosenwald—Philanthropist, who established many schools for Negro children.

Emma Lazarus—Poet who wrote the verse on the Statue of Liberty.

French Americans

The French people never came in great numbers to America. The great missionary explorer opened up much of the territory around the Great Lakes and discovered the water route from Wisconsin to the Gulf of Mexico. Many settled in Louisiana. The Huguenots came to the East, in Massachusetts, New York and South Carolina. In more recent times French speaking Canadians have come in great numbers to the factories and the lumber industry of New England. Major L'Enfant and Benjamin Banneker, a Negro laid out the plans for the city of Washington, D. C. The people of France raised the money to give to America the Statue of Liberty which Frederic Bartholdi, sculptor built.

Other noted French Americans are:

John James Audubon—Student of bird life.

Lily Pons—Opera singer.

Marquis de Lafayette—General in Revolutionary War hero.

Mexican Americans

The Mexican Americans are the newest comers to the United States although their ancestors, the Spaniards were the first to come. These newcomers do the hardest kinds of work. They built most of the great irrigation canals. They travel up and down the West Coast picking fruit, vegetables and cotton. Many more have gone into the best fields of Colorado and Michigan. Others have kept the railroads in repair all over the country. They have brought with them music, basket-weaving, pottery and beautiful designs.

Some noted Mexican Americans are:

Diego Rivera—Painter of some of the greatest murals in America.

Chavez—For some years has been a guest conductor of the New York Philharmonic Orchestra.

Juarez—Patterned his life and the government he gave Mexico on the principles of Abraham Lincoln.

English Americans

The English came to America to settle in 1607 at Jamestown, Va. In 1620, the English group called Pilgrims came to the shore of Cape Cod in Massachusetts. They founded the Plymouth Colony.

William Penn, an English Quaker, sailed up the Delaware River in 1682 to found Pennsylvania.

The English gave us our language, our republican form of representative government.

Many of our sports are modified forms of English sports—

Baseball and football

Tennis, polo, badminton.

Famous English Americans

General George Washington, First President of the United States.

Thomas Jefferson, third President of the United States, Secretary of State under Washington, and chief composer of the Declaration of Independence.

Benjamin Franklin—Scientist, inventor, statesman, author, publisher; Philadelphia's most illustrious citizen.

William Penn, Founder of Pennsylvania and Philadelphia.

Abraham Lincoln, 16th President of the United States, the great Emancipator and preserver of the American Union.

Scottish Americans

The Scotch gave us much in music, art, inventions, education, and industry.

Famous Scotch Americans

Alexander Graham Bell, scientist who invented the telephone.

Andrew Carnegie, Steel manufacturer and philanthropist. He introduced the Bessemer Process into American steel industry and established great steel works. He gave his great wealth to education, public libraries and to peace.

Scandinavian Americans

The Swedish Americans and Norwegians came to America as great dairy farmers, lumbermen, fishermen and sailors.

Many settled in the copper mine region of Michigan and in the iron ore region of Minnesota.

Some became flyers, inventors and engineers.

A famous Norwegian is Clifford Milburn Holland, who directed the building of tunnels under the East River in New York, and who built the famous Holland Tunnel between Jersey City and New York City under the Hudson River.

Puerto Ricans, American Citizens from the beautiful Island of Puerto Rico

Puerto Ricans began to come to our Country in large numbers after 1945. Each year between 28,000 and 45,000 migrate to the mainland.

Some come as seasonal farm workers, and return to the Island. Others remain on the mainland. In New York City, about 650,00 Puerto Ricans live, work, vote and participate in civic affairs.

Many Puerto Rican soldiers and sailors served in the armed forces during World War 1 and World War II.

Jesus Toribio Pinero, appointed by President Truman, became an outstanding Governor of Puerto Rico in 1946. Since 1948, Puerto Ricans have elected their own governor.

Today, Governor Luis Munoz Marin is leading Puerto Rico to fullfil its long awaited dream of a rich island. He has initiated "Operation Bootstrap", a plan for economic development

The Freedom Pledge

I am an American. A free American.

Free to speak—without fear

Free to worship God in my own way

Free to stand for what I think right

Free to oppose what I believe wrong

Free to choose those who govern my country.

This heritage of Freedom I pledge to uphold

For myself and all mankind.

America Speaks by Joyce Donahue

I AM AMERICA

My children aren't the same—

In race or creed

In speech or deed

Or in profession.

They came to me for many things:

FREEDOM—

of speech

and of religion,

Pursuit of happiness.

To many I meant escape from fear—

Or from aggression.

They have repaid with many things,

These Swedes and Danes and Poles and Prussians.

English, Irish, Scotch and Russians.

They brought me ships of steel

And ships with wings.

They brought me telephones,

The telegraph—

They taught me how to sing

And how to laugh—

I don't care about their creeds

Or the color of their skin;

Whether they're Negroes or Indians

Doesn't matter to me.

They've made me what I am today—

And they're "working" now,

So I can stay this way.

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Who Are the People of America - 10 min. - el., jh. 1017

A Morning for Jimmy - 28 min. - sh., Adult - 3162

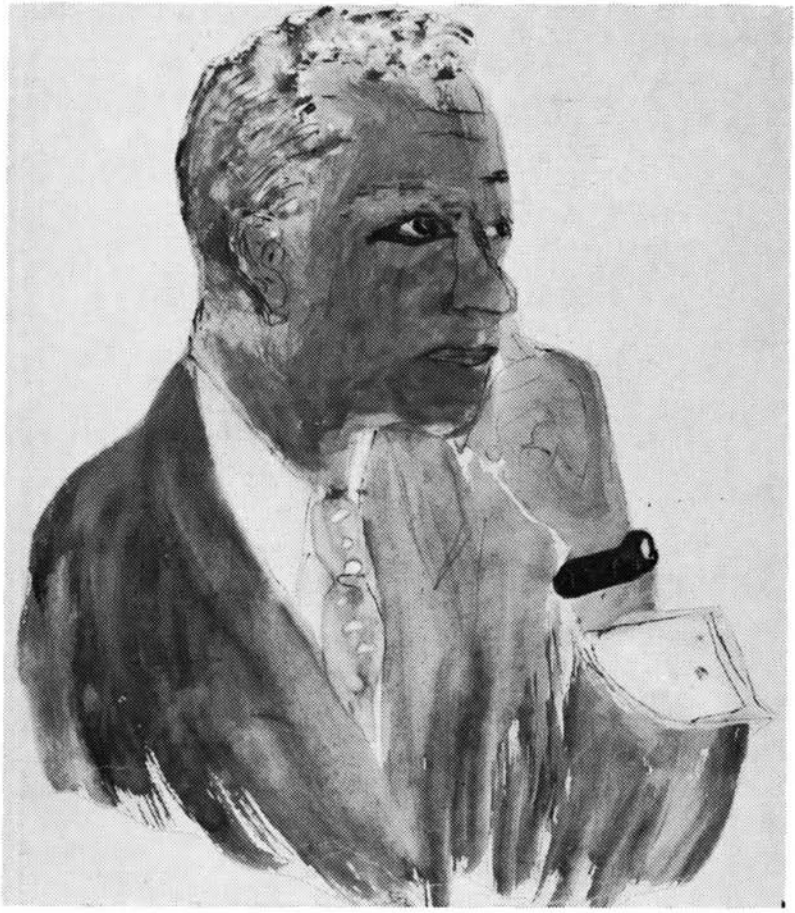
America The Beautiful, color - 20 min. - el., jh., sh. - 2607

Our United States Flag - 15 min. - el., jh., sh. - 2648

Puerto Rico Island in the Sun - 18 min. - el., jh. - 3192

CHIEF

The story of Asa Philip Randolph



By Anna Beatryx Hildebrand

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CONTENTS

EARLY YEARS

One evening, Reverend James William Randolph and his wife, Elizabeth Robinson Randolph kept whispering to one another. Everything seemed so sad in the house. Soon men came by twos and threes to talk to Reverend Randolph. They talked about someone who was to be lynched. This kind of talk frightened their nine year old son, Asa Philip. He crept very close to his eleven year old brother and sat very still. His brother James was very quiet. They both knew that something was wrong.

After a while, the men came by for their father. Reverend Randolph told his wife to get the gun and sit up with the boys until he got back. Mrs. Randolph, who could shoot very well, took down the shot gun. She put it across her lap and sat up all night long. James and Philip kept watching out too.

Reverend Randolph came back early in the morning very tired. He was no longer sad. He and the men, who were his friends and members of the church where he preached, stood all night outside the County Jail. They kept the lynch mob from coming.

Asa Philip never forgot that night. He learned at his mother's knee and in his father's house that he and his people had power, great power.

In later years, Philip was to use that power in a very big way. He grew up to be a very smart boy. He worked in a grocery store. He sold newspapers and did many other little jobs to help the family. He worked on the railroad. He loaded flat cars with sand. He laid crossties and rails.

Philip learned to talk well by listening to his father who was a preacher in the African Methodist Episcopal Church. Reverend Randolph was always talking about the days when Negroes were in the White House. He would tell Philip and James that Jesus is not white; God is not white; Angels have no color; God has none. He kept telling his children that race was nothing. The only thing that counted was what you really were.

Reverend Randolph usually took the boys to the conferences when he preached. He carried Philip to Bishop Turner as a man he wanted the boys to know. Philip never forgot him once taking two guns out from under his cloak, checking to see if they were loaded. Bishop Turner would say, "My life depends upon the will of God and these guns."

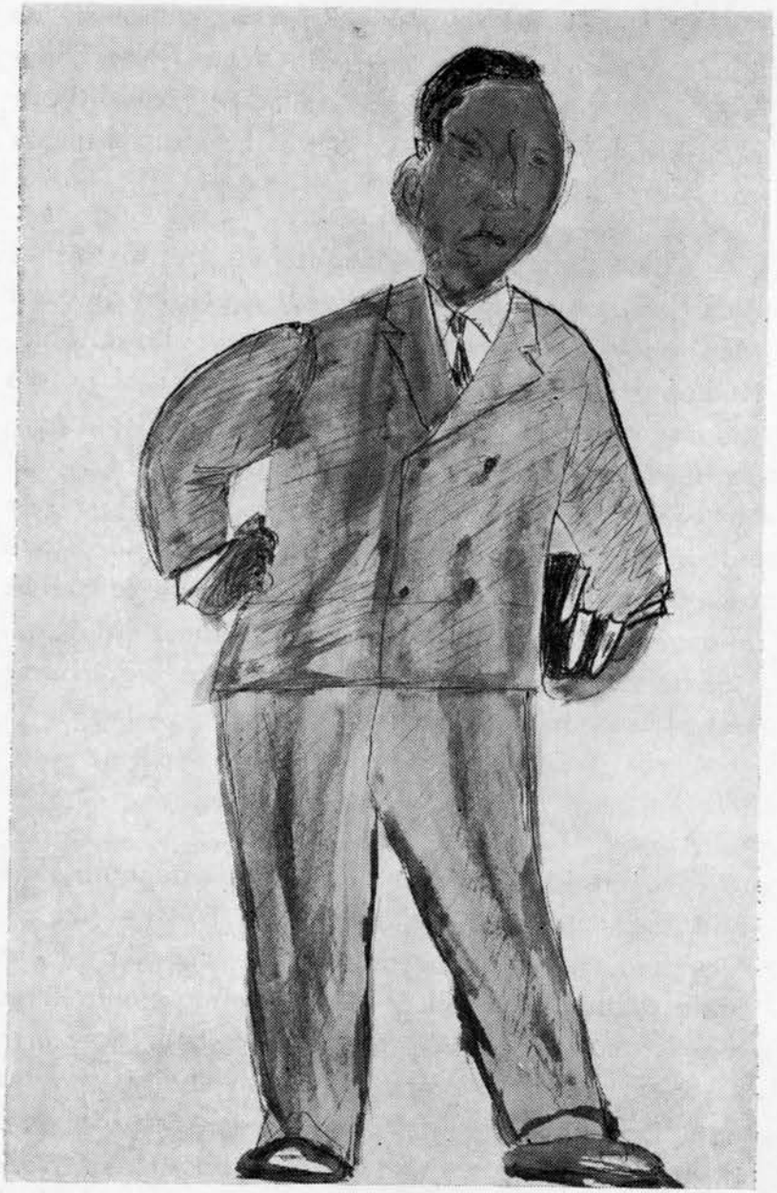
Reverend Randolph made so little money for the family, that they had to run a family laundry, cleaning, pressing and mending business. Young Philip made the rounds with his father to deliver bundles.

One day they went to deliver a bundle to head white man of a sawmill. When they came near him, he cursed and hollered, "Take those clothes to my home and get out of here or I'll throw you out."

Little Philip was very frightened, but his father didn't say anything. Philip knew that they needed the money and wondered how they would get paid. He kept thinking how helpless his father was before the anger of this white man. He felt that it happened because they were dark and the man was white. He kept asking his father about it, but he told him not to worry. But Philip just could not understand how his father was so great among the preachers and yet so helpless in the market place. Philip began to think that there could be great big trouble between people of different color.

READING TO LEARN

Reverend Randolph was a self-educated man and began to teach his sons early. Every night before bed, he would read them a chapter of the Bible aloud. He liked St. Paul. Young Philip liked him too. He felt that he had a great mind and was a great leader. Reverend Randolph always showed how Paul met trouble with bravery and always finished what he started. He read about Moses. He kept telling his boys that everything they could look for in life would be something like these stories.



Randolph would always find time to read

Even before his sons went to school, they had learned to read and read aloud. They would read things that were hard to read over and over again so that they could understand them. They played games with words, what they meant and how to say them.

Rev. Randolph taught school and Mrs. Randolph had been in his class. He married her when she was 13 years old. She was only 15 years older than Philip. The lady next door taught the boys music.

James grew up to be smarter than Philip. When they went to the church conferences with their father, they would listen to all the speakers and then talk about whether or not they were using the language correctly. James died suddenly of diptheria.

After he finished high school at Cookman Institute in Jacksonville, Florida, Philip went to New York City. Here, he worked as an elevator operator, as a porter for Con Edison and as a waiter on the Fall River Line. His first job in New York was as a hallboy for $4 a month. He worked in the day and went to school at City College at night. But Philip mostly educated himself by reading every book he could lay his hands on. He has worked almost every kind of job except a Pullman porter.

NEW FRIENDS

Philip met Chandler Owen who was learning about law, and read law books for a year. They opened a small office at 132nd and Lenox Avenue to find jobs for people. They called it "The Brotherhood."

Soon young Philip met beautiful Lucille Green, a school teacher from Virginia. She and Philip liked many of the same things. So in 1915, they got married. For their wedding trip, they took a street car ride to South Ferry and back. They both liked to act and gave many plays for church and neighborhood groups. When Reverend Randolph heard that his son was getting ready to be an actor, he was very angry. He thought that was a sin.

A MAGAZINE GETS STARTED

Philip Randolph and Owen began to put out a magazine called the "Hotel Messenger" for Negro waiters. They found out, however, that the head waiters would have crap games and poker parties and make the other waiters take a part in them. The head waiters would also take a part of the money from the sale of each uniform.

Randolph and Owen thought this was a very bad thing to do and wrote about it in the magazine. This made the head waiters very angry. But all the other waiters were very happy. It was then that

Randolph got a small taste of the power of the printed word. They began to call their magazine "The Messenger."

The Messenger was read everywhere. Stories were spread about the bad way Negroes were treated, about jobs that would be taken away from them and given to the white people and how the first wife of President Wilson had Jim Crow brought back because she found Negro and white workers going to the same bathroom.

Randolph and Owen began to have many meetings on "The Negro and the War." They sold magazines everywhere. In Cleveland, Ohio, when Randolph was speaking on a soapbox, Owen was asked questions by some men. Randolph began in his usual way—"We are doing our bit to make the world safe for democracy." He stopped for a while and everyone laughed. Then he roared in a very loud voice, "and unsafe for hypocrisy." There was wild clapping. He wanted to know how can we make the world safe while American Negroes are unsafe.

Before Randolph could finish his speech, some men from the government pulled at his trousers and said, "Get down, boy, you're under arrest for treason." Owen and Randolph were hurried off to jail. Most of the crowd followed.

Randolph knew that persons put in jail by the government had a certain power and they would not eat in the jail. So the jailor finally took them out to a restaurant for their meals.

The judge wanted to know just why they had been put in jail. He asked, "What have you boys been doing?"

"We were having a meeting, Your Honor," Randolph said.

"What were you talking about?" asked the judge.

"The Negro and the War," Randolph said.

"What did you say?" inquired the judge.

Randolph said in a very, very loud voice, "we are doing our bit to make the world safe for DE MOC RA CY and unsafe for HY POC RI SY."

The judge lowered his voice to almost a whisper. He hoped that things would get quiet. Then he read the part that Randolph and Owen claimed to be doing "this as something special for the white people," he said he didn't believe the boys wrote it. Randolph and Owen replied, "We did, Your Honor." But the judge didn't believe it. He said somebody was using the boys. He said, "Tell you what I'm going to do. I'm going to turn you fine boys loose if you'll go home to your parents. They'll see to it these people don't use your names on things like this." The charge of treason was a laughing matter. There was nothing to do about it. Nobody believed it. So Randolph and Owen caught a train to go to Chicago.

They were to have a meeting in a church there. But the church was locked and the preacher could not be found. So they got a wooden box and had the meeting in the street. The Negroes in Chicago were very angry. They decided to keep on having meetings and selling magazines. The government warned them that they would be put back in jail if they did not stop talking about the war in such a bad way. They were warned to stay out of Washington, D. C. This made Randolph and Owen very angry.

LEADER FOR THE PULLMAN PORTERS

Ashely L. Totten had just lost his job. He had tried to call all the Pullman porters together for a secret meeting. He had been a Pullman porter for many years and now he was out of work. He began to look for a leader who would not lose his job. He knew that the porters needed a leader to help them get their rights. It seemed that Randolph was just the right man for them.

Randolph met secretly with six of the men. He did all the business. He did all the reading. He did all the voting. He did everything himself so that none of the men could be accused by the Pullman Company spies.

Randolph wrote about the company in his magazine and got the porters together. The Company was very angry—Randolph had never even worked as a Pullman porter. It did not matter because now the porters were on their way up.

Stop talking about that. The first thing you know the white people will get mad.

"I can't come back to double back. I have not slept in three nights. I am hungry. I have to eat. I have to wash up."

After three years, "The Messenger" became "The Black Worker" the magazine for the porters.

In 1937, the Pullman Company signed an agreement to raise the pay of the sleeping car workers four times as much as they were getting. The Brotherhood was recognized as a union in good standing. This brought Randolph's great speaking into the labor meetings where few Negroes had ever been seen. Randolph began asking other unions to open their doors to Negro workers.

RANDOLPH AND JIM CROW IN THE ARMY

In September 1940, Randolph visited the White House and asked that Jim Crow be taken out of the army. President Roosevelt did not seem to know what to do. So Randolph left the White House not knowing what to do. The newspaper reported that after this meeting with the President, it was found that Jim Crow was all right in the army. The Negro leaders sent an angry telegram to the President. President Roosevelt said that he was very sorry about the mistake.

In a few days, Randolph left Washington. He said that any more meetings at the White House would be a waste of time. While he was riding, he started to think about Negro slaves. He thought about how his father and the men of his church kept

white men from killing a Negro. Finally he said, "We ought to do something. We ought to get 10,000 Negroes and march down Pennsylvania Avenue asking for jobs and for an army without Jim Crow. It would shake up Washington.

In the winter of 1940, the idea of marching thousands of Negroes in Washington had spread everywhere. The march was to take place July 1, 1941. Randolph remembered what he had known as a boy. The Negro has power, great power. The problem is to hitch it up to act in a great big way. "March," he said for jobs and to get rid of Jim Crow in the Army."

Randolph stayed on the streets—Seventh Avenue, Lenox Avenue and Eighth Avenue. He went into beauty shops, pool rooms, bars, stores, and restaurants. He spoke on street corners and in movies.

In April, the President wrote letters asking all the war plants to hire Negroes for work. The people in Washington were worried about where the thousands of Negroes would eat and sleep if they marched on the city. Randolph said that they expected to march into the hotels and restaurants.

He went to visit the President who greeted him warmly.

"Hello Phil," the President said. Then he began to tell jokes and tales.

Randolph stopped him. "Mr. President, time

is passing. We want to talk about the problem of jobs for Negroes. They are tired of being turned away at the gates because they are colored. They can't live like this. What are you going to do about it?"

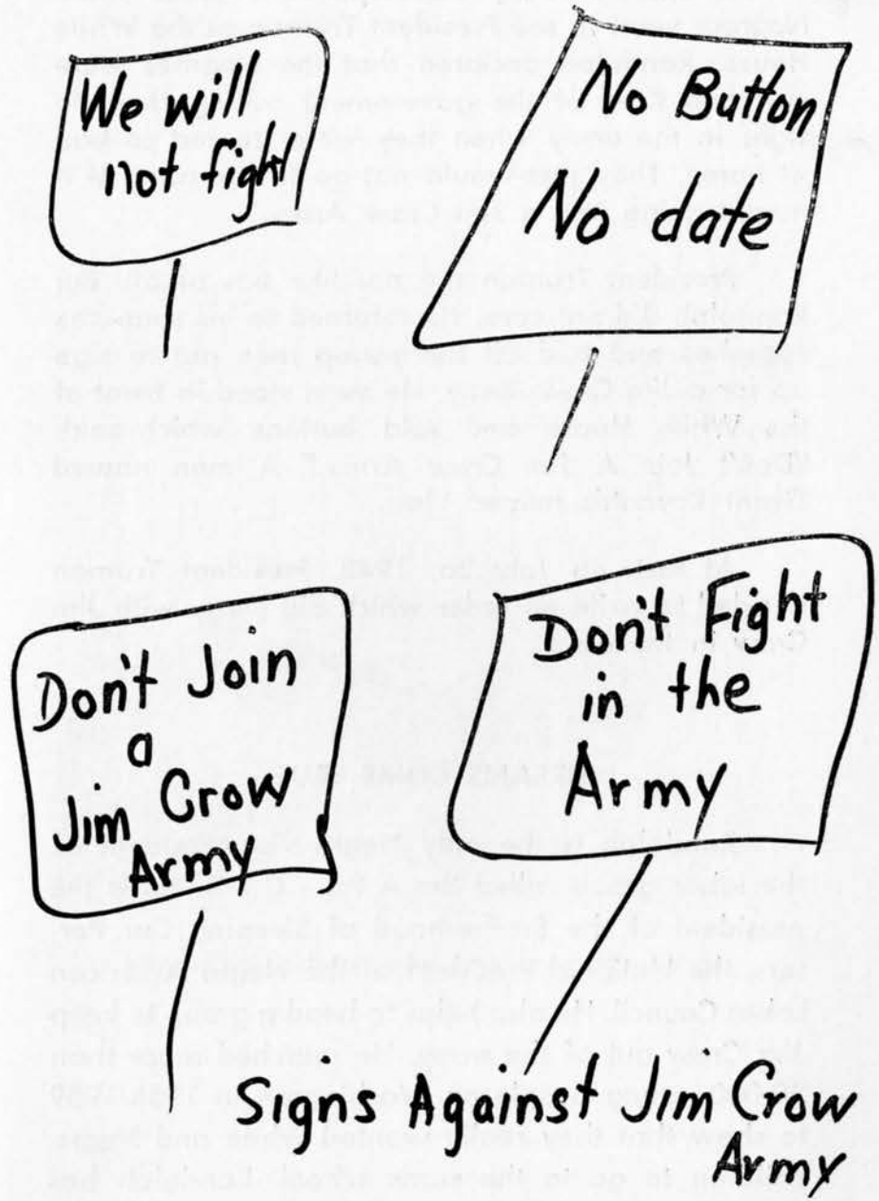
"You're quite right, Phil," the President answered. "I am going to do something about it. You call off your march and I will do something. If you bring that many Negroes to Washington, there will be trouble. Somebody might get killed."

Randolph refused to call off the march unless the President would agree in writing that Negroes could have good jobs in the war plants and in the government. But the President would not agree to do this—at this time.

He called Randolph the next day on the telephone that he would have a group of people to see that Negroes were given better jobs. He called the group the F. E. P. C. which meant Fair Employment Practice Committee. Randolph talked on the radio to the Negroes. He told them not to march at that time but to be a watchdog. They were to see if the President's order was carried out.

THE ARMY GETS RID OF JIM CROW

Jim Crow in the army was not in the President's order. In 1948, Randolph had a meeting in Madison Square Garden. About 25,000 Negroes came. They carried signs against going in the army because of its Jim Crow. They said they would be better off in the jails.



Signs Against Jim Crow Army

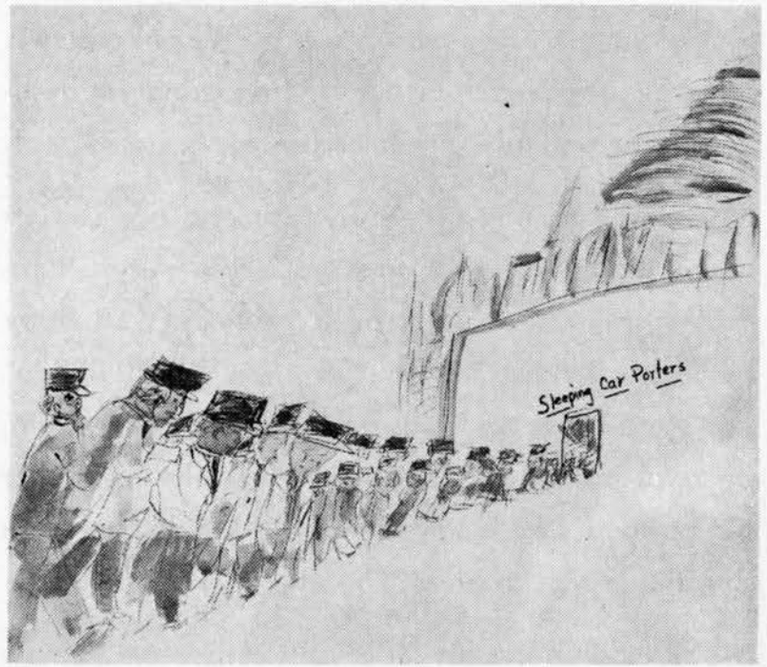
In March 1948, Randolph and some more Negroes went to see President Truman at the White House. Randolph declared that the Negroes were sick and tired of the government asking them to fight in the army when they were treated so bad at home. They just would not go in the army if it meant going into a Jim Crow Army.

President Truman did not like this at all. But Randolph did not care. He returned to his soap-box speeches and told all the young men not to sign up for a Jim Crow Army. He even stood in front of the White House and sold buttons which said, "Don't Join A Jim Crow Army." A man named Grant Reynolds helped him.

At last, on July 26, 1948, President Truman decided to write an order which did away with Jim Crow in the army.

DREAMS COME TRUE

Randolph is the only Negro vice-president of the labor group called the A F L - C I O. He is the president of the Brotherhood of Sleeping Car Porters, the National President of the Negro American Labor Council. He also helps to head a group to keep Jim Crow out of the army. He marched more than 30,000 young people on Washington in 1958-1959 to show that they really wanted white and Negro children to go to the same school. Randolph has



We should have had this long time ago.

been asked to visit the white house by more Presidents than any other Negro on the problem of the Negro.

The March on Washington August 28, 1963 was his 21-year old dream come true. He believes that as long as one person is not free, no persons are free. The March is a new beginning for freedom for everybody and for a better life.

Randolph is a very busy man. He has to turn down many speaking trips each year. Mrs. Randolph, his wife was sick at home since 1953. They had no children. They called each other "Buddy" and liked to watch fights on television. Every night, he read from the Bible to her—just like his father did at home. She believed that it is Randolph's heart that made him so great. She died in 1963.

Randolph has his office on 125th Street in New York City. He has written many things about the Negro people. The name of the book is **"The World Crisis and the Negro People."**

The Brotherhood of the Sleeping Car Porters call him "Chief". Do you wonder why?

We will overcome
The 1963 March on Washington

VOCABULARY

CHIEF is written for the third year.

Reverend
James
William
Randolph
Elizabeth
Robinson
Lynched
preached
County
crossties
rails
African Methodist Episcopal
Church
laundry
Jesus
God
depends
mending
deliver
cursed
educated
chapter
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