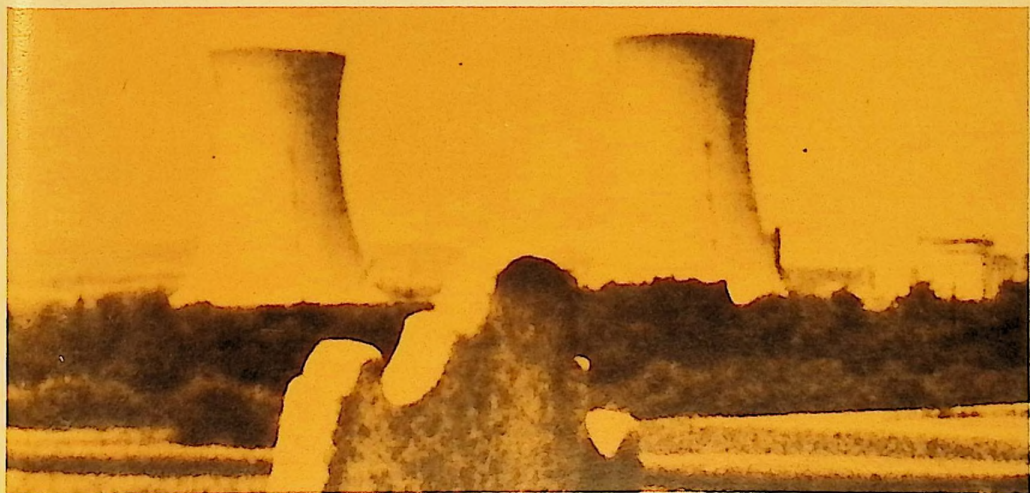


Freedomways

A QUARTERLY REVIEW OF THE FREEDOM MOVEMENT

**In
a
new
decade,
the
struggle
continues**



COVER

**In a new decade,
the struggle continues**

FRONT

**Jimmy Carter amid the ruins of the South Bronx, New York
Plants close and unemployment lines lengthen
Contamination persists at the Three Mile Island Nuclear plant**

BACK

**Marchers support a lonely struggle for union recognition in
Laurel, Mississippi
The Klan rises again**

FREEDOMWAYS

A QUARTERLY REVIEW OF THE FREEDOM MOVEMENT

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Among Our Contributors

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Correction

In the previous issue (First Quarter, 1980), the name of book reviewer *Kenneth E. Peebles, Jr.*, was misspelled. The editors regret the error.

CHALLENGE OF THE 1980 ELECTIONS

SO FAR, in these first months of a new decade, the word that best describes prevailing conditions in our nation and in the world is TROUBLE. The evidence of deep trouble is all around us: In the nation, the chronic joblessness of millions of people, double digit inflation, an ever-escalating military budget which is a primary cause of the inflation, vigorous right-wing efforts to unseat those congressmen who are most responsive to people's needs—these are just some of the ills that beset us.

Only passing mention is made in the press of another source of trouble—that is, police brutality against Black and Latin peoples, which has become epidemic throughout the country. New names have joined the list of battlefields on which the struggle for human rights is being waged against police systems that are unfettered by civilian control—Miami, San Diego, San Antonio, Wrightsville, Georgia, Chattanooga, Greensboro. (In the last two cities, the local police apparently colluded with members of the newly resurgent Ku Klux Klan in committing murder.) As the nation slides into a new, deliberately induced economic depression with its attendant social dislocations and conflict, civilian control over the police apparatus will continue to surface as an issue of critical importance. Outlawing of the Ku Klux Klan should also command a prominent place on our agenda of demands. Just as the “New Nixon” turned out to be an old enemy, so has the Klan, with its newly cosmeticized rhetoric, been exposed as the same anti-democratic, murderously racist organization that it was of old.

In the wake of the outrageous acquittal of four police officers in the death of a black insurance executive, which sparked the Miami race riot, National Urban League President Vernon Jordan was felled by a would-be assassin's bullet. This vicious assault recalls another election year, 1968, when political assassination emerged as a tool for polarizing the country and creating a climate conducive to victory by the right wing in that year's presidential election.

True to form, the repression and intimidation of Black and Latin peoples at home are mirroring the growing belligerence and provocation which characterize the U.S. government's responses to events abroad. After insulting the dignity and aspirations of the Iranian people by admitting the former Shah to the U.S.—the insult which brought on the hostage crisis—the Carter Administration has steadfastly refused to acknowledge and renounce this country's well-documented historic abuse of Iran. Preferring to continue the abuse

by mounting an abortive military operation *allegedly* aimed at freeing the hostages, our government has helped to prolong the crisis. While directing war cries at the Soviets on the pretext of abhorring their military aid to the revolutionary government of Afghanistan, the U.S. military/industrial complex and its federal agents continue to support the South African apartheid regime in its longstanding war against the South African people. A climate of militarism and war-mongering has engulfed our nation, and it is fomenting trouble everywhere.

On the eve of the 1980 elections, the specter of fascism in the United States looms on the horizon. The aforementioned developments provide the conditions for, and signal, its rise. Sadly, most of the campaign rhetoric of the major candidates evidences neither recognition of the threat nor strong commitment to meeting the challenge the threat presents. Indeed, at least one of the frontrunners appears to be fascism's herald. Yet we, the people who believe in human rights, know what we must do. The struggle for jobs, peace and justice is our agenda for the 80's.

U.S. RESPONSIBILITY FOR MIDDLE EAST PEACE

THE RECENT ATTEMPTED ASSASSINATIONS of the Mayors of Nablus and Ramallah merely extend the long train of abuses inflicted upon the Palestinian Arab people. Anticipating the outrage of the international community, Israel's Prime Minister Begin announced that this latest crime would be "investigated." This is the same government that promotes the establishment of Jewish settlements on the West Bank in clear violation of international law as expressed in the Geneva Convention of 1949. The banning of Arab newspapers critical of the Israeli military occupation, the expulsion of Arab elected officials from the occupied territories, frequent torture of political prisoners, the periodic closing of Bir Zeit University (for Arabs) in order to curb student protests have all contributed to the climate of repression that has led to this latest atrocity. Moreover, these acts of official terrorism cannot be separated from the bombings of schools, mosques and villages in southern Lebanon by the Israeli Air Force.

World public opinion has condemned all of these, and many other acts, through the United Nations and in other forums. Yet, the United States continues to supply Israel with the military means for defying the U.N. and vetoes every effort to bring peace to the Middle East by its adamant and immoral stand against the rights of the Palestinian people to national self-determination. There is a direct link between the no-talk policy towards the PLO (Palestinian Liberation Organization) and this latest attack on the life of Mayor Bassam al-Shaka of Nablus and Mayor Karim Khalef of Ramallah. In these matters, there is no recognizable difference between the policies of the Carter Administration and those of the Republican Administrations of Nixon and Ford.

We welcome the initiative currently being undertaken by France and other European states designed to ease tensions in the Middle East crisis. Formal recognition of the PLO as the responsible representative of the Palestinian people by a number of European states, plus their stated intent to sponsor a resolution in the United Nations Security Council recognizing the right of the Palestinian people to an independent state, are significant contributions toward resolving this vital issue affecting the peace of the world.

For U.S. citizens, these European initiatives underscore one of the most important facts of political life in the modern world — namely that the United States is not giving constructive leadership to the international community on *any* major question confronting the human race today. Full awareness of this fact is important since the Pentagon's already bloated military budget is being increased again on the grounds that more hardware is needed to enforce the world leadership role of the U.S.! In truth, such a role could best be reclaimed by renouncing the dangerous and wasteful arms race, and by joining the world in recognizing the legitimate national rights of the Palestinian people.

As long as U.S. taxpayers are footing the bill for the Israeli military occupation of the West Bank, Israel is under no compulsion to respect the rights of the Palestinian people. History has placed the responsibility for this situation firmly on the doorstep of U.S. foreign policy.

The Editors

OUR VOICES WILL NOT BE SILENCED

by JESSE L. JACKSON

WE CAME in search of a new focus: A new vision. The national vision is blurred. We must find a better way.

We came as a coalition of church and labor, multi-ethnic, poor and concerned people; a coalition that is born of necessity and desperation. Our action was a signal of a spring and summer offensive for social change and social justice. We came here from as far away as Alaska to touch the conscience of the nation.

As we marched from the White House to the Capitol, many cities were marching concurrently with us. Our protest for jobs, peace and justice will continue to grow. The prevailing order has conspired and shifted to dangerous reactionary and inhumane conservatism. We will march in targeted districts: We will have job and hunger hearings in targeted districts. We will have voter registration in targeted districts. Eighty congressional districts have 15 percent or more black voters. We will lobby in targeted districts. We will engage in selective patronage boycotts against corporations that refuse affirmative action programs. We will struggle to survive and we will prevail, because we have strategic weapons—the vote, consumer dollars, marching feet and made-up minds. There is agony in the land, but there is also power in a made-up mind.

We came determined to make the Black, the Hispanic, the poor and the rejected visible. We gathered to redress our grievances against government and private industry policies that are adversely affecting the masses of our people.

There are anxiety and fear throughout the land. People are turning upon themselves, trying to escape the reality of a living nightmare. Some are turning against their neighbors (homicide); some are turning against themselves (suicide); others are slowly dying in prisons and on street corners from assassinated dreams and a future ranging from reduced options to no options. People are victims of both government policies and the reactionary interpretation of laws that make it more likely that they will be victims of welfare and in-

The above is adapted from the text of a speech delivered by the Reverend Jesse L. Jackson at the May 17, 1980, demonstration in Washington, D. C., for "Jobs, Peace and Justice," mounted by a coalition of civil rights, labor and religious groups. Rev. Jackson is National President of P.U.S.H. (People United to Save Humanity).

carceration rather than receive employment and education. Pain is not localized and narrowly focused and neither is our protest. The executive, legislative, the judicial branches of government, private industry, most leaders of organized labor and the mass media have each played their role in locking the Black, Hispanic and the poor behind the veil and ignoring their anguish.

Sending messages to Washington has not worked, so we came in the flesh to serve notice that there is widespread desperation in the land. We seek a better way.

Our nation is suffering from a double economic hemorrhage. On the one hand, because of antiquated equipment and inferior, incompetent management, we have lost our edge in automotive, steel, electronic, rubber and textile production, and we have become energy dependent. We are energy dependent mainly because special interests have been allowed to operate against our national interest. On the other hand, the flight of capital involves \$150 billion annually leaving the United States economy, forcing the American worker to compete with the slave wages of workers under repressive regimes.

The president and the congress must tackle the corporate giants. To "balance the budget" by threatening to eliminate public service jobs, hospital care and aid to the elderly is to hold the poor as hostages. Making demands upon the poor that they cannot refuse is not discipline, it is punishment. It is immoral and it makes economic nonsense. The rich will not sacrifice for the country, and the poor are being sacrificed for the country. To balance the budget by threatening social services is to put a tourniquet on the little finger. Whereas to tackle our trade deficit and our industrial inefficiency is to stop the blood that is gushing from our economic jugular vein. We deserve better leadership or new leadership, and it would be narrow-sighted to only focus on the executive branch. After all, we elected a president, not a king.

On that very hill in the nation's capital where we lodged our protest, are the butchers of our dreams. On Capitol Hill was born the idea of a balanced budget. We must be informed as to who the chairpersons of significant committees are, and their powers. For example, we must know that the Senate Budget Committee is headed by Senator Ernest Hollings of South Carolina; we must know that Robert Giamo of Connecticut is the Chairman of the House Budget Committee. We must understand the budget cycle so that we can exert pressure at the proper place at the proper time. We must reward or retire these gentlemen according to their deeds. When the balance-the-budget hysteria and the Proposition 13 mania struck Washington, the President proposed cutting 50,000 CETA* jobs; the

*Comprehensive Employment and Training Act

Senate proposed 200,000 community service cuts, eliminating all of Title VI of CETA. They proposed to cut \$1.5 billion from CETA and proposed to add \$7 billion to the over-kill military budget during peacetime. They are smoking peace pipes with gunpowder in them. We must not let these killers of a dream go unnoticed or remain acceptable any longer.

Looking beyond the Congress, we find that a Supreme Court which ruled in favor of Bakke last year, thus altering affirmative action and negating creative justice, has surpassed the insensitivity of that decision with the recent Mobile decision. This decision in Mobile, Alabama, that declares single-member districts unconstitutional will virtually wipe out every black board of education member, city council member and state legislator in the nation. It is the most racist Supreme Court decision of the 20th century, one that fundamentally undercuts much of the impact of the Supreme Court 1954 decision.

As we further broaden our view, let us not forget the media with its appraisal power. Of the top 134 executives, only two are black. Of the 1769 daily newspapers, only six have Blacks in executive management positions. The media too often project us as being impotent when, in fact, we are important; project us as liabilities when we are, in fact, assets. The media perpetrate five aggressive acts against the black and brown community *every day*: (1) we are projected as less intelligent than we are; (2) we are projected as less hard-working than we work; (3) we are projected as more violent than we are; (4) we are projected as less patriotic than we are; (5) we are projected as less universal than we are. They do not call Senator Kennedy "white senator" or the president "white president" because their skin color is self-evident. Our skin color is also self-evident. Therefore, when they refer to us as "black leaders" they are not describing our skin color, they are defining our domain. We must reject this racist aggression for the whole planet is our stage. *We are not slaves of the ghetto; we are citizens of the world.* That's why we have spoken out and will continue to speak out for a just peace in the Middle East and for our nation to make a complete break economically, militarily and diplomatically with America's immoral partnership with the racist apartheid regime in South Africa. We affirm these goals as being in the highest national interest.

When one looks at all branches of government, the media and corporate leadership, it is clear that there is a leadership crisis in the nation. The national vision is blurred, and we must find a better way. If history is instructive, and it is, it will tell us that the vision to save the nation will not come from the palace, it will come from the

stable, from the salt of the earth. The vision that we seek will not come from the White House or the State House but from your house and my house. An example sums up for me the comprehensive vision we must have: Last year when the DC-10 crashed in Chicago, as people viewed the charred remains of the passengers and the wreckage, the first assessment focused on the state of the pilots. Were they alert? Were they sober? Were they qualified? A superficial analysis would have stopped there, attributing the disaster to pilot error. But there was a second inquiry about the condition of the plane. In great detail, they checked the engine, the radar equipment, the fuselage, the wings, until they found a weakness in the bolts on the engine mounts. An independent analysis reveals that the present crisis in this nation is more than pilot-president deep. *The entire structure is faulty* and a major redefinition of the nation and its purpose is in order.

Today, we demand a broader focus and a new focus. We must focus on summer jobs, not merely summer (Olympic) games. We must focus not merely on the 50 hostages in Iran but the seven million unemployed hostages looking for work in this nation, and the half-million American prisoners who are, for the most part, political prisoners, and who cost us an average of \$17,000 a year. If one goes to any state university on an average of four years, it would cost less than \$20,000. By comparison, if one goes to any state or federal penitentiary, it would cost between \$60,000 and \$130,000. Employment and education are cheaper than welfare and incarceration.

We demand a new focus. The young who are the victims must fight for change. They must combine direct action with political action. We must register as voters the 3.1 million graduating high school students. They must come across the stage with a diploma in one hand, symbolizing knowledge and wisdom, and a voter registration card in the other, symbolizing power and responsibility. Then in the fall, every institution of higher learning must register the 11.2 million students to vote when they register for classes. This generation can determine the course of this nation.

Black colleges must be seen as institutions of necessity to be cherished. They produce 40 percent of all black graduates. They have developed a specialty in transforming rejected stones into cornerstones: in giving life and nutrition to dry bones. They deserve 50 percent of Title III Funds and \$100 million in research.

We must find a new focus. We must do it as a coalition. The Blacks, the Latinos, the women, locked out, will either fight together to achieve an expanding, healthy economy or fight each other over the crumbs of a sick economy. In the short run, we must reject the balance-the-budget hysteria. In the short run, we must

shift from a policy of *economic strangulation* to a policy of *economic stimulation* in the public sector. The poor must be equipped to fight inflation and jobs are the best equipment. We reject fighting inflation with unemployment. After all, unemployment is inflationary. For every additional one percent increase in unemployment, one million more people are without work, which amounts to an estimated thirty billion dollar loss to the national economy.

Our first priority is jobs in the private sector, which is collapsing certainly through no fault of poor people. Our second priority is public service jobs. If they fail, in desperation we will accept welfare, unemployment insurance or subsidy. But we want to work. We want to rebuild central cities. We want to clean the sewers, pave the roads, build mass transit, build schools, teach children, build houses and provide services for people who cannot help themselves.

We want to work. We want an economic stimulus package of \$25 billion. Three years ago, the economic stimulus package of \$20 billion reduced unemployment from nine percent to six percent in a 15-month period.

We want a new focus. The unpatriotic despotism of private industry has ripped off the sweat and money of the American laborer. Undercutting U.S. labor in the world market must stop. The new focus that we seek is not a pipe dream. We will work for it. We will accomplish it. We will march and make the poor visible. We will challenge every official to be accountable to the people.

We want Parren Mitchell's "Human Needs Amendment" enacted as legislation. We want a better way. The humanity of women must be affirmed. We must affirm the personhood of our mothers and sisters, our aunts and daughters. Any man that would condemn his mother or wife or sister to the eternal damnation of second-class status must examine himself. And any woman who would volunteer for such status, likewise needs self-examination. Women are first-class people; we must reject their second-class status. Justice is indivisible. We start with the simple premise—human rights for human beings. No longer will we accept superior rights for some and inferior rights for others. We demand equal rights for all.

This is called simple justice. Simple justice is, of course, a threat to the hardened arteries of the status quo who cling to the past by habit or culture, ignorance, superstition, economic exploitation or any combination of the above. Our judicial system, which implements our laws, must catch up with natural law.

We in the U.S. are just four percent of the world. We need everybody in the race for productivity. All minds must be used at optimum capacity for us to survive. Furthermore, we must be concerned about foreign policy. Millions of us came here on foreign policy.

Foreign policy is a domestic policy concern. As for the so-called boat people, we must remain humane and sensitive. After all, we Afro-Americans were the original boat people. We didn't come here on an airlift. We did not come as immigrants looking for a thrill, but rather as slaves against our will, and we were on boats. We cannot allow racism to weaken our credibility as we wrestle with the growing crisis of U.S. immigration policy. We must affirm the humanity of the Haitian refugees. They shouldn't be locked out on some false distinction between economic and political refugees. The Statue of Liberty says, "Give me your tired, your poor, your huddled masses. . . ." We will no longer grant the State Department immunity from major protest and accountability.

We must have a new vision. We must gain the inner strength to rise above our circumstances. We must focus on conditions, not merely candidates. Ultimately our struggle is a struggle to change the character of our nation and, thus, enable us to be both leaders and servants to the world. We can render service without being servile. We must categorically reject racism. If hatred and tyranny merely change colors, nothing essential has changed. We must fight for a *new* character with ethical content.

Racism is unproductive economically. Racism is unhealthy and sick psychologically. Racism is immoral theologically; it has distorted the image of God and has split religion. Racism has made white Americans less credible as people.

Sexism is intellectually unreasonable. It is psychologically painful to the oppressed. It will be the basis of political obituaries for those who don't understand its destructiveness.

We want doctors who are more concerned about public health than about personal health. We want lawyers who are more concerned about justice than about a judgeship. We want teachers who teach for life, not just for a living. We want preachers who prophesy, not merely profiteer. We must be possessed of a strength that jail cells cannot lock up, bullets cannot kill, water cannot drown, and the status quo cannot discourage.

When the storms of life rage, and our enemies mount against us, we must use will power and cope, not pill power and cop-out. We must put hope in our brains, not dope in our veins, and know that the proposition of human rights for human beings everywhere will triumph because it is right. We will win.

“WHAT’S GOING ON?”

— Marvin Gaye

by DAMU SMITH

TODAY, INDIVIDUALLY and collectively, we must take up the challenge set forth by Frederick Douglass 128 years ago, when he denounced the celebration of America’s 4th of July by saying to himself and those to whom he spoke:

Oh! had I the ability, and I could reach the nation’s ear I would today pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

The need for fire and thunder is as urgent today as it was then. So when we leave here today and go back home to our communities let us “quicken the feeling of the nation,” “rouse its conscience,” and “startle its propriety” by saying loud and clear from coast to coast: America, we demand jobs for our youth and all of the unemployed — we don’t want your draft registration! We demand properly equipped and adequately financed schools — we don’t need your MX missile! We demand decent hospitals and affordable health care for all — we don’t need your XM1 main battle tank! We demand day care centers and recreational facilities for our young people — we don’t need your SSN-688 nuclear attack submarine! We demand decent and affordable housing for all who need it — we don’t need your ground-launched cruise missile or Pershing II missile or neutron bomb! We demand care for our senior citizens — we don’t need your Trident submarine, Trident I missile, FA-18 naval strike fighter, CUN nuclear-powered aircraft carrier, AAH advance attack helicopter or any of your other weapons of death and destruction!

We want life, not death! We want peace, not war! We demand an

The above speech was delivered at the May 17th demonstration for “Jobs, Peace and Justice” in Washington, D.C. Damu Smith is on the Washington staff of the American Friends Service Committee and is co-chair of that organization’s Third World Coalition. He is also an executive board member of the National Alliance Against Racist and Political Repression.

end to your robbery of our paychecks and pocketbooks through inflationary and balanced budget-militaristic economic policies.

Yes, let us say loud and clear to President Carter and the Congress: We don't need a military rapid deployment force sent to the Persian Gulf—or the Middle East—or Southern Africa, Asia or Latin America. What we need is to employ people as part of a civilian rapid deployment force to be "rapidly deployed" right here in America—to build schools and hospitals and new housing and day care centers and perform other useful functions in Chicago, New York, Los Angeles, D.C. and other cities in the U.S. America, we demand an end to your colonization of Puerto Rico and the continued bombing of Vieques Island and its people by the U.S. Navy! Your continued blockade of Cuba is stupid, unnecessarily vindictive as well as hypocritical. Why don't you blockade South Africa or Chile or other racist, fascist regimes which you find comfort in supporting?

Yes, sisters and brothers, we must say to President Carter and to Congress: Your budget priorities are out of order. You place profits before people. You place guns before vitally needed social service programs, and you are doing this deliberately and consciously by cutting out CETA jobs, food stamps and other essentials.

Frederick Douglass has told you and me that the "hypocrisy of the nation must be exposed and its crimes against God and man must be proclaimed and denounced." What better way to do that than by exposing the plight of the Haitian refugees, who are starving in Miami and have not been welcomed here as have the Cubans? What better way to do that than by exposing fundamental violations of human rights in the U.S.?

I must say to all of you today that this protest will have little meaning if we do not leave here with a renewed commitment to bring back and revitalize the spirited and organized movement which characterized the tremendous protests and upheavals of the 1960s. We must march, we must organize and we must be more visible in the 1980s. We must strengthen our existing organizations, build new ones where necessary, organize networks and coalitions where possible and convenient. We must take to the streets and go into our communities and conduct political education and organize door to door, block by block, neighborhood by neighborhood, community by community. To bring about a new order of things in America is the challenge we face in this decade.

We cannot have justice and equality here at home when America is making preparations for war abroad. When the nation's vital resources are diverted towards war, our justice priorities at home are grossly neglected. We cannot have peace without justice, nor can we have justice without peace.

BLACK STUDENTS ON THE MARCH

by TYRONE CRIDER

The following are excerpts from a speech delivered at the May 17 Youth Pilgrimage for Jobs, Peace and Justice in Washington, D.C. Tyrone Crider is president of the student government, Morehouse College, Atlanta.

WE BRING YOU greetings from Morehouse College and the Atlanta University Center. We bring you greetings from the 67,000 students of the United Negro College Fund. We bring you greetings from the 400 colleges and universities of the American Student Association.

We are not here this afternoon because students hold America hostage in Iran but because Carter and Congress choose to hold students hostage in America. . . . We have come to say to Carter and Congress that your proposals do not balance a budget; they only punish the poor. . . .

We have come from Morehouse to the White House.

We have come from Spelman to the Senate.

We have come from Howard to the House.

We have come to say to the leaders of this nation:

When you consider a budget, do not cut us out, but rather count us in. When you consider a budget, do not overlook us, but rather underline us. When you consider a budget, do not subtract from and divide our allotments, but rather add to and multiply them.

This afternoon, we, as students stand strong, not only because Jesse Jackson or Walter Fauntroy or Parren Mitchell are on our side, but because God Almighty is on our side. . . .

We, the learners from kindergarten to college, say to the leaders — from Congress to Carter:

We want education and not extermination.

We want you to help us and not hurt us.

We want you to motivate us and not mistreat us.

We want you to push us and not punish us.

We want you to defend us and not defeat us.

We want you to develop us and not divide us.

We want you to count us in and not cut us out.

We want you to start more and not stop more.

For, if you overlook us now in education, we will overlook you later in election. Therefore, we will march and march and march until jobs, peace, and justice "roll down like waters and righteousness as a mighty stream!"

**“More than an important contribution
to Afro-American letters—**

they are an unfolding of that greatest mystery of mankind—friendship. It's as much a pleasure as it is rare to witness the emotional unfolding of these two literary men.”
—*Nikki Giovanni*

“The Bontemps-Hughes Letters are history. They will be considered essential resource material for all future literary—and social—scholarship. *And* they are nourishment—dinner and dessert!”
—*Gwendolyn Brooks*

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LANGSTON HUGHES
—LETTERS—
1925 - 1967**

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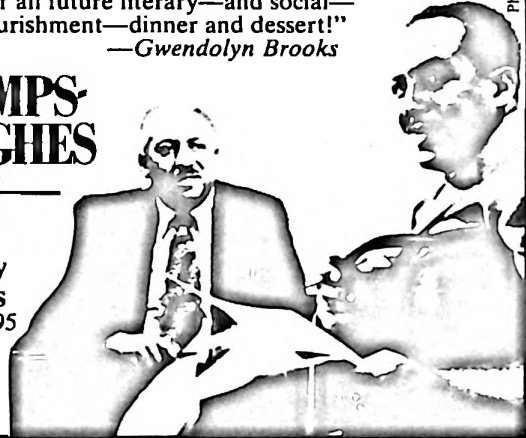


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The Art of
CHARLES WHITE

COMING in FREEDOMWAYS
Vol. 20, No. 3 (third quarter)



TO SAVE OUR NATION

by ANGELA DAVIS

In support of the people's right to know, and recognizing the unequal treatment accorded non-Establishment political views by the U.S. media, we present below a statement by the Communist Party's candidate for the Vice-Presidency of the United States and the co-chairperson of the National Alliance Against Racist and Political Repression.

THREE PRESIDENTIAL CAMPAIGNS AGO—it was the summer of 1968—I applied for membership in the Communist Party. Charlene Mitchell, whose lucid vision and exemplary leadership in the Los Angeles black community had convinced me to take that step, was the Party's presidential candidate. As an active supporter of the Charlene Mitchell-Mike Zagarell campaign, I became a passionate participant in electoral politics for the very first time in my life.

During that era, black people unanimously rejected Richard Nixon's program, and they were profoundly disappointed when Hubert Humphrey—the Democratic “alternative”—appeared strangely unwilling to address the pressing needs of our community. As one of those many millions of Black people who had become disillusioned with the traditional two-party system, I personally felt invigorated and inspired by the radical message of the Communist candidates.

The disgraceful record of both major parties over the last 12 years has confirmed the lesson many of us learned at that time: Neither the Republicans nor the Democrats are capable of providing honest representation for people of color or for the working class as a whole. In 1980, it has become more apparent than ever that these two parties are fundamentally committed to the monopoly corporations and to the racism which nourishes big business's exploitative drive for profits. And in 1980, it has also become more apparent than ever that the principle of the Communist Party's campaign—*People Before Profits*—contains the only real hope for our people's and our country's future.

As Gus Hall, the Party's General Secretary, conducts his third presidential campaign, I feel extremely honored to be his running mate. Together, we are attempting to articulate the needs and aspirations of this nation's abandoned majority—all those who desperately desire more jobs, decent wages and healthy working conditions, those who look forward to a peaceful future based on racial and sexual equality.

"Your message is beautiful, and it is far more inspiring than the programs of the two major parties," we are often told, "but since your chances of winning are one in a million, isn't your campaign sort of futile?" Our unhesitating response to this question is that we can't expect to attract the majority of the votes this time around, but we are also painfully aware that no matter which party claims an electoral victory in November, black people and working people in general will be the losers. Our only glimmer of hope lies in our ability to forcefully declare our determination to relentlessly challenge the monopolies' power—to fight collectively for our rights as people of color, as working men and women and, indeed, as human beings who desire peace for ourselves and our children.

As the present administration has embraced the Brzezinski strategy of global anti-communist aggression and dangerous flirtations with the prospect of nuclear war, racism has received blatant encouragement on the domestic scene. Ideological assaults on the principle of affirmative action, and mass layoffs of black workers from the major industries, have been complemented by the rise of the Ku Klux Klan and similar vigilante groups, abetted both subtly and openly by the propaganda emanating from official circles. A central theme of the Communist Party's campaign—and indeed of the Party's work in general—is the struggle against racism. "Black folk have always fought racism," our chairman Henry Winston points out, and

they will never stop fighting racism. But is it not true that it is the task of the Communist Party . . . to undertake the fight in the course of organizing masses of workers in struggle against the white monopolists, to prove that these white workers imbibe an ideology which turns over billions of dollars in profits to the corporations? Is it not the task of the Communist Party to organize white workers in the fight against the racist source of these profits?*

Our campaign calls for a more vigorous defense of affirmative programs for racially and nationally oppressed workers and students. Contrary to the prevailing propaganda charging "reverse discrimination," affirmative action means benefits not only for people of color but for their white sisters and brothers as well. This dynamic was understood by the white workers at the Kaiser Aluminum plant in Louisiana, who opposed Brian Weber's racist lawsuit against the affirmative action program in their plant.

An equally important element of the Communist Party's anti-racist strategy is the demand to outlaw groups like the Ku Klux Klan

*Winston, Henry. "Putting Marxist Theory into Anti-racist Practice," *Political Affairs*; May 1980.

and the Nazi Party. Such organizations, whose recent deeds have demonstrated that they will not stop short of murder, have become especially dangerous today. At a time when many white people are confused and disoriented by the ravages of unemployment and inflation, racist and demagogic appeals can furnish unenlightened whites with easy scapegoats for their own miserable conditions.

The conditions of U.S. workers today are indeed miserable. Not since the Great Depression of the 1930's have working people been faced with such extensive and brutal assaults. Almost daily, it seems, we read new reports about corporations' plans to close down more plants. When plants shut down or relocate in areas where the labor movement is weak, countless numbers of workers are thrown into the streets, their homes are repossessed and their families are often forced to go on welfare. A recent study conducted by the Progressive Alliance revealed that between 1969 and 1976, at least 15 million jobs were destroyed as a direct result of plant shutdowns.* The Communist Party calls for stringent legal measures prohibiting monopolies from closing down their operations in utter disregard of the human pain these shutdowns cause.

As we campaign during this election period, we are attempting to demystify the problem of unemployment in general. Unemployment is not a necessary evil destined to persistently plague our society. Youth—especially young people in racially and nationally oppressed communities—do not have to resign themselves to futures of forced idleness. As Gus Hall points out, we can take \$100 billion from the windfall profits of the corporations to provide jobs for the nation's youth and special affirmative action programs for young people from black, Latino, Asian Pacific and Native American communities.

Moreover, there is a sure way to create the millions of jobs for all workers presently unemployed and underemployed: Cut the work day from 8 hours to 6 with no cut in pay. In raising this slogan as a central theme of our campaign, we are carrying out a legacy of working-class struggle forged by those who first fought for the 10-hour day with no cut in pay and those who gave their lives to the fight for the 8-hour day. Jobs can be created for every man and woman in this society—but only if the power of the monopolies is forcefully challenged and severely curtailed.

As women enter the labor force in ever increasing numbers, they swell the ranks of the unemployed—and especially if they are women of color—in disproportionate numbers. Women, thus, have a special stake in this fight for jobs. The gaping wage differential, which has actually grown larger over the last decade, must be closed.

* *New York Times*; Sunday, April 13, 1980.

In other words, the monopolies must no longer be allowed to lean on sexism as a companion source, with racism, of outrageous super-profits. Women workers have special needs such as maternity leaves and affordable childcare to facilitate their ability to work. In urging aggressive struggle against sexism, the Communist Party calls for the ratification of the Equal Rights Amendment, emphasizing at the same time the special needs of working women.

Considering the billions of dollars in taxes the people of this country channel each year into the federal budget, it would seem that our society should be able to meet the particular needs of its women, youth, seniors and of the population as a whole. But, of course, the irrational priorities of the monopolies direct the funds, which ought to be used for social services, into the war budget. The proposed federal budget as a whole amounts to nothing short of a double declaration of war. According to Carter and his Congress, the military budget should be increased to \$158 billion, and \$15 billion should be cut from social services. Four hundred million dollars are to be cut from health services, \$700 million from public transportation, \$900 million from welfare, \$1 billion from job training and affirmative action, \$1.2 billion from energy development and almost \$2 billion from revenue sharing programs which pay for schools, libraries and hospitals from Maine to Hawaii.

The Communist Party proposes that we drastically reverse this anti-human pattern of cuts. Let the people of the United States demand that \$100 billion be cut from the military budget, and that those funds be rechannelled into human services. This has literally become a matter of life and death.

The military budget must be rigorously cut back not only in order to guarantee our day-to-day survival at home, but also in order to guarantee our global peace and security. Considering the recent provocations in Iran, CIA support of the counter-revolution in Afghanistan and the increasingly violent anti-Soviet propaganda emanating from government circles, the battle for peace acquires a new urgency today. Salt II must be ratified, and the process of nuclear disarmament must proceed.

The program of the Communist Party calls for aggressive anti-monopoly measures as the key to solving the major ills which afflict our society. While our ultimate goal is the creation of a socialist society—only then can the working class be truly emancipated—immediate and radical reforms can be achieved by severely restricting the power of the monopolies. (In some instances, we must even raise the demand for nationalization: The dangerous nuclear power plants should be shut down and the energy industry, as a whole, should be immediately nationalized.) Our program is an anti-

monopoly program, and even as we wage our own independent campaign, we support and encourage every step—both inside the electoral arena and outside—that challenges the power of the big corporations which are destroying our lives. We need to declare our independence from the two-party system and from the monopolies for which both major parties speak.

As we invite support for our Party's electoral program, we call for the creation of a new anti-monopoly coalition. We need a new party, an alliance firmly rooted in the working class, embracing racially and nationally oppressed people—black, Chicano, Latino, Asian Pacific and Native American—uniting small farmers, students, professionals as well as the youth movement, the women's movement, the struggles of seniors and the disabled. *We need a new anti-monopoly alliance uniting every organization and every individual in our country who believe that people ought to come before profits.* An impressive vote for the Communist candidates this time around would be a powerful step in the direction of building this new alliance, for each ballot cast for us will release a ringing demand to put people before profits.

"People before profits" means that we will do whatever is necessary to wipe out, at long last, the poisons of racism and sexism that divide our people while bringing profits and power to our enemies.

"People before profits" means that we will reclaim the mineral riches which have been stolen from us, the oil and gas and coal that our labor has mined from this earth only to be turned into profits by big business.

"People before profits" means that we will reconstruct and expand our collapsing social services, giving every child the right to creative, bilingual, bicultural education, every young person the right to a secure and productive future, every mother the right to economic independence and every senior the right to a healthy and happy retirement.

"People before profits" means, finally, that we can begin to tread that path which leads toward a society where monopolies will have become mere relics of a bygone era, a socialist society free of all human exploitation.

Each One, Pull One

ALICE WALKER

For Hansberry, Jackson & Bond

We must say it all, and as clearly
as we can. For, even before we are dead,
they are busy
trying to bury us.

Were we black? Were we women? Were we gay?
Were we the wrong *shade* of black? Were we yellow?
Did we, God forbid, love the wrong person!
Were we Agnes Smedley or John Brown?

But most of all, did we write exactly what we saw,
as clearly as we could? Were we unsophisticated
enough to cry *and* scream?

Well, then, they will fill our eyes,
our ears, our noses and our mouths
with the mud
of oblivion. They will chew up
our fingers in the night. They will pick
their teeth with our pens. They will sabotage
both our children
and our art.

Because when we show what we see,
they will discern the inevitable:
We do not love them.

The above is Ms. Walker's response to the special issue of FREEDOMWAYS, "Lorraine Hansberry: Art of Thunder, Vision of Light."

We do not love them.
We do not love what they have made.
We do not trust them.
We do not believe what they say.
We do not love their efficiency.
Or their power plants.
We do not love their factories.
Or their smog.
We do not love their television programs.
Or their radioactive leaks.
We find their papers boring.
We do not admire their cars.
We do not worship their blondes.
We do not envy their penises.
We do not think much of their
Renaissance.
We are indifferent to England.
We have grave doubts about their
Brains.

In short, we who write, paint, sculpt, dance
or sing
share the intelligence and thus the fate
of all our people
in this land.
We are not different from them
neither above nor below
outside nor inside
we are the same.
And we do not love them.

We do not love them.
We do not love their movies.
We do not love their songs.
We do not think their newscasts
Cast the news.
We do not love their president.
We know why the white house is white.
We do not find their children irresistible.
We do not agree they should inherit the earth.

But lately you have begun to help them
 bury us. You who said : King was just a womanizer.
 Malcolm just a thug. Sojourner "folksy." Hansberry
 a traitor (or whore, depending). Fannie Lou Hamer
 merely "spunky." Zora Hurston, Nella Larsen, Toomer:
 Reactionary, brainwashed, spoiled by whitefolks, "minor."
 Agnes Smedley, a spy.

I look into your eyes
 you are throwing in the dirt.
 You, standing in the grave
 with me. Stop it!

Each one must pull one.

Look, I, temporarily on the rim
 of the grave,
 have grasped my mother's hand
 my father's leg
 There is the hand of Robeson
 Langston's thigh
 Zora's arm and hair
 your grandfather's lifted chin
 the lynched woman's elbow
 what you've tried to forget
 of your grandmother's frown

Each one, pull one back into the sun

We who have stood over
 so many graves
 know that no matter what *they* do
 all of us must live
 or none.

African Genesis

BARRY D. AMIS

The continent deeps
Shivering.

Sloughs off its old skin
and deeps. Deeps into itself.

Deeps into the life-throb. Time is not
in the clock. Depth is not in the time.

Throes of expiation,
de profundis.

The continent deeps,
pinned down.

Not the oceans,
not the mountains.

The continent.
Wrestling against the natural opposition.
against flux and flow.

Convulsion.

The continent deeps.
Consciousness penetrates,
the old dies.

Purgation.

The continent and sentience.
Seething.

In the crucible.
The will is in the continent.
Continuous agitation. The bitter tasks.
The best will come only after.
The burden and the onus.

Nerve vibration,
moral experience.
Birthing.

The next era.
Up-springing.

Out of the crucible.
The continent and the spirit.
Fructifying. Sweeping in the new
consciousness.

Integrity composes the psyche.
Omniscient benevolence.

The continent deeps.
Saving.

ON THE CUBAN QUESTION

by JEAN CAREY BOND

The following is a slightly revised version of an article that was first published in the May 31, 1980, edition of the New York Amsterdam News. Jean Carey Bond is an Associate Editor of FREEDOMWAYS.

FOR SEVERAL WEEKS NOW, the so-called "Freedom Flotillas" bearing thousands of mostly male Cubans have been wending their hazardous way to these shores. The U.S. press hasn't hesitated to seize this latest opportunity to inveigh against the regime of Fidel Castro, but more questions have been raised by its reports than answered.

As luck would have it, a trip to Cuba in May by this writer with a group of 15 black, white and Hispanic women coincided with the emigration wave, affording us the opportunity to check out for ourselves what the emigrants are leaving behind and why. Not surprisingly, what we learned indicated that the full dimensions of this phenomenon cannot be contained in the U.S. media's sensationalist characterizations of the mass exodus, nor are the range and nature of the new arrivals' motives for abandoning their homeland wholly revealed in their studied expressions of love for freedom.

Before going to Cuba, we were aware that in November of 1978 the Cuban government negotiated an arrangement with representatives of the Cuban American community whereby members of that community would be permitted to visit their relatives in Cuba. Among many other factors, this "reunification of families" program set the stage for current events.

Approximately 100,000 Cuban Americans travelled to Cuba during 1979, bringing with them a huge quantity of material testaments to the glory of life in this consumers' paradise. Predictably, a lot of the homefolks were impressed—specifically, those among them who had failed to assimilate the values of the Cuban revolution. Cuba is, after all, a developing nation whose priorities have been directed at achieving, for example, the lowest infant mortality rate in all of Latin America (even lower than the city of Newark), not at indoctrinating its citizens in the art of conspicuous consumption.

But when the relatives came calling with their gold chains and stickpins and radios and Gloria Vanderbilts and fedoras and marmalade and chocolate-flavored toothpaste, it was not simply the things themselves that dazzled the homefolks but also what they symbolize—namely, an American dream whose main feature is a life of almost total selfishness, of virtual irresponsibility. "Here," one

emigrant told *Newsweek*, "I have an opportunity...to live for myself." That's the big attraction. (We North Americans, who've been schooled from the cradle to, first and foremost, look out for Number One; who invented the "Me" generation and even use our movements to achieve social change as thin covers for negotiating our personal mobility upward—we know only too well the lure, and rehearse daily the rite, of self-indulgence, celebrate it even as some of us contemplate its bankruptcy.)

What our group found in Cuba, what the crowds at Cuba's Port Mariel are turning their backs on, is a society with limited material resources and ambitious goals wherein accountability and responsibility to family, neighbors, community and country—definitely including but transcending commitment to self—are the bottom line. This concept, for example, fuels the Committees for the Defense of the Revolution, that network of block and neighborhood organizations which have been portrayed here as "vigilante" brigades.

Born spontaneously in 1960 as task forces to prevent acts of sabotage following a bomb-throwing incident during one of Fidel's public speeches, the CDR's have evolved over the years into units that perform a variety of services. These include aiding in the implementation of public health campaigns such as the vaccination of school children, conducting adult education classes, directing community maintenance—and, during the current situation, guarding the homes of people who have chosen to emigrate to prevent harm to the people or looting of their houses after they have departed. Approximately 80% of Cuba's population of 10 million participates in the work of the CDR's, which are major instruments for integration into the social life of the revolution.

It isn't difficult to understand why those who shun the principles of group accountability and egalitarianism that the CDR's embody would feel constrained in today's Cuba, and would be attracted to a U.S. society where anti-social behavior (also known as rugged individualism) is heavily promoted and rewarded if you can turn it into dollars, punished if you can't.

The predominance of men among the emigrants, of all ages but a great many of them younger men who have left wives and children behind, may reflect another fact of life in Cuba which has posed adjustment problems for many. Cuban women have made enormous strides towards the achievement of full equality. In 1959, women were overwhelmingly uneducated (female university graduates were a rarity), unemployed except as domestics or prostitutes and powerless. Today, 51% of all students, 44% of full-time university students and 39% of night students are women; 30.9% of the labor force is female in almost all spheres of work compared to 13%

in 1959. Moreover, 40% of the trade union leadership on the grass roots level is female, women are prominent in the organization and work of the CDR's and housewives are active outside the home as day care workers, substitute teachers and community development aides.

The women we met in Cuba are energetic, assertive and confident, and they seem not about to take abuse in whatever form—especially since they're armed with the Cuban Constitution's liberating Family Code, enacted in 1975, and the support of all of the society's institutions. "We are quite pleased," one woman is said to have put it, "with the new traditions."

Not all of the men are pleased. Machismo is dying with its boots on, and divorce is epidemic. For those who can't hack it, there's a boat leaving from Mariel.

The significantly large delinquent and criminal elements among the emigrants are another indicator that a mere 20 years of revolution have not been sufficient to eradicate all aspects of the pre-revolutionary legacy. These people are the inheritors of behavior patterns that were born and took root in the days when Cuba was the hustlers' capital of the Western hemisphere and which, given their nature, have not automatically disappeared in the new conditions. A possible though limited analogy in our own context is the welfare syndrome which, in some instances, repeats itself in a family from one generation to the next even where opportunities may present themselves to different family members to break out of the cycle. The emigrants who fit into this category could hardly be referred to as political dissidents in the true sense; rather, they are people who, burdened by a psychosocial history of life on the fringes of society, have resisted resocialization.

The presence of some skilled workers, semi-professionals and professionals in the emigration wave suggests that measures taken by the Cuban government recently according to a 10-year plan conceived in 1970 to correct certain inefficiencies, and which have been attended by what they call "rationalization" of the labor force, have disrupted some lives. Clearly, some workers have been "rationalized" out of their areas of expertise and are unwilling to accept work in, say, agriculture where jobs are available. Other workers have been relocated, while still others may feel threatened by the prospect.

In short, the present period in Cuba is one of marked change and reorganization. This is giving rise to tensions and insecurities that may well be prompting some people to emigrate.

The complaints expressed by some emigrants about the food situation in Cuba would seem to relate primarily to the rationing of meat and some other staples, which is necessitated in part by the

U.S. government's blockade against Cuba as well as by the country's still underdeveloped agricultural production. Negative fallout from the rationing system is unavoidable since Cubans are addicted to meat—especially to pork. Add to this the fact that, as in most developing countries nowadays, efforts are afoot to change people's dietary habits in the interest of better health. The eating of fish, which oddly hasn't been traditional in Cuba, is being encouraged and wisely so since fish is both highly nutritious and plentiful.

Despite these factors, a diet of 2,000 calories—comfortably above the internationally recognized nutritional requirement level—is available to all Cubans among the rationed foodstuffs. Moreover, diverse supplements are easily accessible in the free lunch programs in schools, workplaces and restaurants.

Cuban administrators readily acknowledge the consumer sector's austerity. However, worthy of note is the economic policy, operative since 1970, of increasing the importation of a wide range of consumer goods (refrigerators, record players, electrical appliances, etc.) while gradually removing goods from the rationed category and placing them on the open market. This is the government's response, chosen over monetary reform, to the high solvency of the Cuban population occasioned by the revolution's elimination of unemployment and underemployment, entrance of women into the labor force and the advent of free health care and education. The process has led, in 1980, to the availability of more than 1200 products, only 45 of which are rationed. Today, 70% of an individual's expenditures in the marketplace goes for non-rationed products.

The material realities of life in today's Cuba, then, seemed to the members of our group not to be objectively intolerable but rather to "oppress" only those for whom *any* form of austerity violates their tastes for "the good life" as defined by the middle class values and standards of the United States.

Contrary to the picture of pervasive woe painted of Cuba in the major U.S. media, one is struck there by the upbeat spirit of the people, by their individuality (not ism), lack of passivity, friendliness and willingness to discuss their problems. Complaints are rife about the public transportation system (a casualty of the blockade's withholding of essential equipment and spare parts). In one instance, the editor of the largest youth-oriented newspaper speaks of the paper's need to improve its graphic style and tone down its sloganeering tendencies; in another, the director of a movie soon to be released here discourses on the severe strains being experienced in male/female relationships; in yet another, an official enumerates the mistakes made in the agricultural and industrial sectors, among them the initial wasting of resources, owing to Cubans' inexperience

in "thinking like producers" instead of as consumers.

But above all, it is in a deep faith in the ability to solve their problems, a hope for the future of Cuba and of humanity in general (in sharp contrast to the malaise of pessimism and despair which so pervades the U.S. currently) that one feels the courage, vitality and creativity of the Cuban people—and their greatness.

As for the huge "March of the People" in Havana and other cities on May 17 which the media here called a "staged" anti-American ritual, it struck us as being well organized as are most mass demonstrations whether mounted by our own civil rights activists and Bible enthusiasts or by ayatollah supporters. Anti-American? More precisely, it was anti-U.S. government policies which have kept Cuba under siege for years (regarding the current situation, we saw and heard evidence that agents of the U.S. government have had a hand in inciting Cuban nationals to emigrate, a highly provocative pursuit that is reaping a decidedly mixed harvest in the U.S.). Cubans, we observed, are proud folk who don't like having their revolution messed with, especially by the fire-breathing, tinsel-laden northern dragon in whose backyard they had the marvelous audacity to launch it. Doubtless, very little help from Fidel was required to bring them into the streets a million-plus strong since all Cubans experience daily, in a host of ways, the consequences of U.S. assaults on their economy and sovereignty—that is to say, on their dignity.

This same matter of dignity, which the U.S. establishment seems to have great difficulty comprehending, put thousands in the streets behind Martin Luther King in the 1960's, sparked the uprisings in Harlem and Watts when he was killed and was the core of the recent race riots that welcomed the Cuban freedom-worshippers to Miami. The message communicated by U.S. government agencies and institutions in their bankrupt and near-genocidal policies towards the black community in particular, and other minority and poor U.S. citizens in general, is "We can only deal with you when we own you." That's the same message, the same affront to human dignity, that is delivered to the Cuban people by the Bay of Pigs operation, the continued U.S. occupation of Guantanamo and the blockade.

Just as the Cuban emigrants are impressed with life in these United States (or were before they actually got here), so were we impressed with Cuba. Notwithstanding the mistakes and miscalculations, the sugar and tobacco blights, the current exodus and the ongoing railings of the U.S. government against the Castro regime, history will absolve the Cuban revolution. The bulk of the people—everywhere—salute Fidel.

THE PEOPLE VS. THE KLAN IN MASS COMBAT

by WILLIAM LOREN KATZ

DURING THE LAST TWENTY YEARS, as Blacks marched and demonstrated against discrimination, segregation and racism, an important myth began to collapse—the canard that Blacks have met wretchedness and tyranny with passivity throughout history. Distorted history began to fall and the public heard, often for the first time, of battles against slavery and lynchings, resistance to segregation, and a tradition of not only endurance but hardcore combat against the terrible. A growing body of research now substantiates this continuing resistance to oppression.

Yet more remains to be uncovered in this story, more fantasies to be routed, for the humanity of people is expressed in their war against injustice. For example, the Ku Klux Klan is still thought of in terms of its power, violence and ability to destroy or paralyze its victims. Yet the Klan, for all its terror and murders, met a variety of resistance movements which sometimes united people across the very lines of race, religion and ethnicity that the Klan was drawing hard and fast. At the moment, Klan activity is again on the increase north and south and, again, it is meeting determined opposition from citizens united across the lines of race, religion and nationality.

In 1977, Klan activity renewed in northern and southern cities, parading under such banners as “white supremacy,” “fight reverse discrimination” and “Americanism.” But the outrageous nature of the Klan and its program provoked counterattacks that also made news. In Plains, Georgia, a white worker, Buddy Cochran, infuriated by the bigots, drove his car into a Klan rally and was sentenced to jail. On February 19 in Tallahassee, Florida, 110 Klansmen marched through town seeking recruits and were instead confronted by 1,500 black and white people shouting “Down with the Klan!” Only police intervention saved the Klansmen from harm. On July 4, 1977, a Klan rally was held on the steps of the state house at Columbus, Ohio. When the Grand Dragon sprayed mace on protesting

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black youths, more Blacks and whites, assembled for a counter-demonstration, charged the Klansmen to rip off their sheets and break up their rally.

The Ku Klux Klan began during Reconstruction as a concerted attack on black economic and political power and on its white allies in the former Confederate states. It rode at night, spreading murder, arson and mayhem during an age of poor communications. Citizen efforts to combat these attacks were not often successful, and legal recourse was a sham. In 1871, Colonel George W. Kirk of the North Carolina state militia testified before a Senate Committee on Klan power in his state: "I have spoken of their having the law and courts on their side. The juries were made up of Ku-Klux and it was impossible. . . to get justice before the courts."¹

During this era of night riders, resistance to the Klan was poorly organized, often because Federal troops who were the promised answer to the disorder never really stemmed the violence. In 1875, when a black farmer stood before Senator George Boutwell and said his people were prepared to kill the Klan leaders ("We could do it in a night"), the Senator replied, "No, we intend to protect you." The betrayal of this promise forms a significant turning point in U.S. history.² An example of local resistance to Klan attacks took place a decade earlier in Marianna, Florida, and was probably duplicated in many other places during the era. Night-riders terrorized a school for freedmen and women. Finally, one night the forty Blacks and their white teacher brought guns and faced the night-riders with determination and they rode off and never bothered them again.³ With the overthrow of Reconstruction and the return of southern government to "white supremacy" forces, Klan purposes were served by Klansmen in the robes of the executive, legislative and judicial branches of the government, and it was no longer necessary to don sheets and ride at night.

During the first World War, Klan activity, sparked by the racist movie spectacle *Birth of a Nation*, revived and spread to northern and western towns and cities. This new Klan denounced not only Blacks but Catholics, Jews, foreigners, union organizers and radicals. The Klan dominated state government in Oregon, Oklahoma, Texas, Arkansas, Indiana, Ohio and California as well as in the Deep South. In Indiana, D.C. Stephenson, Grand Dragon of the half-million-strong state KKK, proclaimed, "I am the law in Indiana." In Oregon, the Governor and the Mayor of Portland attended a dinner for the state's Grand Dragon, the Governor speaking on "Americanism." By 1924, the Klan claimed a membership of five million. At the 1924 Democratic National Convention, a resolution denouncing the Klan was voted down. The next year forty

thousand unhooded Klansmen paraded from the Capitol to the White House to demonstrate their power. But a new mood was on the rise among its opponents, as seen in a remark by a Black present that day: "We were ready to fight if they broke ranks. We didn't know anything about nonviolence in those days."⁴

From its inception, the new Klan sparked a furious response from its enemies. The opening in Boston of *Birth of a Nation* was marked by violence, Blacks demonstrating at the theater and two throwing acid bombs at the silver screen. Police arrived to restore order and several Blacks were arrested. Mass demonstrations and meetings—in which Irish leaders, Harvard historians and others joined with Blacks—followed. The NAACP launched a major campaign against this racist movie, but it did not meet with success.⁵

In 1922, the Klan began a membership drive and within a year anti-Klan forces had mobilized in various locations. Whites and Blacks, ministers and laymen, Protestants, Catholics and Jews often united to combat the spread of the KKK. In Chicago, the American Unity League was formed by Catholics and Jews with the black clergyman, Bishop Samuel Fallows of the Reformed Episcopal Church, as Honorary Chairman. The A.U.L. published 150,000 copies of *Tolerance* weekly and initiated boycott campaigns against known Klan merchants. The Chicago City Council, prodded to investigate Klan membership among its city employees, appointed a committee that included a Catholic chairman, a Black, a Norwegian, a Pole and a Jew. That same year in Dallas, Texas, 23 Protestants, a Catholic and a Jew organized a public meeting to oppose Klan threats to law and order. Five thousand citizens attended and spilled out onto the streets. The meeting voted to form the Dallas Citizens League to oppose the Klan.⁶

In 1923, anti-Klan forces in various places massed for action. In Maryland in February, arsonists stormed Baltimore's Thomas Dixon Klavern of the KKK (named in honor of the author of *The Klansmen*, the novel that became the movie *Birth of a Nation*). The next month, citizens of Brooklyn, New York, tried to raid a KKK meeting at the First Baptist Church. By the summer's end, the violence had spread to other cities and on September 1, 1923, the *New York Times* commented editorially: "At Steubenville, Binghamton, Pittsburgh and Perth Amboy there has been rioting of a grave character in which parading Klansmen have been stoned and beaten."

The most extensive mayhem took place in Perth Amboy, New Jersey, and indicates both the fury of anti-Klan forces and the degree of unity they forged. The Klan scheduled a meeting at the Odd Fellows' Hall and some 3,000 irate citizens turned out to voice their anger toward them. Outside the hall, Police Chief Touneson

met with men he recognized as "members of local Jewish organizations and others active in the Knights of Columbus." He refused their request to enter the hall and confront the Klan, and as the *Times* reporter recounted "as if some secret call for reinforcements had been sent over the city" the crowd swelled to 6,000. Disorder then broke out—the "wildest disorder incident to Ku Klux Klan activities yet known in the East" reported the *Times*. Police charged the demonstrators with night clubs and then unleashed tear gas, but the crowd reformed and kept coming. The fire department turned out 150 strong and tried to turn their hoses on the mob, but the hoses were cut. The *Times* correspondent wrote: "... a mob of 6,000 persons in Perth Amboy, N.J., last night overcame the combined police and fire departments of the town and broke up a meeting of 'Invisible Empire' subjects." The Governor finally had to send in National Guard troops to retake the town from the crowd.

Other New Jersey communities braced to meet the Klan and, in some instances at least, Blacks and whites united. In Atlantic City, the parish meeting hall of St. Nicholas Church hosted a gathering of 4,000 black and white citizens. Mayer Bader, white ministers and two Blacks shared the platform and a vigilance committee was formed to halt Klan threats to law and order in the seaside community. This conspicuous display of brotherhood may indicate that even during the bigoted twenties brotherhood marked these anti-Klan coalitions.

In Massachusetts, anti-Klan activities mushroomed, perhaps inspired by the actions in New Jersey. In Worcester County, Norfolk and Essex crowds, infuriated by Klan cross-burnings, attacked their gatherings. In Lancaster, 200 Klansmen were besieged by a crowd for nine hours until rescued by police. In Groveland the next night, three Klansmen received hospital treatment for buckshot wounds and 21 were arrested after a Klan initiation was attacked by citizens. In Worcester, a college town with a mixed population, 10,000 KKK men arriving for a meeting encountered determined opposition. Gunfire shattered the quiet of the town and a Klan-rented airplane was brought down by rifle fire. Klansmen in cars and on foot were stoned as they left their meeting. In Northbridge, Berlin, Burlington, Westwood, Framingham and North Brookfield, crowds assaulted Klansmen who often fled leaving their wounded behind. In the summer of 1925, the KKK *National Courier* singled out Massachusetts' "foreign mob" for attacking its members.

By November, 1924, the anti-Klan forces had organized in Ohio. When Klansmen from three states converged at Niles for a convention, citizens from Youngstown, a mixed community that included many Catholics, announced a counter-demonstration. They called

themselves Knights of the Flaming Circle and asked their members to leave their women and children at home. At the south end of Niles, they established a checkpoint and chased arriving Klansmen from their cars, trying to tear off their sheets. Bloodshed and casualties mounted and the sheriff, unable to restore order, summoned the National Guard.

In Queens, New York, during the 1927 Memorial Day parade, a similar incident took place. Controversy ensued when the Klan was granted the right to march with others. The Boy Scouts immediately withdrew and the Knights of Columbus organized a disruption of the Klan march. During the four-mile cavalcade, Klansmen were jeered from the sidewalk and several efforts were made to drive cars into their line. A series of scuffles escalated into a wild melee as charging residents stripped Klansmen of their sheets and drove them from the parade.

History has a way, with some alterations, of repeating itself. When in our own time a white worker in Plains, Georgia, drove his car into a KKK rally, or black and white youths in Columbus, Ohio, stripped Klansmen of their robes, they were duplicating earlier resistance to the hooded order and its bigotry. They carried on a tradition that stated communities do not have to suffer the hate and divisiveness of the KKK in silence.

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BOOK REVIEWS

A NOVEL TO ENJOY AND REMEMBER

A SHORT WALK. By Alice Childress. Coward, McCann and Geoghegan, Inc., New York. 333 pages. \$9.95.

ALICE CHILDRESS has written a remarkable book that takes its title from the answer given by protagonist Cora James' father to the question "What is life?"—which she asks him at age five while watching a minstrel show. Life, he responds, is "a short walk from the cradle to the grave . . . and it sure behooves us to be kind to one another along the way." On the same occasion, when a storm threatens to erupt out of a black performer's impromptu musical discourse on oppression, Cora's father counsels, "Let all run that wants to run, Cora. We stay put where we are, so's not to get trampled."

Deeply influenced by her relationship with her father (which relationship, incidentally, displays our childrearing system in one of its most satisfactory variations), Cora develops into a kind, loving adult who stays put a good deal and is adept at dealing with those problems that present themselves. From her father she has taken a strong will, a deep love for her people and their culture, a critical eye and a strong sense of responsibility for herself and those close to her.

In Cora James' odyssey from the Low Country of South Carolina to the Big Apple, we see reflected those legions of black folk who made the journey and poured their energies into creating Harlem, U.S.A. Thoughtful, womanly, strong, responsible, tough, resilient and stubborn, Cora is at once uniquely herself and every black woman "that's ever had to stand squarefooted and make her own way." Author Childress sees to it that we come to know and understand the whole Cora and that we take special note of her solitariness, that pronounced aloneness which often goes unrecognized in the lives of so many black women. Cora's blood mother, we learn, had suffered such aloneness to a tragic degree at a very young age.

We also realize, after reading what it was like for Cora to come to a big city and survive, that her struggle is the same forty or fifty years later and will probably be the same forty years from now. So you check back through the pages of *A Short Walk* to note again just what it was that kept her going.

In her relationships with men, Cora seeks some justice, comfort and understanding, *and she struggles for them*. The man, Cecil, whom she deeply loves, she loves through the long haul though she is pained because "he cannot see himself at all as I see him." She

realizes that the reverse is also true. The male characters are dramatic and memorable, each for different reasons; and though not all are strong, entirely admirable people, none is caricatured.

Perhaps it is the author's playwrighting skills which account for the novel's superb dialogue—a veritable celebration of the black community's use of language. And not only the dialogue but the descriptive passages as well are rich, both in imagery and adroitly used proverbs.

Through the author's masterful juxtapositions of tragedy and humor, sorrow and joy, cruelty and kindness (sometimes in the same person), readers are led to deal with her juxtaposition of African/African-American culture and cultural repression in stunning ways. There are political elements which invite family discussion—you will recognize them. You will be energized by this book, and you will be surprised from time to time—nobody's predictable, certainly not Cora. You will remember *A Short Walk* and think about your own.

Geraldine L. Wilson

WOMEN UNDER SLAVERY

SALLY HEMINGS. By Barbara Chase-Riboud. Viking Press, New York. 348 pages. \$10.95.

BARBARA CHASE-RIBOUD's first novel, *Sally Hemings*, portrays the concubinage of a slave woman who was owned by Thomas Jefferson. Since there are no letters or written record from Hemings, Chase-Riboud had the difficult task of creating a character out of a legend. One primary source the author relied upon was Fawn Brodie's 1974 biography, *Thomas Jefferson: An Intimate History* that is causing embarrassment to those academics who want to disown the slave families of famous white men. "Cross-breeding was something one didn't discuss in polite society," writes Chase-Riboud. The author breaks through the barrier of time by reconstructing a character who sacrifices her own freedom for the freedom of her male children and submits to the decisions made for her by her white owners. Before our eyes, Sally Hemings's state of powerlessness becomes a reality and not a myth.

Chase-Riboud's theme of concubinage harks back to the beginnings of the Afro-American literary tradition when such subjects as slave auctions at white-sponsored "Negro balls" in New Orleans, the hypocrisy of Christianity and the establishing of a color caste system in Afro-American families were explored. In 1867, a former slave named William Wells Brown wrote *Clotelle or the Colored Heroine*, which exposed the cruelty of concubinage as experienced by a small

number of slave women. Clotelle's and Sally Hemings's stories are distinguished from the custom of raping women because the men involved were of the upper classes and concubines were generally kept for a period of years. Also, Clotelle, the protagonist, was groomed by her slave-concubine mother for concubinage, whereas Sally Hemings's mother had said, "I told all my daughters, beautiful things all of you, don't love no masta if he don't promise in writing to free your children. Don't do it."

Brown's novel was a favorite of anti-slavery activists and had a sensational aspect in that Clotelle was rumored to have been the daughter of Thomas Jefferson. (No one knows how many slave women Jefferson had children by.) Clotelle was portrayed by Brown as a tragic mulatto who committed suicide after having been cast off by the wealthy white man who purchased her. Brown described these slave-concubines, who were often resented by the slave community, in his opening chapter. "For many years the South has been noted for its beautiful Quadroon women. . . . Indeed the greater portion of the colored women, in the days of slavery, had no greater aspiration than that of becoming the finely dressed mistress of some white man." Chase-Riboud seems to place Sally Hemings in this mold while illustrating that concubines did not own themselves or their offspring.

At the writing of her book, Chase-Riboud had not read *Clotelle* or another novel entitled *Iola Leroy* written by Frances Watkins Harper. Published in 1892, Harper's book drew upon her experiences as a lecturer against slavery, an Abolitionist and a free woman to create her protagonist, Iola Leroy. Harper was more critical of concubinage and rape than Chase-Riboud. Her character says, "I was never tempted. I was sold from State to State as an article of merchandise. I had outrages heaped on me which might well crimson the cheek of honest womanhood with shame, but I never fell into the clutches of an owner for whom I did not feel the utmost loathing and intense horror."

The sexual exploitation of Sally Hemings is not harsh to the reader, for the author suggests that Hemings loved Thomas Jefferson. Hemings is presented as a woman who made the best bargain she could, given her slave status. The novel opens at the end of her life when Nathan Langdon, a census taker, approaches to hear her life story. As this free man approaches, Chase-Riboud reveals Sally Hemings's thoughts. "Why was it that she could never control the dread and panic she felt at the approach of a white man? Any white man?" Throughout the novel there are scenes where powerful whites make the major decisions in Hemings's life and the influences of John and Abigail Adams increase the young woman's fear. This fear

makes Hemings passive and docile.

At age fourteen, Hemings was ordered to accompany Polly, Jefferson's daughter, on a trip to Paris to join the then Ambassador Jefferson. Hemings became the Ambassador's servant also, despite her newly acquired status of freedom on French soil where slavery was outlawed. The U.S. Ambassador was forty years old and Sally Hemings fifteen when she dreamed of freedom and studied the French language. Her brother James, the only well-developed Afro-American character, encouraged his sister, only to witness the slaveholding Jefferson defy French law. Chase-Riboud writes, "The feeble groping for James's dream had been erased by the force of a man's body and a man's will." Jefferson raped Sally Hemings and at this point the young woman became an erotic legend. The significance of the sexual exploitation of women did not escape later writers such as Dr. Du Bois. He commented,

I shall forgive the white South much in its final judgment day: I shall forgive its slavery, for slavery is a world-old habit. . . but one thing I shall never forgive, neither in this world nor the world to come: its wanton and continued and persistent insulting of the Black womanhood which it sought and seeks to prostitute to its lust. . . .

Jefferson, who wrote a clause advocating the freeing of African slaves in the Declaration of Independence, was unwilling to free his concubine even after his death. This leads me to doubt *Sally Hemings* as a love story. Also, Hemings only returned to Monticello after Jefferson's promises of "extraordinary privileges" for his pregnant concubine. Sally Hemings survived her concubinage and achieved the goal of freedom for some of her children. This is a valuable book, although the concubine's rage has been muted by the gentleness of its author.

Carole E. Gregory

TWO COLLECTIONS OF UNUSUAL STRENGTH

SNAKE-BACK SOLOS: SELECTED POEMS 1969-1977. By Quincy Troupe.

I. Reed Books, 1925 Seventh Ave., New York 10026. 80 pages. \$5.95.

CHANCES ARE FEW. By Lorenzo Thomas. Blue Wind Press, Berkeley, Calif.

116 pages. \$5.45.

QUINCY TROUPE's *Snake-Back Solos* and Lorenzo Thomas's *Chances are Few* are beautiful new collections of poems published by alternative presses. Troupe and Thomas are extensively published poets, both in their thirties, who have played prominent roles on the black literary stage for several years. Their individual

journeys are interesting in that they have followed somewhat opposite routes: Troupe from St. Louis to New York, where he now lives and works; Thomas from the Bronx to the Southwest, particularly Houston, where he has lived and worked for the past ten years. Both writers have been active in a broad spectrum of black literary and cultural spheres in addition to pursuing their individual artistic careers.

Lorenzo Thomas developed out of the Lower East Side Umbra group in the early sixties as a teenage poet, going on to Vietnam and to the Southwest—a rather unlikely journey in itself. In the generous sampling of Thomas's recent work featured in *Chances Are Few*, one encounters poems that are intensely non-ideological whose "voice" has the aspect of a moving presence commenting on the ironies and absurdities of the perceived world. The perceptions reflect a certain detachment, being devoid of emotional peaks and valleys. The terrain explored is cluttered with the everyday of popular American culture: TV, radio, movies, beer, motels, advertisements, bars, music—both popular and rarified—and deejays. The cumulative effect is of a landscape that is both busy and empty. Thomas's Southwest is an absurd but, at the same time, strutting wasteland:

Torchy songs sputter down
Smooth as faded denim
Muzak
Annoying ooze into the lobby
As very few people check in.
And even fewer fumble
For American Express cards

And there is none
To remark the clerk's boredom
Just an off day in the motel game
In Tulsa. . . .

(from "A Rule of Thumb")

The surrealism in his style evokes New York, a world in which he discerns the individual buffeted from side to side by the immense senselessness of it all. "Hot Red," a prose poem inspired by the New York City blackout of the sixties, is a good example. Other poems, like "Too Much One Thing, Not Enough Somewhat Else," "They Never Lose," "Hiccups" and "Guilt," dealing with man/woman interaction, are among the most impressive, though Thomas's work is always introspective:

. . . The rarity of what we've felt
Seems done

In the morning's radiance
 When we wake,
 She's unsure of my silence
 As she chats about the weather

But all i want to talk about
 Would be unspeakable things

(from "Guilt")

I found some of Thomas's longer poems to be impenetrable. While certain of their images are clear, too often the voice seems to lack focus—although my longing for a stronger sense of place and narrative may be merely a matter of personal taste. Interestingly, the focus that appears absent in the long poems flourishes in several remarkable essays on the contemporary black aesthetic scene which the author published in different journals recently. In the essays, his extensive knowledge of contemporary culture combines with his gift for revitalizing the ideas and spirit of the work he is assessing to produce incisive statements in which images, ironies and absurdities are securely tied together.

To me, this probing, experimental poet's creed speaks of a faith in the value of the individual spirit's testimony, as in these lines from "Class Action":

I'm left here to embarrass you by shouting

That we must speak or be like patterns on a wall. . . . ;

and of the necessity to penetrate cant, all that is false and senseless around us:

We succumb to all mythologies of moments
 All so subtly disguised as loss of care
 Liquids that turn to film and film to powder
 Tripping, getting off
 Up till our lives are filled with minuses
 Or finally we cling to one alone,
 Everything is true but us about us.

* * *

Quincy Troupe also speaks in surreal tones that are the perfect companions of his excellent descriptive sense. Troupe's virtue is his finely tuned sense of focus—not only does he have the language and imagination to convey the complex unreality of New York, but he is able to enrich and add depth to his descriptive power with his knowledge and love of history. Indeed, history is the dimension that lies beneath the portrait:

& his fingernails the color of tadpoles
 sought the origin of the 400-year-old itch

which held the history
 & secret of crushed Indian bones
 & of clamoring moaning voices
 of unborn black children who were
 screaming semen of castrated nigga dicks
 & his look held the origin of ashes. . . .

(from "New York City Beggar")

Then on to a wonderfully visual conclusion which you have to read for yourself.

The same sensibility is displayed in finely executed poems like "New York Streetwalker," "Winter Night Lyric," "Legon, Ghana, After Dark," "Snow & Ice" and "New York Black Disco Scene, 1976":

here earth smells
 have no place or meaning
 here no innovative black language
 no human love given
 but tongue-in-cheek-chic
 fashion plate givenchy/chanel
 number five/monsieur rochas
 english leather
 hear chit-chat of ice cubes
 with no memory of who murdered
 fred hampton
 snatched away that
 beautiful light. . . .

(from "New York Black Disco Scene")

Quincy Troupe's extroverted and humorous work reflects the poet's love of the prodigiousness, the excesses of language—characteristics I have always thought of as particularly Afro/linguistic, stemming from the African oral tradition. Rhythm, sound and narrative skill are the key elements, buttressed by a feeling and reverence for history, the genius of black music and memory. Troupe's style is not particularly introspective, but the poems work in this excellent collection which spans the best of his work throughout several periods.

Tom Dent

PREJUDICE AND RACISM IN CANADA

RACISM AND NATIONAL CONSCIOUSNESS. By Frederic Ivor Case. Plowshare Press, 1345 Davenport Road, Toronto, Canada. 102 pages. \$3.95.

FRED CASE, a professor of languages at the University of Toronto, is a super-sensitive observer of racism and prejudice in Canada. His impact on Toronto, Canada's largest city, through his frank public lectures on Canadian racism, has been as great as have his teachings in the classroom.

In this severe collection of seven essays, Case shatters the image of Canada as a country with a good record on human rights and race relations. What emerges is a country that was born in the denial of native peoples' humanity, that has a history of exclusion and expulsion of various groups on the basis of race, cultural and religious affiliation and economic and ideological classification.

For scores of years up to the present time, racial groups such as Chinese, Japanese, Jews, South Asians, Blacks and Latin Americans have been successively singled out by the Government of Canada for scapegoating and other dehumanizing treatment, including deportation and denial of various human rights. Even French Canadians, the country's largest minority, have not been able to escape ethnic humiliation. Canada remains unable to build a national consciousness because its various peoples' unawareness of a common history has led to a lack of empathy with each other's humanity. The country is a model of colonial structures and attitudes. Because of the economic rivalry imposed on immigrants and the dispossessed, individuals are driven into ethnocentric enclaves. Canada has always been held together essentially by force. Despite hypocritical words, there is no love between the provinces and no love between the federal government and the provinces.

As for the federal and provincial policy of "multiculturalism," it was invented to diffuse the situation produced by increasing demands from the French Canadians. In the exclusion and expulsions of black migrant workers, Pakistani families, Haitians and Latin American workers are revealed the hypocrisy and cynicism of present governmental multicultural programs which send Canadians off in their various folk corners but rarely bring them together to address common problems.

Case conducts his assessment of racism in Canada from a global and historical perspective, and the class aspects of discrimination underlie his commentary. There are many allusions to specific incidents of present and past oppression in Canada; however, Case is more concerned with analysis and observation than with the details

of these incidents—which may be familiar to Canadian, but not necessarily to foreign, readers.

Some of the essays are written in a scholarly manner peppered with footnotes and these are, of course, not as easy to read as would be plainer language. All the essays, nevertheless, reveal Case's intellectual and emotional indignation at the institutional forms of racism in Canada as well as elsewhere in the world.

Where the book is weakest is in the author's failure to chart the way to a resolution of the problems he discusses. In a concluding paragraph, Case expresses the view that emphasis on socio-cultural identity and, correspondingly, on geopolitical identity appears to be the only realistic approach to the problems. Elsewhere, he states that individual problems are best answered with individual solutions, and no master plan is proposed for resolving racial and ethno-cultural animosity on a societal level.

Such conclusions are not at all in keeping with the obviously anti-imperialist, if not anti-capitalist, treatment of the book's various themes.

Charles Roach

MAJOR CONTRIBUTION TO CHILDREN'S LITERATURE

CORNROWS. By Camille Yarbrough. Illustrated by Carole Byard. Coward, McCann & Geoghegan, New York, 42 pages. \$7.95.

UNTIL RECENTLY, the black child has been severely short-changed on affirmative literature, but if the majority of black children could be exposed to literature as provocative and inspirational as Camille Yarbrough's *Cornrows*, their self-concepts would be richly elevated.

The importance of a positive self-concept in black children's literature cannot be overemphasized. Yarbrough eloquently weaves her tale through the gentle fingers of Mama and Great-Grammaw who tell the story of black tradition while braiding their children's hair into cornrow patterns of Africa. Sister and little brother MeToo delight in having their hair braided because, for them, it's story-telling time—a time to learn about the wealth of their heritage.

Sister says, "Mama and Great-Grammaw, they tell some se-ri-ous, dy-no-mite stories."

This particular afternoon, Mama and Great-Grammaw tell the story of cornrowed hair. First, Great-Grammaw explains how folks down South named the braids cornrows. Then, after everyone is quiet, she intones:

There is a spirit that lives inside of you. It keeps on growin. It never dies. Sometimes, when you're afraid, it trembles. An sometimes, when you're hurt an ready to give up, it barely flickers. But it keeps growin. It never dies. Now a long, long time ago, in a land called Africa, our ancient people worked through that spirit. To give life meanin. An to give praise. An through their spirit gave form to symbols of courage, an honor, and wisdom, an love, an strength. Symbols which live forever. Just to give praise.

And one of those symbols took form in braided hair. In poetic verse, Yarbrough tells how every braided design had a name, with the different clans and villages being identified by their own special styles. She goes on to describe the effects of the slavery holocaust on African people and their customs—but though the names and meanings of various hairstyles were lost, “the spirit” didn't die.

Sister and MeToo are encouraged to name their cornrow patterns in a rhythmic hair-name game about history that is fun and informative.

Name it Robeson, name it Malcolm . . .

Name it Aretha, name it Nina . . .

Sister decides on Langston Hughes because she knows one of his poems. Brother MeToo chooses . . . Batman!

When Daddy returns from work, he offers the family a night out in celebration of the children's beautiful appearance. This is a warm and sensitive family who talk openly about loving each other and embrace often.

Enhanced by Carole Byard's refined illustrations, *Cornrows* is a major contribution to children's literature.

Nieda Spigner

COMBATting STEREOTYPES

A YOUNG GENIUS IN OLD EGYPT. By Beatrice Lumpkin. Illustrated by Peggy Lipschutz. DuSable Museum Press, Chicago. 24 pages. Single copies, \$2.50, plus 50¢ postage and handling, available from DuSable Museum, 740 East 56th Place, Chicago, IL 60637.

IN THE FIRST few paragraphs of this unusual children's book, the Egypt of 35 centuries ago is brought vividly to life. This Egypt is a land not only of pharaohs, temples and obelisks but also of ordinary people going about their daily tasks. These people are unmistakably Africans, with ties to the lands further south. Deftly, the author introduces the earliest known written numeration system and the great feats of Egyptian engineering within a fictional narrative that features the kind of suspenseful situations which should hold the interest of any child.

In the postscript to the story, Beatrice Lumpkin writes:

The story of Senefer is taken from the life of Ah'mose the scribe and Senmut, an advisor to Pharaoh Hatshepsut. It was Ah'mose who wrote, 3500 years ago, the papyrus from which we have learned most about Egyptian mathematics.

The real hero of this story is the African people of Egypt who developed the first system of written numbers. Mathematics and science are part of the African heritage which has enriched the whole human race.

We first see the boy Senefer as he accompanies his mother, Nefert, and his small brother, Pepi, to market where Nefert sells her home-made wood dolls. We learn that bread was used as currency in the market, that Egyptians were the first to make paper, glass, chairs, beds and mosquito netting, that Egyptian children played games still popular today. Later, the Pharaoh's fleet arrives dragging the huge stones that will form two great obelisks, and we watch with bated breath as the obelisks are raised into position.

It was no accident that the author chose to set the story during the reign of the celebrated Hat-shep-sut, "one of Egypt's greatest rulers. Hers was a reign of peace and many new buildings. There had been other great women who had ruled Egypt. But Hatshepsut was the only one who took the name of Pharaoh."

A direct line extends from the numbers of ancient Egypt to the numeration system we use today. Both are based on grouping by tens and powers of ten. Young Senefer imitates his mother, a self-taught woman, in writing the symbols and doing simple problems in addition. This skill so impresses the scribes that they invite the boy to enter the select "House of Life," the school for training scribes. Here he learns to calculate a quantity of wheat by the Egyptian method of multiplication by doubling. The problem, presented in both ancient hieroglyphic and modern Hindo-Arabic notation, will challenge the reader to attempt similar computations.

Although the reading level is suitable for children in middle and upper elementary grades, even a preschooler would be attracted to the story and illustrations. The book is an open invitation to children to share Senefer's learning experiences. Peggy Lipschutz's drawings appear on every page, and add detail and vitality to the story.

In these days of rapidly rising prices, *A Young Genius in Old Egypt* is a rare bargain at \$2.50. Send for ten copies at \$1.50 each* and give them to your friends' children, local school and library. This book will combat more than one stereotype.

Claudia Zaslavsky

*In quantity, order from B. Lumpkin, 7123 S. Grandon, Chicago 60649.

NEGLECTED SUBJECT OF THE BLACK EXPERIENCE

BLACK MATHEMATICIANS AND THEIR WORKS. By Virginia K. Newell, Joella H. Gipson, L. Waldo Rich and Beauregard Stubblefield (editors). Dorrance & Co., Ardmore, Pa. xvi, 327 pages. \$18.00 (cloth); \$12.50 (paper).

AT LAST, a unique reference has been compiled on black mathematicians. This subject has been neglected. The editors of this volume have brought together research articles, biographies and a number of letters dealing with the problem of discrimination encountered by black mathematicians in professional societies and organizations.

The book is organized into four major sections: "Research Articles—Mathematicians," "Research Articles—Mathematics Educators," "Biographical Index" and "Appendixes." The 26 highly technical research articles are not written for the layman. However, they should prove extremely valuable for other mathematicians, math educators and math students. The articles are arranged alphabetically by the author's name. No index is included to allow access to the articles by subject matter or concept. Access is through the table of contents which has an author and full title listing of all articles. The Biographical Index contains 62 biographies. The sketches include a list of the biographees' publications as well as other basic details of their lives and careers. Thirty-eight clearly reproduced black and white photographs are an attractive added feature of the book. Appendix 1 lists the "Universities Where Blacks Received Doctorate Degrees in Pure Mathematics," "Universities Where Blacks Received Doctorate Degrees in Mathematics Education" and "Universities Where Black Mathematicians and Mathematics Educators Are Employed." Appendix 2 is composed of an article, a report and a number of letters written on the discriminatory practices faced by Blacks in professional mathematical organizations. Appendix 3 includes letters sent out by the editors to solicit works and information from black mathematicians. A half-page bibliography concludes this work.

Black Mathematicians is the only book of its type that deals exclusively with Blacks in the field of mathematics. The brief historical facts and references included in this volume serve to put the achievements of the black mathematician in proper perspective. This work is a welcome addition to the growing field of specialized books that deal with the black experience in America. It is the hope of this reviewer that the editors will take their research further and compile a similar, but less technical book for the general public.

Belinda Daniels

RECENT BOOKS*

by ERNEST KAISER

- Gardner, Carl. **ANDREW YOUNG**. Sterling Publishing, 419 Park Ave. S., New York 10016. \$9.95. (A biography of Young, ex-U.S. Ambassador to the U.N. Gardner is a journalist in Washington, DC. Other books on Young are Lee Clement's edited *Andrew Young at the United Nations* [Documentary Publications, Salisbury, N.C., \$12.95] containing Young's speeches at the U.N., etc., and James Haskins's *Andrew Young: Man with a Mission* [Lothrop, Lee & Shepard, \$7.50] for young people.)
- Genovese, Eugene. **FROM REBELLION TO REVOLUTION: AFRO-AMERICAN SLAVE REVOLTS IN THE MAKING OF THE MODERN WORLD**. Baton Rouge: Louisiana State Univ. Press. \$9.95. (Genovese, in his last book about slaves, *Roll, Jordan, Roll: The World the Slaves Made* [1974], said that there were insurrectionary plots and even modest risings of slaves here and there but that no large-scale or general risings took place. Herbert Aptheker's *American Negro Slave Revolts* had said that there were at least 250 reported slave conspiracies and revolts. Now Genovese has changed his tune in *From Rebellion to Revolution*. Now there are slave revolts but heavily influenced by the democratic ideology of the American and French Revolutions and not so much by the slaves' desire to free themselves from the killing yoke of chattel slavery. History is whatever Genovese wants it to be at any given time. He can't be taken seriously although he is called one of America's leading historians.)
- Gerhart, Gail M. **BLACK POWER IN SOUTH AFRICA: THE EVOLUTION OF AN IDEOLOGY**. Berkeley: Univ. of Calif. Press. x, 364 pp. \$14.50. (This book examines the development of black African nationalism in South Africa since World War II. Other recent books on South Africa are Lawrence Litvauk, Robert De Grasse and Kathleen McTigue's *South Africa: Foreign Investment and Apartheid* [Institute for Policy Studies, Washington, DC, \$5.00, paper]; *Black South Africa Explodes* [I.P.S., \$2.00, paper]; *Solomon Nahlangu: Hero of South African Revolutionary Struggle* [Information Center, World Peace Council, Box 18114, Helsinki 18, Finland], pamphlet about a 23-year-old freedom fighter hanged Apr. 6, 1979; Denis Herbstein's *White Man, We Want To Talk to You* [Holmes & Meier, \$12.50] about Soweto; *Freedomways* article writer Dr. Bernard M. Magubane's *The Political Economy of Race and Class in South Africa* [Monthly Review Press, \$18.50]; and Jordan K. Ngubane's *Conflict of Minds: Changing Power Dispositions in South Africa* [Books in Focus, 160 E. 38 St., #31B, New York 10016, \$10.95]. Other recent books about Africa are John S. Saul's *The State and Revolution in Eastern Africa: Essays by John S. Saul* [Monthly Review Press, \$16.00]; Gerald Bender's *Angola Under the Portuguese: The Myth and the Reality*; Robert Rotberg's *Black Heart: Gore-Browne and the Politics of Multiracial Zambia*; Paul Berliner's *The Soul of Mbirá: Music and Tradition of the Shona People of Zimbabwe* [the last three books by Univ. of Calif. Press, \$15.00, \$15.00, \$17.00]; Beverly Ann Gray's *The Nigerian Petroleum Industry: A Guide* [African Section, Library of Congress, 66 pp., free]; and Claudia Zaslavsky's *Africa Counts* [Lawrence Hill, Westport, Conn., \$6.95, now a paperback].)
- Gillespie, Dizzy with Al Fraser. **TO BE OR NOT TO BOP: MEMOIRS**. NY: Doubleday. xix, 552 pp. \$14.95. (The autobiography of one of the few great living jazz musicians who go back to the 1930's. Al Murray is working with Count Basie on his autobiography. Stanley Dance's *The World of Earl Hines* is another.)
- Goddard, Chris. **JAZZ AWAY FROM HOME**. NY: Paddington Press. \$14.95. (This is the story of early jazz in Europe; some European composers used jazz in their compositions, etc. Other books on jazz are Humphrey Lyttleton's *The Best of Jazz: Basin Street to Harlem*

*Continued from previous issue.

- [Taplinger Publishing Co., \$8.95]; Sheldon Harris's *Blues Who's Who: A Biographical Dictionary of Blues Singers* [Arlington House, 775 pp., \$35.00]; Joachim-Ernst Berendt's *Jazz: A Photo History* [Macmillan, over 350 photos, \$29.95]; Robert Neff and Anthony Connor's *Blues: A Documentary Study of the American Blues Musician* [David R. Godine, Publisher, Boston, \$17.50]; James Lincoln Collier's *The Making of Jazz: A Comprehensive History* [Dell Publishing Co., \$6.95, paper reprint]; Whitney Balliett's *Improvising: Sixteen Jazz Musicians and Their Art* [Oxford Univ. Press, \$11.95] and Marshall and Jean Stearn's *Jazz Dance* [Schirmer Books, \$6.95, a paperback reprint].)
- Goldman, Alan H. JUSTICE AND REVERSE DISCRIMINATION. NJ: Princeton Univ. Press. x, 251 pp. \$16.50 (cloth); \$3.95 (paper).
- Goldman, Peter. THE DEATH AND LIFE OF MALCOLM X. NY: Harper & Row. xx, 438 pp.; illus. \$10.95. (First published in 1972 or 73 and authored by a white senior editor at *Newsweek* magazine. This is a new edition with a new confession by Talmadge X Hayer who confessed to the murder of Malcolm X 13 years ago. "Malcolm X: An Unfinished Story" [*New York Times Magazine*, Aug. 19, 1979] was adapted from the new edition.)
- Gordy, Sr., Berry. MOVIN' UP: POP GORDY TELLS HIS STORY. Introduction by Alex Haley. NY: Harper & Row. xiv, 144 pp. \$7.95. (This book for young people is the autobiography of Pop Gordy, black businessman and community leader in Detroit, father of Berry Gordy, Jr., who established Motown Industries. Gordy, Sr., died in Nov. 1979 at the age of 90. Other recent young people and children's books are Eloise Greenfield and Lessie Jones Little's *Childtimes: A Three-Generation Memoir* [T. Y. Crowell, \$7.95]; Camille Yarbrough's *Cornrows* [Coward, McCann & Geoghegan, \$7.95]; Arnold Adoff's *I Am the Running Girl* [Harper & Row, \$6.95]; and Anne Rose's retold *Akimba and the Magic Cow: A Folktale from Africa* [Four Winds Press, \$5.95].)
- Guy, Rosa. THE DISAPPEARANCE. NY: Delacorte Press. \$8.95. (Another book for young people by the black woman author of *Bird at My Window* and editor of *Children of Longing*. Her other novels for young people are *The Friends*, *Ruby* and *Edith Jackson*.)
- Harding, Vincent. THE OTHER AMERICAN REVOLUTION: A BRIEF HISTORY OF THE STRUGGLE FOR BLACK FREEDOM. Published by the Center for Afro-American Studies, Atlanta [Ga.] Univ. and the Institute of the Black World, Atlanta, Ga. (This is a popular version of Harding's two-volume work *There Is a River* now in preparation with the aid of a \$15,000 Rockefeller Foundation Fellowship in the Humanities. Harding has headed the Institute of the Black World for many years and his essays have been published in many books and magazines.)
- Harper, Michael S. and Robert B. Stepto (editors). CHANT OF SAINTS: A GATHERING OF AFRO-AMERICAN LITERATURE, ART AND SCHOLARSHIP. Foreword by John Hope Franklin. Univ. of Illinois Press, Box 5081, Sta. A, Champaign 61820. \$22.50 (cloth); \$10.00 (paper). (This book consists of the two numbers of *The Massachusetts Review* [Vol. 18, Nos. 3 and 4, Autumn and Winter 1977] with the title unchanged. The two numbers were listed and commented on in FREEDOMWAYS, Vol. 18, No. 3, 1978, p. 178.)
- Harwell, Fred. A TRUE DELIVERANCE: THE JOAN LITTLE CASE. NY: A. A. Knopf. 298 pp. \$10.95. (Harwell, a white journalist and lawyer and the executive director of the North Carolina Center for Public Policy Research, Raleigh, does a much better job here than James Reston, Jr.'s cynical, snide, recent book *The Innocence of Joan Little: A Southern Mystery*.)
- Haskins, Jim. JAMES VAN DERZEE: THE PICTURE-TAKIN' MAN. NY: Dodd, Mead. 256 pp. \$8.95. (A book for young people about the venerable Harlem photographer James Van DerZee. Book has many unusual photographs. Black writer Haskins is the author of some 35 books for general and juvenile audiences. His other recent books are *The Life and Death of Dr. Martin Luther King, Jr.* [Lathrop, Lee and Shepard, \$6.95] for young people; *Scott Joplin* [Doubleday, \$8.95] with Kathleen Benson; and *The Cotton Club* [Random House, \$15.00, \$7.95].)

- Hayden, Robert. *AMERICAN JOURNAL*. Taunton, Mass.: Essendi Press. Unpagged. \$5.00. (Another collection of poems by the well-known black poet who died Feb. 25, 1980. Essendi Press is owned by Michael S. Harper of Brown Univ., Providence RI.)
- Heinz, Hans-Joachim and Marshall Lee. *NAMKWA: LIFE AMONG THE BUSHMEN*. Boston: Houghton Mifflin. \$10.95. (A book about the Xko Bushmen of the Kalahari Desert of Botswana.)
- Herdeck; Donald E. et al. (editors). *CARIBBEAN AUTHORS: A BIO-BIBLIOGRAPHICAL-CRITICAL ENCYCLOPEDIA*. Three Continents Press, 1346 Connecticut Ave., N.W., Washington, DC 20036. xiv, 943 pp. (Has 200 authors writing in English, French, Spanish, Dutch and various creoles; 15 works cited; 100 pages of bibliographies, general and critical. Herdeck also brought out *African Authors*; Vol. 1, *A Companion to Black African Writing 1300-1973* [Black Orpheus Press, Washington, DC, x, 605 pp., 1973].)
- Higham, John (editor). *ETHNIC LEADERSHIP IN AMERICA*. Baltimore, Md.: Johns Hopkins Univ. Press. \$12.95 (cloth); \$4.95 (paper). (Has black historian Nathan I. Huggins on Afro-Americans; Robert F. Berkhofer on Native Americans; Sidney W. Mintz on the contributions that recent anthropological studies can make to an understanding of ethnicity, etc.; but also Nathan Glazer, the neo-conservative and anti-affirmative action sociologist on American Jews. Another similar book is *America and the New Ethnicity* [Kennikat Press] edited by David R. Colburn and George E. Pozzetta.)
- Hine, Darlene Clark. *BLACK VICTORY: THE RISE AND FALL OF THE WHITE PRIMARY IN TEXAS*. KTO Press, Route 100, Millwood, NY 10546. xv, 266 pp. \$19.95. (Dr. Hine is a black associate professor of history at Purdue University and a founding member of the Association of Black Women Historians. *Black Victory* is a monograph in the KTO Press's *Studies in American History* edited by Harold M. Hyman. Another recent book is Col. John Benjamin Horton's *Not Without Struggle* [NY: Vantage Press, \$6.95] about political and social changes for Blacks in Kentucky in the 20th century. Horton, a Black, was advertising director and columnist for the *Louisville Defender* for 14 years.)
- Hoffman, Nancy and Florence Howe. *WOMEN WORKING: AN ANTHOLOGY OF STORIES AND POEMS*. Old Westbury, NY: Feminist Press. xxi, 271 pp. (paper). (Has the writings of Nikki Giovanni, Sarah Orne Jewett, Zora Neale Hurston, Margaret Walker, Alice Walker, Adrienne Rich, Tillie Olsen, Meridel Le Sueur, etc. Another book, Anne Z. Michelson's *Reaching Out: Sensitivity and Order in Recent American Fiction by Women* [Scarecrow Press, x, 249 pp.] has chapter 6: "Winging Upward: Black Women: Sarah E. Wright, Toni Morrison, Alice Walker." Also Ellen Cantarow et al., *Moving the Mountain: Women Working for Social Change* [Feminist Press, \$4.75, paper] has a chapter on Ella Baker, the black civil rights heroine; Ruth Sidel's *Urban Survival: The World of Working-Class Women* [Beacon Press, \$9.95] has a chapter on Gwen Johnson, a black Brooklynite; Philip S. Foner's *Women and the American Labor Movement* [Macmillan]. Also Phyllis Jordan's *Women in Sports: Broken Patterns* [Viking Press, \$7.95] and Stephanie L. Twin's *Out of the Bleachers: Writings on Women and Sport* [Feminist Press, \$5.00, paper] have black women in sports including Althea Gibson, etc., and also writing by Harry Edwards.)
- Holmes, Jr., Oakley N. (compiler). *THE COMPLETE ANNOTATED RESOURCE GUIDE TO BLACK AMERICAN ART*. Black Artists in America, 1104 Ninth Ave., Jacksonville, Ala. 36265. 275 pp. \$9.95 (paper). (Holmes is a black college art instructor in New Jersey. His book has books and dissertations; exhibitions catalogs and art show brochures; and periodicals. Also photos in books and audio-visual resources. There is also the earlier *Afro-American Artists—A Bio-Bibliographical Directory* [Boston Public Library].)
- Holt, Delores L. and Langley Newman. *BLACK HISTORY PLAYING CARD DECK*. U.S. Games Systems, 468 Park Ave. S., New York 10016. 52 cards. \$4.00 + 95¢ postage and handling. (The contributions of 52 distinguished black Americans come alive in this set of playing cards created by author Holt, who does mini-biographies, and painted by Newman.)

HOW AND WHY WONDER BOOK OF—THE CIVIL WAR by Paul E. Blackwood of the U.S. Office of Education. NY: Grosset and Dunlap. 48 pp. Pictures. \$1.00 (paper). (This children's book was first published in 1961 but it was reprinted in 1978. It is a terrible book on Blacks in the Civil War. The Council on Interracial Books for Children, New York City, is also moving against this book. Three good Civil War books for children are Florence Jackson's *The Black Man in America 1861-1877* [Franklin Watts, 1972], James M. McPherson's *Marching Toward Freedom: The Negro in the Civil War, 1861-1865* [Knopf, 1968] and Agnes McCarthy and Lawrence Reddick's *Worth Fighting For: A History of the Negro in the United States During the Civil War and Reconstruction* [Doubleday/Zenith, 1965]. This *Wonder Book* on the Civil War is not alone. John S. Otto's "A New Look at Slave Life" [*Natural History*, Jan. 1979] says Georgia excavation of slave cabin ruins shows that the slaves only worked a part of the day, were free to trade with local merchants and lived in substantial dwellings; also that the slave narratives are inaccurate. And black writer J. K. Obatala's "The Unlikely Story of Blacks Who Were Loyal to Dixie" [*Smithsonian*, March 1979] tells of slaves serving bravely under the Confederate flag. We better bring the Civil War books on Blacks by McPherson, Quarles, Wesley and Cornish to the fore again.)

Hurston, Zora Neale. I LOVE MYSELF WHEN I AM LAUGHING . . . AND THEN AGAIN WHEN I AM LOOKING MEAN AND IMPRESSIVE. A ZORA NEALE HURSTON READER. Edited by Alice Walker. Introduction by Mary Helen Washington. Old Westbury, NY: Feminist Press. 314 pp. Illus. \$14.95 (cloth); \$6.95 (paper). (This is an anthology of short stories, essays, autobiographical excerpts, reportage, folklore collections and selections from three of Hurston's novels. In trying to show that black people were independent of whites and not influenced by their white oppressors, Hurston gave us a quaint, folkloric, truncated view of black life that had only a narrow validity and did not show black people struggling to change their oppressive conditions.)

Jackson, Irene V. AFRO-AMERICAN RELIGIOUS MUSIC: A BIBLIOGRAPHY AND A CATALOGUE OF GOSPEL MUSIC. Westport, Conn.: Greenwood Press. \$19.95. (Jackson is a black woman professor at Spelman College, Atlanta, Ga. Another related book is Melville Shestack and Bob Anderson's *Gospel Music Encyclopedia* [Sterling Publishing, 419 Park Ave. S., New York 10016, \$14.95], a history of gospel music with biographies of hundreds of great gospel singers plus pop and country singers who sing and record gospel music; also a complete discography.)

Jackson, Richard L. BLACK WRITERS IN LATIN AMERICA. Albuquerque: Univ. of New Mexico Press. xiii, 224 pp. \$12.50. (Jackson, a black professor of Spanish at Carleton Univ., Ottawa, Canada, is also the author of *The Black Image in Latin American Literature* [Univ. of New Mexico Press, 174 pp., \$10.00]. In *Black Writers in Latin America*, Jackson discusses oral literature, Cuban slave narratives and poetry, free black writers, Nicolas Guillen of Cuba, black writers in Uruguay, Columbia, Panama, Venezuela, Ecuador, Peru and Costa Rica. Another similar book is Miriam De Costa's edited *Blacks in Hispanic Literature: Critical Essays* [Kennikat Press, Port Washington, NY, \$9.95].)

Johnson, Abby Arthur and Ronald Maberry Johnson. PROPAGANDA AND AESTHETICS: THE LITERARY POLITICS OF AFRO-AMERICAN MAGAZINES IN THE TWENTIETH CENTURY. Amherst: Univ. of Mass. Press. vii, 248 pp. \$15.00 (This book begins with a big historical error. *Freedom's Journal*, first published in 1827, is called the first black magazine when it was the first black newspaper. Then the *National Reformer* [1833] and the *Colored American* [1837-41] are called periodicals instead of the newspapers they were. [*The Colored American*, 1900-1909, is called the first black magazine in Sterling G. Alford's *Famous First Blacks*, 1974.] The *Mirror of Liberty*, a quarterly founded in August 1838 by David Ruggles and called a newspaper by some historians, is America's first black periodical [*Black World*, Feb. 1975, pp. 72-74]. Herbert Aptheker, in *A Documentary History of the Negro People in the United States* [Vol. I, 1951, p. 209] says that the first general magazine published by Negroes in the U.S. was the *African Methodist Episcopal*

Church Magazine brought out in Brooklyn, N.Y.; the first number, in the W.E.B. Du Bois library, is dated Sept. 1841. Later came the *Douglass' Monthly* magazine [1858-61] and the *Anglo-African Magazine* [1859-60] and the *Anglo-African* newspaper [1859-65]. A book devoted to black magazines should at least have these things right. If the Johnsons had only attempted a survey of all the black 20th century magazines similar to what F. J. Hoffman and others did in *The Little Magazine* [1946] for white magazines, or Mary F. Burks's doctoral dissertation survey of black literary magazines, they would have done much better. But they have attempted an analysis of the literary politics of certain black magazines and have omitted others. The omissions mean only a partial picture is given. To do this kind of job, the authors must discuss books as well as magazine articles in white and black magazines written by the black writers of the 20th century. That is, the authors must be steeped in 20th century black writing. They must be literary critics. Two examples are Philip Nobile's *Intellectual Skywriting: Literary Politics and The New York Review of Books* [1974] and Richard Kostelanetz's *The End of Intelligent Writing: Literary Politics in America* [1974]. Instead, the Johnsons draw incorrect inferences as they go along, based on incomplete information; they devote too much space to very minor magazines and omit magazines like the *CLA Journal*, *Freedomways*, etc., completely. Having an anti-Communist bias themselves, the authors rely on Elliott Rudwick's book on Du Bois for criticism of Du Bois and Harold Cruse's *The Crisis of the Negro Intellectual* for facts and criticism on almost all subjects. Examples of these made-up inferences and ludicrous conclusions are legion. The then fledgling writer Larry Neal's *Liberator* articles in the mid-1960's are over-emphasized. The results are terrible. Black people, with so many deprivations, have always had a strong social and political tradition in their literature from *Clotel* and *Blake* through Sutton Griggs, Du Bois, Langston Hughes, Richard Wright and beyond. Art for art's sake was a luxury they couldn't afford or didn't need. Furthermore, the best world writing always has something important to say. Black propaganda versus esthetics indeed! This dichotomy bears no relation to reality in black writing and is something blown up by the Johnsons. The problem for black writers was always how to write good, meaningful novels, short stories and poems out of the many social deprivations of the black experience in the U.S.)

Johnson, Sylvia T. THE MEASUREMENT MYSTIQUE—ISSUES IN SELECTION FOR PROFESSIONAL SCHOOLS AND EMPLOYMENT. Washington, DC: Howard Univ. Institute for the Study of Educational Policy. (On the testing of minorities in professional schools and for job qualifications.)

Johnston, Percy Edward. PHENOMENOLOGY OF SPACE & TIME: AN EXAMINATION OF EUGENE CLAY HOLMES' STUDIES IN THE PHILOSOPHY OF TIME & SPACE. Dasein Literary Society, G.P.O. Box 2121, New York 10001. vii, 71 pp. \$1.25 (paper). (Johnston, a black professor of humanities at Montclair State College, Upper Montclair, N.J., who studied philosophy at Howard University under black Prof. Holmes, is the author of five volumes of poetry including *Six Cylinder Olympus* and six plays including *Desalines*. He is a founder and contributor to the magazine *Dasein* and editor of the forthcoming *Afro-American Journal of Philosophy* and *Afro-American Philosophies: Selected Readings from Jupiter Hammon to Eugene C. Holmes* [1970].)

Jones, Leon. FROM BROWN TO BOSTON: DESEGREGATION IN EDUCATION, 1954-1974. Foreword by Roy Wilkins, former Director, NAACP. Metuchen, NJ: Scarecrow Press. xiii, 2175 pp. \$69.50. (A two-volume work that has more than 5,000 books, articles and legal cases summarized in the reference section. Jones is presently a professor of instruction in the School of Education at Howard University. Two other related books are J. Harvie Wilkinson III's *From Brown to Bakke: The Supreme Court and School Integration 1954-1978* [1979] and R. Stephen Browning's edited *From Brown to Bradley: School Desegregation 1954-1974* [Jefferson Law Book Co., Washington, DC, 1975], a book of essays.)

- Keil, Charles. TIV SONG. Univ. of Chicago Press. \$26.00. (A study of the music and culture of the Tiv people of central Nigeria within their own frame of reference.)
- Keller, Frances Richardson. AN AMERICAN CRUSADE: THE LIFE OF CHARLES WADDELL CHESNUTT. Provo, Utah: Brigham Young Univ. Press. xvi, 300 pp. Photos. \$15.95. (Ms. Keller, Ph.D. from the University of Chicago, has taught for the past four years American History, Black History and Women's History at San Jose State University. Other books about Chesnutt are Helen M. Chesnutt's *Charles Waddell Chesnutt: Pioneer of the Color-Line* [1952] and J. Noel Heermance's *Charles W. Chesnutt: America's First Great Black Novelist* [Shoe String Press, Hamden, Conn.] plus chapters on him in Robert Hemenway's edited *The Black Novelist* [1970], Arlene A. Elder's *The "Hindered Hand"* and *Charles W. Chesnutt: A Reference Guide* [G.K. Hall, Boston].)
- Kennedy, Theodore. YOU GOTTA DEAL WITH IT: BLACK FAMILY RELATIONS IN A SOUTHERN COMMUNITY. NY: Oxford Univ. Press. vi, 215 pp. \$12.95. (Kennedy is a black anthropologist who spent the year 1972 in a small poverty-stricken southern community. He found a bigotry that will not go away, a fear of retribution among the black population that prohibits effective action and a fear of outsiders shared by Blacks and whites alike. But the book is based on just one community and is pretty subjective.)
- Kly, Y. N. THE U.S. HUMAN RIGHTS FOREIGN POLICY: THE BLACK MINORITY IN THE U.S. AND INTERNATIONAL LAW. International Academic Press, C.P. 1250, Bureau Notre Dame, 67 Cote du Passage, Levis, Quebec G6V 5S8, Canada. 500 pp. \$30.00 (cloth); \$25.00 (paper) plus \$4.00 mailing cost. (Dr. Kly is a black professor of international relations at Champlain College, Quebec. He has taught at several southern American colleges.)
- La Brie III, Henry G. A SURVEY OF BLACK NEWSPAPERS IN AMERICA. Mercer House Press, P.O. Box 681, Kennebunkport, Maine 04046. 72 pp. \$6.00 (paper). (After some history and analysis of the black press, La Brie, a white writer and coordinator of the Afro-Journalism program at Boston University succeeding William Worthy, gives a really detailed listing of daily and weekly black newspapers by state. Also a listing by state of black newspapers that have ceased publication. And a bibliography on the black press. La Brie's other two books are *The Black Press: A Bibliography* [1973] and *Perspectives of the Black Press* [1974], both published by Mercer House Press.)
- Lamson, Peggy. IN THE VANGUARD: SIX AMERICAN WOMEN IN PUBLIC LIFE. Boston, Mass.: Houghton Mifflin. \$9.95. (Among the six women here is one black woman: Eleanor Holmes Norton, head of the U.S. Equal Employment Opportunity Commission, Washington, DC. Lamson is also the author of *The Glorious Failure: Black Congressman Robert Brown Elliott and the Reconstruction in South Carolina* [Norton, 1973], dedicated to Constance Baker Motley, a black federal judge. Another book on women is Eleanor Munro's *Originals: American Women Artists* [Simon and Schuster, 528 pp., illus., \$19.95], containing four black women artists: the late Alma W. Thomas, Betye Saar, Faith Ringgold and Barbara Chase-Riboud. And Anthea Callen's *Women Artists of the Arts & Crafts Movement* [Pantheon Books, \$20.00, cloth; \$10.95, paper].)
- Lane, Mark. THE STRONGEST POISON. NY: Hawthorn Books. x, 494 pp. \$12.95. (In this book, getting heavy advertising, Lane, a lawyer for Rev. Jim Jones, says that the U.S. government could have prevented the Jonestown People's Temple massacre of November 1978 in Guyana. Other recent books on Jonestown are Jeannie Mills's *Six Years with God* [A. & W., \$12.95] and John Peer Nugent's *White Night: The Untold Story of What Happened Before—And Beyond—Jonestown* [Rawson, Wade, NY]. Three other quick paperback books on Jonestown are listed in *Freedomways* [Vol. 19, No. 2, 1979, p. 118]. The tape of the last hours of Jonestown has been on sale in New York City and the film, *Guyana: The Cult of the Damned*, was also shown in New York City early in 1980. *Guyana Tragedy: The Story of Jim Jones* was on CBS-TV Apr. 15, 16, 1980, for four hours.)
- Lerner, Gerda. THE MAJORITY FINDS ITS PAST: PLACING WOMEN IN HISTORY. NY: Oxford Univ. Press. xxxii, 217 pp. \$12.95. (Three chapters here deal with the role of

black women in history. Lerner, a white professor of history and director of a graduate program in women's studies at Sarah Lawrence College, Bronxville, NY, is also the editor of *Black Women in White America: A Documentary History* [1972] and author of *The Grimke Sisters from South Carolina: Rebels Against Slavery* [1967]. Also the magazine *Conditions: Five* (The Black Women's Issue) is co-edited by Lorraine Bethel and Barbara Smith. *Conditions* [P.O. Box 56, Van Brunt Sta., Brooklyn, NY 11215] is a magazine of writing by women with emphasis on writing by lesbians. This black issue has poetry, prose poems, fiction/autobiographical fiction, essays, song lyrics and reviews by Audre Lorde, Ann Allen Shockley, etc.)

LES CENELLES: A COLLECTION OF POEMS BY CREOLE WRITERS OF THE EARLY NINETEENTH CENTURY translated by Regine Latortue and Gleason R. Adams. Boston, MA: G. K. Hall. xli, 165 pp. \$20.00. (This book is in French and English and has brief biographies of all of the poets. First published in two editions with different titles in 1845 and again 100 years later in 1945 by Carter G. Woodson's Associated Publishers, Washington, DC, this is the fourth edition in 1979.)

Lindfors, Bernth (editor). BLACK AFRICAN LITERATURE IN ENGLISH: A GUIDE TO INFORMATION SOURCES. Detroit: Gale Research Co. xxx, 482 pp. \$24.00. (A bibliography. Priscilla Tyler's edited bibliography *West Indian Literature in English* is in preparation in this series.)

Listokin, David and Stephen Casey. MORTGAGE LENDING AND RACE: CONCEPTUAL AND ANALYTICAL PERSPECTIVES OF THE URBAN FINANCING PROBLEM. Center for Urban Policy Research/Rutgers Univ., P.O. Box 489, Piscataway, NJ 08854. 250 pp. \$17.95. (About the charge of redlining or the banks' denying certain urban neighborhoods adequate mortgage credit and thus hastening their decline.)

Mabee, Carleton. BLACK EDUCATION IN NEW YORK STATE: FROM COLONIAL TO MODERN TIMES. Syracuse (NY) Univ. Press. xv, 337 pp. \$18.00. (This is the first comprehensive history of black education in New York State from colonial times to the present, emphasizing the struggle to abolish segregated, all-black public schools which continue to exist de facto today. Mabee is a white professor of history at the State Univ. of New York, New Paltz, and authored *Black Freedom: The Nonviolent Abolitionists from 1830 Through the Civil War*. Other education books are Irving Hamer, Charles Cheng and Melanie Barron's edited *Opening the Door: Citizen Roles in Educational Collective Bargaining* [Institute for Responsive Education, 704 Commonwealth Ave., Boston, MA 02215, \$7.50, paper]; *The Jeanes Story: A Chapter in the History of American Education, 1908-1968* [Univ. Press of Mississippi, \$10.00 plus \$1.00 postage and handling] about the southern black Jeanes Supervisors; Doxey A. Wilkerson's edited *Educating All Our Children: An Imperative for Democracy* [Mediax Associates, 21 Charles St., Westport, Conn. 06880, \$11.50] with a chapter by Edmund Gordon; Thomas C. Wheeler's *The Great American Writing Block: Causes and Cures of the New Illiteracy* [Viking Press, \$8.95]; Carman St. John Hunter and David Harman's *Adult Illiteracy in the United States* [McGraw-Hill, \$10.95] and Judy J. Mohraz's *The Separate Problem: Case Studies of Black Education in the North, 1900-1930* [Greenwood Press, 165 pp.]

McBride, David. THE AFRO-AMERICAN IN PENNSYLVANIA: A CRITICAL GUIDE TO SOURCES IN THE PENNSYLVANIA STATE ARCHIVES. Preface by Charles L. Blockson. Pennsylvania Historical and Museum Commission, William Penn Memorial Museum and Archives Building, Box 1026, Harrisburg, Pa. 17120. vii, 36 pp., illus. (paper). (Blockson says that this is a preliminary guide to primary material in the Pennsylvania State Archives; it also, in pointing up the different materials, he says, shows the need for research in military service, black labor, black community life, religious activities and early black cultural figures and social workers. McBride is a black associate historian at the Pennsylvania Historical and Museum Commission.)

McKay, Claude. THE NEGROES IN AMERICA edited by Alan L. McLeod and translated by Robert J. Winter. Port Washington, NY: Kennikat Press. xviii, 97 pp. \$10.00. (This is

the first American publication of this study and polemic. Although the work was commissioned and published by the State Publishing House of Moscow in 1922-23, it has been unknown to scholars until its recent discovery by Wayne Cooper in the Slavonic Division of the New York Public Library. It has never been retranslated until now, and the original English manuscript has not been found. Winter and McLeod have published a translation of some stories by Claude McKay titled *Trial by Lynching* [1967].)

McWilliams, Carey. **THE EDUCATION OF CAREY MC WILLIAMS**. NY: Simon & Schuster. 363 pp. \$11.95. (McWilliams, long-time editor of the *Nation* magazine until he retired recently, is the author of *Factories in the Field* about migratory workers; *Brothers Under the Skin* about Blacks and the history of their U.S. treatment; *North from Mexico: The Spanish-Speaking People of the U.S.* and many other books. *The Education of Carey McWilliams* deals with the politics of social protest of the 1930s, the social revolution of the war years of the 1940s, the 1943 riots, civil rights in perspective during the 1960s and other subjects.)

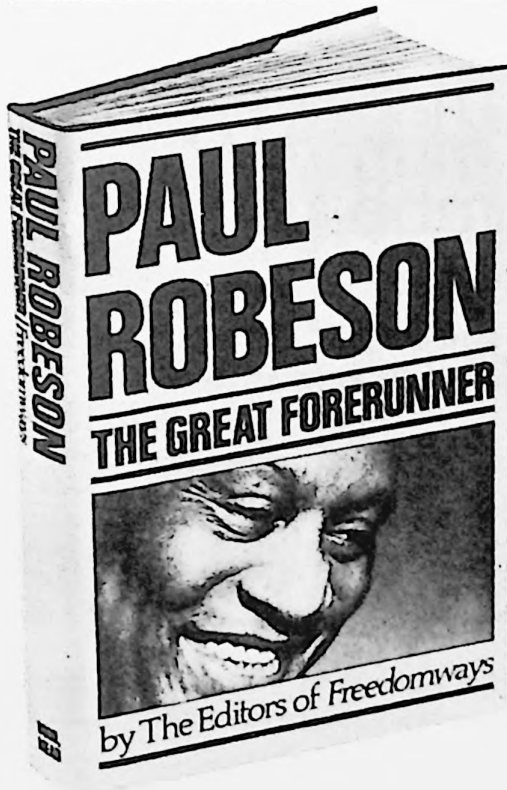
Margolies, Edward and David Bakish. **AFRO-AMERICAN FICTION, 1853-1976: A GUIDE TO INFORMATION SOURCES**. Detroit: Gale Research Co. xviii, 161 pp. \$22.00. (There are several checklists of black fiction by Whiteman, Deodene and French, Corrigan and Helen R. Houston as well as Carol Fairbanks and E. A. Engeldinger's *Black American Fiction: A Bibliography* [Scarecrow Press, 1978]. This last book lists the black writers of novels and short stories together [including science and detective fiction] plus reviews, biography and criticism. Then there is a general bibliography of books only on black fiction. These things are important and make for a thicker book than *Afro-American Fiction*, but *Afro-American Fiction* is very good also and better organized. It begins with a checklist of black writers of novels; then short story individual collections separated from short story anthologies. Science fiction and detective fiction are omitted. It lists bibliographies and critical studies of 15 major black fiction writers. Then bibliographies and general studies including periodical material. The appendix has a chronological listing of black fiction. Then there are an author index, article index and a subject index. These two books are pretty similar but differently organized. Both are badly needed and are the result of hard, grinding work.)

Meier, August and Elliott Rudwick. **BLACK DETROIT AND THE RISE OF THE UAW**. NY: Oxford Univ. Press. 304 pp.; 10 photos. \$15.00. (This is an attempt to integrate labor history and black history. The authors fail to understand how social change in the black community or in the white community comes about. They see unrest among the working people resolved by those at the top. Meier and Rudwick are prolific white authors and editors of black history books. They interpret black history as liberals view it and as they would like it to be, not the way it really is. Hugh T. Murray, Jr.'s *Civil Rights History-Writing and Anti-Communism: A Critique* [American Institute for Marxist Studies, 1975] has a good analysis of Meier and Rudwick's *CORE: A Study of the Civil Rights Movement, 1942-1968* [1973]. The third edition of *From Plantation to Ghetto* [1976] is another good case in point. The bibliography lists every book or article by white southern or northern liberals on black history or the civil rights movement but many books and articles by black writers or progressive white writers are left out either deliberately or through ignorance. This bibliography is also woefully out of date. The books of essays and other history books by Herbert Aptheker, Philip S. Foner and others are omitted after Aptheker's *Documentary History and American Negro Slave Revolts*. There are no black women abolitionists here after Harriet Tubman and Sojourner Truth [see B. J. Loewenberg and Ruth Bogin's edited *Black Women in Nineteenth Century American Life*, 1976]. The bibliographies of the last two chapters, "The Black Revolt of the 1960's" and "The Legacy of the Black Revolt," are really disgraceful. *Freedomways*, published since 1961, is never mentioned. There must have been helpful. *Black World*, published from 1961 to 1976, and *Black Scholar*, started in 1969, are barely mentioned. All of the material in these and other black magazines of this period is ignored. Two bibliographic articles by E. Kaiser, listed in

- Bracey, Meier and Rudwick's *Black Nationalism in America* [1970] on black history [*Negro Digest*] and black liberation struggles [*Science and Society*] are also omitted while picking out of these essays many of the articles by white liberals for inclusion in their third, revised edition of *From Plantation to Ghetto*. We can't let these white historians take our history away from us and ignore our own writings about our history in this way. An extensive critique of the books authored or edited by Meier and Rudwick is badly needed.)
- Morgan, Jr., Charles. ONE MAN, ONE VOICE. NY: Holt, Rinehart and Winston. xi, 348 pp. \$12.95. (A southerner with an early commitment to economic reform and political involvement, Charles Morgan, Jr., first came to national attention when he was forced to leave his native Birmingham in September 1963 after a speech before that city's Young Men's Business Club in which he blamed Birmingham's middle class for the church bombing that had, the day before, taken the lives of four black girls. A year later, the American Civil Liberties Union sent him back south, to Atlanta, to open a southern regional office in the wake of the Civil Rights Act of 1964. *One Man, One Voice* is the extraordinary story of what followed. His first book, *A Time to Speak* published in 1966, is also being reprinted by Holt, Rinehart and Winston [\$9.95, cloth; \$4.95, paper].)
- Morris, Lorenzo. ELUSIVE EQUALITY: THE STATUS OF BLACK AMERICANS IN HIGHER EDUCATION. Washington, DC: Howard Univ. Press. xvii, 369 pp. \$10.95 (paper). (About progress made toward racial parity with other Americans in higher education; then progress has slowed down. A related publication is the Association of American Colleges' fact sheet *Black Women in Higher Education: A Review of Their Current Status* [1974] which refutes the myths about black women in college: they are no longer more numerous than black men in college, etc. Other recent Howard University Press books are Michael Olivas's *The Dilemma of Access: Minorities in Two Year Colleges* [\$8.95, paper] and Foster Kidd's *Profile of the Negro in American Dentistry* [\$9.95].)
- Murapa, Rukudzo. GEORGE PADMORE: PAN AFRICAN PUNDIT. Chicago: Third World Press. \$3.95 (paper).
- Murray-Brown, Jeremy. KENYATTA. London: Allen & Unwin. \$17.95. (Another biography of the late Prime Minister of Kenya.)
- Musson, Nellie E. MIND THE ONION SEED. Nashville, Tenn.: Parthenon Press. xxi, 330 pp.; many photos. (Mrs. Musson, a black Bermudian, has written here a documented account of mostly black women's contributions to the growth and development of Bermuda from slavery to the present. This book joins the other books about Bermuda written by Cyril O. Packwood, Henry C. Wilkinson, William S. Zuill, etc.)
- Nichols, Charles H. (editor). ARNA BONTEMPS/LANGSTON HUGHES LETTERS, 1925-1967. NY: Dodd, Mead. 499 pp. \$17.95. (This is the long-awaited, selected correspondence of two of the most important black U.S. writers from the Harlem Renaissance to the 1960s. The publication of this book is an event in black belles lettres. Nichols, who edited these letters with an introductory profile of the two writers and an appraisal of their work, is a black professor of English at Brown University, Providence, R.I., and author or editor of *Many Thousand Gone: The Ex-Slaves' Account of Their Bondage and Freedom*; *Black Men in Chains: Narratives of Escaped Slaves*; and *African Nights: Black Erotic Folk Tales*.)
- Oubre, Claude. FORTY ACRES AND A MULE: THE FREEDMEN'S BUREAU AND BLACK LAND OWNERSHIP. Baton Rouge, La.: Louisiana State Univ. Press. xv, 212 pp. \$12.95. (Another recent book on the Freedmen's Bureau is Donald G. Nieman's *To Set the Law in Motion: The Freedmen's Bureau and the Legal Rights of Blacks, 1865-1868* [Millwood, NY: Kraus-Thomson Organization, \$19.95].)
- Painter, Nell Irvin. THE NARRATIVE OF HOSEA HUDSON: HIS LIFE AS A NEGRO COMMUNIST IN THE SOUTH. Cambridge, Mass.: Harvard Univ. Press. xiv, 400 pp. \$17.50. (Hudson published *Black Worker in the Deep South: A Personal Record* [International Publishers] in 1972. *The Narrative* is a larger book and has been called the counterpart for industrial workers of *All God's Dangers* for farm workers. Hudson's life is a great story of courage and heroism in the service of the poor people of the South.)

- Panorama GDR. IMPRESSIONS: OF THE BIRTH AND GROWTH OF THE GDR — VOICES FROM ALL OVER THE WORLD. Panorama, Wilhelm Pieck Str. 49, 1054 Berlin, GDR. 220 pp. (From USA: Louis Armstrong, Jane Fonda, Paul Robeson, John Randolph. Also many Africans.)
- Parks, Gordon. TO SMILE IN AUTUMN: A MEMOIR. NY: W. W. Norton. 249 pp.; photographs. \$11.95. (This book covers black man Parks's life from 1943 to the present: as a photographer and writer for *Life* magazine, as a composer, author of many books of poetry and autobiography and as a film director. Parks is a kind of Renaissance man who resolutely pursued personal success as a goal. See also Arthur Rothstein's *The Depression Years as Photographed by Arthur Rothstein* [Dover, \$5.00, paper].)
- Perdue, Theda. SLAVERY AND THE EVOLUTION OF CHEROKEE SOCIETY, 1540-1866. Knoxville; Univ. of Tennessee Press. \$12.50. (Another related recent book on the Cherokees is Daniel F. Littlefield, Jr.'s *The Cherokee Freedmen: From Emancipation to American Citizenship* [Greenwood Press, \$18.95].)
- Powell, Virgil S. ADELINE, A CHILD OF YANI. Hicksville, NY: Exposition Press. x, 220 pp. \$9.00. (This novel is the sequel to Powell's earlier *From the Slave Cabin of Yani*. Another recent novel is Mississippi white writer Ellen Douglas's *The Rock Cried Out* [Harcourt Brace Jovanovich, \$10.95] about the deep South.)
- Powlis, Laverne. THE BLACK WOMAN'S BEAUTY BOOK. NY: Doubleday. xiii, 181 pp. \$12.95.
- Pugh, Charles. THE HOSPITAL PLOT. Port Washington, NY: Ashley Books. 269 pp. \$9.95. (A first novel by a black high school teacher. About a black artist who discovers a medical organization conspiring to commit genocide against Blacks through their medical practices. Also by the same publisher are the novels *Blessed Are the Sleepy Ones* and *Winterkill* [\$8.95 each] by Xavier T. Jefferson.)
- Russell, Bill and Taylor Branch. SECOND WIND: THE MEMOIRS OF AN OPINION-ATED MAN. NY: Random House. 265 pp. \$9.95. (Russell was a professional basketball superstar with the Boston Celtics. His first book was *Go Up for Glory* [with William McSweeney] [1966]. Another recent sports book is *They Call Me Assassin* [NY: Everest House, \$9.95] by the black professional football player Jack Tatum with Bill Kushner. Tatum says he was turned into a killer in professional football. There is also Bill Libby's *Heroes of the Heisman Trophy*. This trophy, given each year to college football's best player, has been won over the last 10 or 12 years mostly by Blacks.)
- Sanchez, Sonia. A SOUND INVESTMENT. Chicago: Third World Press. \$2.95 (paper). (A collection of short stories by the outstanding black woman poet and author or editor of six other books of poetry and short stories.)
- Schoener, Allon (editor). HARLEM ON MY MIND: CULTURAL CAPITAL OF BLACK AMERICA 1900-1978. Introduction by Nathan Irvin Huggins. NY: Dell, 245 E. 47 St., New York 10017. Illus. \$8.95 (paper). (This is the second, updated edition of a book first published in 1969 by Random House in cloth and paper as the catalog for the *Harlem on My Mind* exhibit at the Metropolitan Museum of Art in New York City. The second edition has a new introduction and has long been needed since the first edition went out of print years ago.)
- THE SOCIAL AND ECONOMIC STATUS OF THE BLACK POPULATION IN THE UNITED STATES: AN HISTORICAL VIEW, 1790-1978. Series P-23, No. 80. Government Printing Office, Washington, DC 20402. 271 pp. \$4.50 (paper). (A summary article of this study was published in the *New York Times*, June 19, 1979, p. A18.)
- Thelwell, Michael. THE HARDER THEY COME: THE STORY OF RHYGIN. NY: Grove Press. 399 pp. \$12.50 (cloth); \$7.95 (paper). (A novel about Jamaica, West Indies. Thelwell, a Jamaican writer and teacher, is now a U.S. citizen teaching at the Univ. of Massachusetts, Amherst.)
- Thompson, Robert Farris. AFRICAN ART IN MOTION: ICON AND ART IN THE COLLECTION OF KATHERINE CORYTON WHITE. Berkeley: Univ. of Calif. Press.

- 291 pp. 272 black and white and 20 color illustrations. \$35.00 (cloth); \$14.95 (paper).
- Thurman, Howard. **WITH HEAD AND HEART: THE AUTOBIOGRAPHY OF HOWARD THURMAN**. NY: Harcourt Brace Jovanovich. 320 pp.; 8 pp of photographs. \$12.95. (Rev. Thurman, co-founder of the interracial, interdenominational Fellowship Church of San Francisco, is the black author of many religious books during his long life. This book plus other achievements in 1979 by Thurman won the religious award in the Ebony American Achievement Award for 1979.)
- Tolson, Melvin B. **A GALLERY OF HARLEM PORTRAITS**. Edited with an afterword by Robert M. Farnsworth. Univ. of Missouri Press, 107 Swallow Hall, Columbia, Mo. 65211. 288 pp. Illus. \$18.95 (cloth); \$6.95 (paper). (This book, published here for the first time, was the late black poet Tolson's first book-length collection of poems. His *Harlem Gallery; Book 1, The Curator* was published in 1965 as the first book of a projected epic just before his death in 1966. Tolson's other two books of poetry are *Libretto for the Republic of Liberia* and *Rendezvous with America*.)
- Trejo, Arnulfo D. (editor). **THE CHICANOS: AS WE SEE OURSELVES**. Tucson: Univ. of Arizona Press. \$12.50 (cloth); \$7.50 (paper).
- Welty, Eudora. **IDA M'TOY**. Urbana: Univ. of Illinois Press. 48 pp. A limited edition of 339 copies. (Ida M'Toy is an elderly black woman who was a midwife in Welty's hometown in Mississippi. This short book was first published in 1942 in the magazine *Accent*, a University of Illinois literary quarterly.)
- Yerby, Frank. **A DARKNESS AT INGRAHAM'S CREST**. NY: Dial Press. \$12.95. (About an African king now a slave in Mississippi and the Bostonian white woman mistress who loved him. Black writer Yerby is still writing potboilers for money after more than 30 years and over 30 books by him.)



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