

VOLUME VI, NUMBER 2

new foundations

FOR PEACE, A DEMOCRATIC EDUCATION AND A SOCIALIST FUTURE

TWENTY CENTS



In this Issue: Soviet Students Study for Peace • The Rosenberg Frameup • Sidney Hook:
McCarran Stooage • The Christian Student Movement and the Fight for Peace

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New Foundations will open its campaign for 1,000 subscriptions in February. NF is offering 6 issues for one dollar (\$1.00).

In our last issue we presented our perspective of 6 issues of New Foundations during the school year. A thousand subscriptions to our

magazine will play a major part in realizing this objective.

FOR A STUDENT MAGAZINE THAT FIGHTS FOR PEACE, DEMOCRATIC RIGHTS AND A SOCIALIST FUTURE—

FOR A MAGAZINE THAT PRESENTS NEWS OF THE STU-

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FOR A MAGAZINE THAT STRIVES TO MEET THE CULTURAL AND ACADEMIC INTERESTS OF STUDENTS—

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575 Avenue of the Americas
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Letter to the Editor:

Dear Editor,

From the one copy I have seen, *New Foundations* strikes me as the nearest thing to what I have been looking for in a magazine: Marxism with a humanitarian viewpoint. Also it is technically far superior to other magazines. The artwork is superb.

I do find it hard to reconcile your calling for the "expulsion" of the Harvard cross burners and "execution" of race murderers with your pleas for real justice. However, this point is not important enough to overshadow the merits of *New Foundations*.

If you ran any stories on the recent student conference at Madison please include that copy in

the four I am ordering.

Wishing you continued success,
M.E.

(Thank you very much for your order and comments on NF. It is very gratifying to read that NEW FOUNDATIONS is becoming the "nearest thing in a magazine" for which many of our readers are looking.

In answer to your question we feel that you mistake the concept of "real justice." From where does the just demand for expulsion of students who burn the KKK cross and the execution of race murderers arise? This demand stems from the fact that individuals have committed the grossest injustice and criminal acts. They have com-

mitted wanton, brutal and racist murder, such as the slaying of Enus Christiani, Harrict and Harry Moore. Is it not correct to ask that the government put an end to racists who kill a Negro with impunity? No—there is no real justice when the government allows these murderers to roam free, when the government itself is a perpetrator of genocide, against the Negro people. Are not the administrations of NYU and Harvard preventing real justice by their condoning attitudes to these unjust acts? As students who are interested in real justice we have the responsibility to demand the sternest measures against those who commit racist acts.—The Editors)

VOL. 6, No. 2, JAN.-FEB., 1952

new foundations

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PRINCIPLES:

NEW FOUNDATIONS is a publication guided by the philosophy of Marxism-Leninism, the philosophy of Socialism, and is dedicated to the democratic rights and interests of American college students. We believe that the greatest need of American students today is the cooperation of all groups and individuals in united student action to promote world peace. We support and encourage all activities by student groups in behalf of academic freedom; for equal opportunities and non-segregated education for Negroes, and elimination of white chauvinism from all phases of college life; for equal rights for

women students; for an end to anti-Semitism and discrimination against Jewish students; against militarization of the campus. We stand for friendship and unity between Negro and white students; American students and students of other lands; and between the students and the workers of our country. We especially affirm our friendship with the Labor Youth League. We regard it as the organization which best serves the social and political needs of students. With these principles we proudly take our stand with those who today carry forward the militant, democratic traditions of the American people.

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WHAT LIES AHEAD?

On January 20 a new Republican Administration will take office in Washington. In the November elections American voters repudiated the Truman administration with its record of involvement in the Korean war, unabashed corruption and inaction on such issues as civil rights and an end to the oppressively high living costs.

What will the new administration do on the issues that affect the people as a whole and on those that particularly affect students?

President-elect Eisenhower won the election because of his promise to go to Korea and end the war. It was the Democrats refusal to offer any way out of the slaughter that was crucial in removing them from office. Yet, Eisenhower, since the election, has been making it clear that he has no intention of living up to his promises. Eisenhower has gone to Korea but returns not with agreement on a cease fire but with the proposals of the military conference at Wake Island on how to continue the war. Eisenhower, who before the election pretended to differ greatly with General MacArthur, now calls upon him for advice. And if this were not alarming enough, Eisenhower chooses for his Secretary of State, John Foster Dulles, the cartel lawyer and key architect of the remilitarization of Germany and Japan. Eisenhower's actions since election indicate that grave danger exists that the war which has already led to millions of Korean and American casualties is to be extended. This danger can only be met by the people speaking out in greater numbers, even more insistently, for an immediate end to

the war. Whether the next 4 years are to take our country even further along the path toward a third World War depends, above all, on the struggle that is put up by the people for peace.

What will the next four years bring on the issues of civil rights? Is our country to see an end to segregation and discrimination in employment and education? During the election campaign both the Republicans and the Democrats even in words refused to support a forthright program of civil rights. Eisenhower's tour through the South, the support of him by the Dixiecrats and the disgraceful candidacy of white-supremacist, John Sparkman, indicted both parties on civil rights issues. If the next four years are to see the enactment and the enforcement of FEPC, an end to lynch-murder against Negroes, brought home to students by the murder of Enus Christiani, then the people, Negro and white, must act now to wipe out discrimination and segregation.

Will the period ahead mark an end to the present wave of hysterical witchhunts and purges? There is a very real danger that the Republican victory will be used to give even freer reign to the McCarrans and McCarthys. This danger was recognized by millions of voters who supported Stevenson because they saw in Eisenhower the open voice of thought control. Millions are coming to see that when concentration camps are being built in the United States, when such laws as the Smith and McCarran Acts make a mockery of our freedom, that our country is in danger of losing every last vestige of democracy. This present pattern of attacks on democratic rights, the numerous infringements upon academic freedom that we on the campuses have wit-

nessed, endangers both those who voted for Stevenson and those who voted for Eisenhower. The right to act on and discuss the vital issues of our day is essential to Americans of all Parties. The right to realize the character of the college campus as a center of free intellectual inquiry is the concern of all students. Whether or not this concern is translated into greater activity for academic freedom will play a major part in determining whether our educational system is to be exposed to more severe attacks a la the McCarran Committee Inquisition against the teachers and students of New York City.

What is the outlook on the draft? Are more and more students to be taken away from their studies to be trained for war? Or will the months to come see a halt to the vast armament drive that threatens to empty our campuses of students and our national treasury of funds that could be used for peaceful needs as education.

One thing is certain, the results of the election constitute a mandate for peace NOW. Try as they may, neither party can shake the fact that the people want the Korean War to end.

The future for our country, the future for students, will depend on how effectively the people fight for peace and democracy. Eisenhower and Dulles have their sights fixed on a future that would replace the tradition of the Bill of Rights with the suppression of liberty. They would replace a tradition of friendship with the peoples of the world with an atmosphere of hatred and suspicion. It is for the people to determine that they shall not have their way.

SOVIET STUDENTS STUDY FOR PEACE

THE crowd of student around the bulletin board was buzzing. Excitedly they turned to each other and nodded approvingly as one of their number read the faculty announcement just posted.

"Wonderful", exclaimed the engineering major, standing near the rear. "Now I can have a Five-Day Plan of my own". This brought a chorus of laughter from his classmates as they all envisioned the new vistas opened up by this latest change in their educational lives.

The cause of all this excitement? It seems that, while the students of Bauman Higher Technical School of Moscow were attaining their usual high goals, many were experiencing problems in making time for independent research, in organizing their day, and in the sundry activities that compose a Soviet student's life. Recognizing this, the faculty distributed 600 questionnaires, asking students exactly how much time they devoted to each particular phase of their school and non-school life. The conclusion? There was too much homework being assigned and too much duplication in closely related subjects. Thus, the decision to cut homework and integrate the curriculum more effectively; and therefore, the smiles on the students' faces.

But this joy was not born of the idea that less would have to be learned from now on. On the contrary, the purpose was to give students the opportunity to accumulate still more knowledge, for, in the words of the official organ of the Ministry of Higher Education of the USSR:

"It would be unjust to attribute such deplorable phenomena to the students' laziness or disinclination for independent work . . . Inherently our young people are extremely eager for work and knowledge. The explanation of the insufficiency of independent work lies in most cases in the way the educational process is organized and the planning of study arranged. If a student of the humanities has

to plow through hundreds of pages of serious literature for his regular seminar, he will not . . . be able to do so conscientiously. Or if a student at a higher technical school is given as much homework to do in one week as would take at least twice the time he has at his disposal, it is no wonder if he does his work superficially and hurriedly."

From such an attitude, it is easily seen that in the Soviet Union the student is the center of the educational system; it is towards the student that every attention is paid. To get an idea of just what kind of attention, let us go along with an average student in her "Five-Day Plan" of the school week. (And "her" is just as representative as "him", for in the Soviet Union, 50% of the college students are women.)

Natalya has come all the way to Moscow from Turkmania, the North of the Crimea, on a State scholarship of 230 rubles a month, which puts her on a par with 90% of her fellow students. Not being a resident of the capital, she lives with the majority of students in the "gorod" or student city, just outside the city limits. Here she lives with about 600 students, sharing a room with one or two other women, for which she pays 15 rubles a month. (This includes laundry and use of all the facilities of the "gorod", which will be described later.)

In case she does not feel well upon rising, there is a sick room in her dorm building, a hospital in another, and a clinic attached to the student city.

For breakfast she goes to the student canteen, where she can choose from among a dozen different dishes, and for which she pays about two rubles. From here, she leaves for her 9 o'clock class with her roommates, via the Moscow Metro. This subway ride is an education in itself, for each station was designed to depict a different aspect of Soviet life. One will have gigantic murals on the walls show-

ing life on a collective farm (from where Natalya has come), another large bas-reliefs of the history of the USSR, while still another sculptured figures of Soviet sportsmen and women.

When Natalya emerges from this "subway", she goes directly to her first class at the Timiryazev Academy. She is majoring in economic geography, and her first class is one of the 35 different subjects she will study during her college years, some directly related to her major, some not. This first one is in genetics, and is being taught by Trofim Lysenko, who is demonstrating new varieties of branched wheat to the ten students in the lab. (The ratio of teacher to student in most Soviet universities is one to ten.)

After several hours with Lysenko, she proceeds to the library where she spends some time studying some of the former's experiments, a library containing hundreds of thousands of volumes. Natalya is working on a scientific paper to be presented to the annual student conference.

At the student canteen, later in the day, she meets some of her classmates in this afternoon's experimental work-class. The conversation veers in many directions, but finally settles, due to Natalya's persuasion, upon the talk being given that evening on literary craftsmanship by the famous Soviet writer, Ilya Ehrenbourg. He will give a thorough critical analysis of the creative work appearing in the *Timiryazavets*, the student newspaper, in which a poem of Natalya's was recently published.

WHEN Natalya returns to the dorm later in the day her roommates come flying in with the news that the new laboratory on artificial climate has been opened, and the first experiments will be involved with "pushing the cold north of Siberia." And this seems to be the main topic of conversation in the canteen during supper. While eating, Natalya is

By Walter Ross

approached by one of her classmates in genetics to come to the regular monthly concert of the students of the Moscow conservatory. Although Nikolai throws out as "bait" the fact that the listeners will be handed questionnaires on which they can write their criticism, likes, and suggestions to the young musicians and composers, Natalya is determined to hear Ehrenbourg.

Hundreds of students turn out at the student club to hear the author of "The Fall of Paris" and "The Storm." Chaired by the literary editor of the student paper, the evening becomes one of spirited discussion, taking off from the speaker's remarks to roundly praise and sharply criticize some of the short stories and poetry appearing in *Timiryazavets*. And Natalya's poem comes in for a share of both.

Returning to the dorm, she sits down at her desk to do her homework for tomorrow, still aglow with the many activities she has

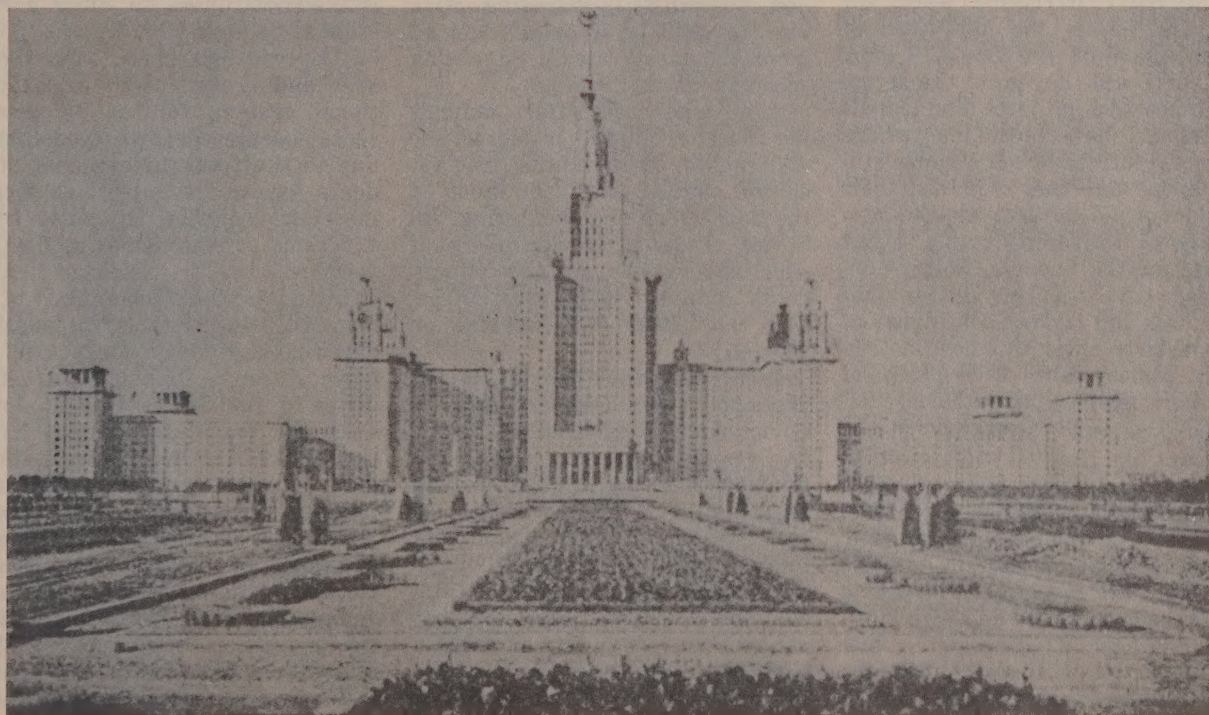
whirled through since breakfast. And she goes to bed contemplating tomorrow's equally promising schedule; classes in the new machinery being used in her native Turkmania, where a desert canal is under construction; a class in the short stories of English and American writers; a report of students returning from the 100,000 hectares of experimental farms that the Academy possesses East of the Urals; a date for an hour of tennis on the University's courts; consultation with her teacher on some of the problems in her research paper; "Hamlet" as enacted by a traveling dramatic troupe from Kiev . . . These are some of the days that compose the years at college for an average student in the Soviet Union.

And as such days merge into weeks and months, students such as Natalya look forward to even more special events of the school year: the Winter holidays, when she will go on a mountain-climbing trip paid for by the Student Trade Union; the new phonograph she will be able to buy when the annual March price decrease increases the purchasing power of her scholarship by 25%; the pre-

sentation of her research paper at the annual scientific conference in May; and then the glorious summer vacation. It is at this time that Soviet students show most vividly the true meaning of education in their country.

Natalya will be part of an expedition to the Kara-Kum desert, to study the capability of its filtering water, whether it can support the pillars of the main buildings of a canal, and which plants can hold the moving sands. These are some of the problems in her scientific paper, and will take up her work for the coming year. By the time Natalya finishes college, a gigantic canal will cross the desert, turning it into a flowering garden, and thus the daughter of a collective farmer uses her education to remake hundreds of thousands of acres of land for the advancement of the well-being of the Soviet Union as a whole, which in turn creates the foundation for even greater educational facilities to produce more Natalyas, and so on, in an ever-ascending spiral.

But it is not only these Construction Projects of Communism in which the students play an integral part. The student orchestras





of the Moscow Conservatory will play in concerts before thousands of automobile workers in their own Palaces of Culture, in the cultural centers of the collective farms. Student dramatic groups will do the same, enacting the best in Soviet, as well as world literature. The future doctors work in hospitals and clinics as assistants to the regular staff. And all students do actual construction work, for construction is the key word of any region of the Soviet Union. Not only will they go to the actual hydroelectric projects and canals which use the technical innovations of some of those very same students — but they will also help build such a project as the new Moscow University, the latest model of the finest in Soviet education. And it is only fitting that the first and largest contingent of students to enter this new institution comes from the group of workers that helped build it.

It is to this University that a student like Natalya will go to take her post-graduate courses. Here she can have a furnished room all to herself, of the 6,000 constructed. She can work in some of the 350 labs that are reserved for students (the teachers have their own 350). She will now be earning 600 rubles a month on her scholarship, for the initial freshmen "wage" of 230 is raised each year. And if she does

especially well in her studies, she will get a 25% bonus.

TOWARDS the end of her college career, she will be visited by special commissions composed of representatives of various ministries of the different Republics, and by the school administrations. She will be offered a wide choice of positions, and rather than being in competition with the quarter million specialists graduating with her, she will be in great demand from the most rapidly advancing economy in the world.

After she successfully defends her thesis to obtain her degree, she will entrain on a months' free vacation, paid by the trade union of the field which she is entering. All Soviet students are members of such trade unions, and thus all students receive a paid vacation before they even start working on the job!

What is it that can create the tremendous achievement that is Soviet education? That in thirty-five years can increase the college students studying in Moscow alone than in all of Czarist Russia, more students in the Soviet Union than in all of Asia and Africa combined! That could bring Medical Institutes to areas where not only were they non-existent, but the population was 98% illiterate!

Such feats can only be based on "the inculcation of socialist human-

ity, of the spirit of collectivism, friendship and comradeship." This moral education of the peoples of the Soviet Union naturally holds for students, for they are an integral part of the socialist society as a whole. And this is precisely the point.

It is the sons and daughters of workers and farmers which comprise 90% of the student body. It is the trade union, to which every student belongs, the organizations of the working class, that sponsors and creates such an educational system, for, as is clearly seen, it serves its own needs. It is due to the trade unions that students receive the same free social insurance benefits, the same free vacations at rest homes as do the workers.

Living in the "dormitory" of a Socialist education, is it conceivable that a student would want to leave it for a foxhole? The students of the Soviet Union, along with the entire population, have experienced the most extreme horrors of war. And now they are building in peace, leaving their "dormitory" only to become part of the advance to a Communist society. It is no wonder that they are among the staunchest fighters for the maintenance of such peace, for the preservation of the opportunity to fulfill the latest Five-Year Plan — which includes a

IN DEFENSE OF THE RIGHTS OF YOUTH

The International Conference in the Defense of the Rights of Youth, to be held in Vienna beginning February 15, 1953, offers an invaluable opportunity for students of our country to meet with youth and student representatives from most of the nations of the world. The Conference offers the possibility of discussing how together, young people of all nations can help assure a peaceful future, a future that can see the protection of youths' needs.

To American students concerned with the growing danger of war, concerned with the need to defend academic freedom, and the need to end segregation and discrimination in education, such a conference should be especially significant. In order to inform our readers of this important conference, NEW FOUNDATIONS reprints here sections of the Call of the International Initiative Committee.

Appeal of the International Initiative Committee For the Convening of the International Conference in Defense of the Rights of Youth

(Adopted at the Copenhagen Session, July 23, 1952)

YOUNG MEN AND WOMEN OF ALL COUNTRIES, ORGANIZATIONS OF YOUTH AND STUDENTS, TRADE UNIONS AND OTHER SOCIAL ORGANIZATIONS, MEN OF GOOD WILL TO WHOM THE FUTURE OF THE YOUNG GENERATION IS DEAR

We, representatives of different countries, of different youth and student organizations, trade unions and other social, religious and sports organizations, of different professions, without distinction of race, of political or religious beliefs, accepting the proposal of the Dutch youth, propose to convene in Vienna, on February 15,

1953, the International Conference in Defense of the Rights of Youth.

In many countries the situation of the young generation continues to deteriorate. Among young workers and office workers unemployment increases.

The young people do not receive equal pay for equal work. Opportunities for education and upgrading are extremely limited. Often job security, free medical services, annual paid holidays are lacking.

Students are in many countries faced with very difficult conditions arising from increased education fees, cuts in expenditure for education, the insufficiency or lack of state scholarships.

Many young intellectuals are unable to find work in their special field, and their work is not paid according to its worth.

Such conditions of life seriously limit opportunities for culture, sport and healthy leisure.

In an important number of countries the political rights of youth are limited, their organizations and publications are persecuted. All means (press, radio, films, recreation, etc.) are used for the demoralization of youth and to create in them an attitude of accepting violence. The militarization of youth is dangerously fostered.

In colonial and under-developed countries this situation of youth is even more acute.

We believe that the preparations for war, the armaments drive, the reduction of civilian expenditure, the breaking off of international economic relations create these difficult conditions for the young generation.

This is why the initiative of the Dutch youth of all opinions in

proposing the convening of an International Conference in Defense of the Rights of Youth has met with such a wide response throughout the whole world, and why preparations for the International Conference have already developed in many countries.

We believe that the International Conference in Defense of the Rights of Youth should discuss and find solutions for the burning problems which touch all sections of youth: young men and girls, workers, farmers and peasants, office-workers, school children, students and intellectuals.

DEAR FRIENDS, YOUNG MEN AND WOMEN OF ALL COUNTRIES!!

Whatever your profession, your adherence to a particular youth organization, trade union or other organization, whatever your race, your political opinions or religious convictions.

UNITE AND TAKE ACTION IN DEFENSE OF YOUR RIGHTS, FOR THE DEFENSE OF PEACE.

UNITY is the best way to safeguard the right to life, to work, to bread, to culture, to safeguard that which conditions all—PEACE.

YOUTH! UNITE FOR THE CONQUEST OF YOUR ECONOMIC AND SOCIAL DEMANDS, FOR PEACE AND FRIENDSHIP BETWEEN THE PEOPLES.

UNITE FOR THE GREAT INTERNATIONAL CONFERENCE IN DEFENSE OF THE RIGHTS OF YOUTH!

INTERNATIONAL PREPARATORY COMMISSION FOR THE INTERNATIONAL CONFERENCE IN DEFENSE OF THE RIGHTS OF YOUTH

Habsburgergasse 1.
11 St. 3 Stock,
Vienna, Austria

CEASE FIRE NOW!

By Al Stawsky



AT the start of the negotiations in Panmunjom, on July 10, 1951, General Kim Il Sung stated, "The war in Korea should be ended quickly. I propose that both parties should simultaneously order a cessation of hostile military activities". To this, Vice-Admiral C. Turner Joy, leader of the U.N. truce team, added, "It is understood, of course, that the hostilities will continue . . . until such time as an approved armistice commission is prepared to function".

The hostilities continued. The agenda was set by the truce teams, while not far away young men of both armies were being killed and wounded.

Still today, the fighting on the blood soaked ridges and hills of Korea is being waged.

Why does the fighting continue? Why are the truce negotiations "deadlocked"? Why hasn't the war been ended?

The press and radio in the United States have drummed the constant theme that the negotiations are being stalled by the Koreans and Chinese, who "don't really want peace".

The truth is that the truce team under the leadership of, first, MacArthur, then Ridgeway, and now General Clark, has, every step of

the way, attempted to destroy the negotiations.

But, in the debate over the armistice line, the Korean-Chinese team proposed the 38th parallel, as a suitable arrangement. For each side this would have meant a roughly equal division of the existing military line. The proposal was also based upon previous statements by the U.N. and the U.S. that this was a logical dividing line. The proposal was refused and a substitute demand was made for setting the line well above the 38th parallel which would have meant the Koreans giving up 7,500 kilometers of their territory. The reason for the U.N. demand was, as even Drew Pearson had to comment, that the eyes of U.S. military were on the rich tungsten deposits included in that territory. It was during this deadlock that a number of violations were committed by U.S. troops, and admitted by their truce team, which were an open attempt to "force the issue", or break up the negotiations altogether. Among these provocations was the dropping of bombs near the residence of General Nam Il. The alleged negotiations denied the act and then proceeded to recommend a change of site because the site was too close to the Korean supply lines.

Al Stawsky is a graduate of Brooklyn College and Administrative Secretary of the N. Y. Student Division of the Labor Youth League.

These practises were so blatant and numerous that even the New York Times commented, "...even officials here in Washington conceded it might look to the world as if the United States was purposely trying to avoid cease fire in Korea" (November 16, 1951). In the same edition we find, "...there has been some feeling, not only within other allied governments, but within the U.S. Government that the U. S. military negotiators were quibbling over details and prolonging the discussions unnecessarily".

Despite the pattern of "quibbling" and violations the Korean-Chinese truce team held to the need for a truce and 62 items on the agenda were solved.

THE last issue blocking the final truce has been that of the repatriation of the Korean and Chinese prisoners of war. Repeatedly, the U.S. truce team has refused to abide by the Prisoner of War Treaty signed by the U. S. and other governments at Geneva in 1949, and adopted by the United Nations. It states that "prisoners of war shall be released and repatriated without delay after the cessation of hostilities". (article 118 of Section II). Our negotiators have denied the treaty just three years after it had been signed. They call for "voluntary repatriation" and have proceeded to establish **forced screening** of the POW's. This has resulted in the murder of hundreds of POW's.

The Commission of the International Red Cross had this to report concerning the February 18th massacre on Koje Island: "On the night of the 18th of February, about 4 a.m., troops representing about one regiment entered armed, without warning into this section.

"Nearly all the internees were forced to stay in their tents under the threats of bayonets. When, not knowing what had happened, one or the other tried to leave his tent, he was greeted with shots. Seized with fear, thinking they

were all going to be killed, the internees went out to defend themselves and to see what was going on. The troops attacked them, using their arms."

Our own Secretary of the Army, Frank Pace, answering queries by Senator Wayne Morse at a hearing of the Armed Service Committee, said:

"Mr. Secretary, would you say that it is inaccurate to state that a number of prisoners, who made insulting remarks and threw stones at their South Korean guards, were shot to death by hot beads among these guards?"

"I believe that would be a fair statement," concede Pace.

"Now let us suppose", continued Morse, "that this incident was placed before an international tribunal. Based on the information we have, do you think our case would fare very well before such a tribunal?"

"No I do not", admitted Pace. (N. Y. POST, June 4, 1952—reported by Robert S. Allen).

The resistance of the Korean and Chinese in the concentration camps in Korea make it clear that they want no part of the repatriation scheme. Mrs. F. D. Roosevelt was disturbed and commented in an article of May 15, 1952, entitled "The Koje Incident": "It is a question in my mind whether one can say that the people, who are prisoners of war, are making such a free decision.

"I am also interested in the fact that the prisoners are objecting to the screening that has enabled the allies to learn that there are 100,000 prisoners, who do not want to return to Red soil.

"The article I read said that this was the Communist Party line. Of course it is, but I'm not so sure that it wouldn't be our line, if suddenly we heard that our prisoners were being screened and that any who did not care to return to our soil would be kept in the Communist territory."

Thus, the brutal hoax of the prisoner of war issue is exposed by some of our own leading figures in the press, government, and the United Nations.

Why the stalling? Why should

this policy continue over the dead bodies of our own and the Korean and Chinese soldiers? The answer lies in the determination of men such as MacArthur and Dulles to put in motion their policy of "liberation", of extending the war to China. The direct attempt to provoke such a conflict has been demonstrated in the numerous violations of the Manchurian border by the U.S. fliers. To this, Prime Minister Nehru, of India, remarked to the Indian Parliament, "I am quite sure every member of this House here disliked the bombing and was aghast that it was done at this moment when peaceful methods are being exploited."

On November 23, 1952, General Eisenhower's Speaker of the House at the next Congress, in a New York Times article, re-echoed this policy. He proposed "bringing to our side the fighting men of the Chinese Nationalists on Formosa," arming the South Koreans "to a larger degree" and giving the Japanese "more encouragement to enter the fight".

The fact that the attempts to destroy the truce negotiations by the stalling and provocations could not succeed, that 62 agenda items were settled and only one remains, proves that the desire for an immediate end to the war on the part of the Koreans and U. S. peoples has had a tremendous effect.

IT was this desire for an end to the war that was decisive in determining the outcome of the recent Presidential election. What made the difference between an Eisenhower and a Stevenson victory was the fact that Eisenhower promised to go to Korea and end the war while Stevenson offered only a continuation of the killing.

Still, the gravest danger remains that the war will be continued and extended. Any plan as proposed by Eisenhower of training more Syngman Rhee troops can only lead to the spreading of fighting. Neither the Republican nor Democratic parties have agreed with the proposal of an immediate cease-fire. Certainly, however, the millions who voted

for him expect President-elect Eisenhower to make good his promise to end the war.

Pre-election promises are one thing. But the people will judge Eisenhower now on what he actually does about Korea. And if the demands of the people for peace compelled Eisenhower to at least promise an end to the war, in order to win the election, even more outspoken insistence on peace can produce an immediate cease-fire.

Before the UN today are proposals that would produce just that. Soviet Foreign Minister Vishinsky has proposed that there be an immediate cease-fire with an 11-power commission established which would settle the remaining prisoner-of war issue. Unlike the 21-power and Indian proposals which do not call for an immediate cease-fire, the Soviet proposal would begin with the least complicated issue upon which agreement can be easily reached and refer the more difficult issue of the repatriation of war prisoners to the commission. This plan is one that would stop the killing now. A recent Gallup poll indicated that more than 65% of the American people favor settling outstanding war issues by such a commission as proposed by the Soviet Union. It is important to point out that the State Department and the U.S. press have conspired to keep from the American people the fact that Soviet Foreign Minister Vishinsky has put forward a proposal which could bring about an immediate cease-fire. The press reports on Vishinsky's speech entirely omitted any mention of his truce proposals.

These indisputable facts should give us added determination to renew our efforts to demand an end to the war in Korea. The letters and telegrams which have flooded the capitals of the world have made these victories possible. What is needed now is more and more of these to deluge the U.N. chambers and our U. S. delegation, now, as the discussion is being debated on the floor.

We can end the war in Korea and bring our boys home.

THE ROSENBERG FRAMEUP

By Ed Moser and Harriet Singer



ETHEL ROSENBERG



JULIUS ROSENBERG

THE names of Ethel and Julius Rosenberg must not be added to the list of innocent victims murdered by frame-up injustice. The Rosenbergs are scheduled to die in the electric chair during the week of January 12th. They are to be executed unless the conscience of America speaks up now as never before to demand that they not be murdered. Today our country remembers with shame the killing of Sacco and Vanzetti. Who does not know that Sacco and Vanzetti were innocent victims of the Palmer raids, anti-foreign-born hysteria of the early 1920's? Are we again to see two victims of hysteria killed, this time as part of a monstrous effort to brand as spies and traitors all who have in any way spoken up for peace and social progress?

Who are the Rosenbergs? Julius Rosenberg, a graduate of the City College of New York with a BS in engineering, is 34, comes from New York's Lower East Side. Ethel, 36, was an active member of community civic and social organizations. They are the parents of 2 children, aged 4 and 9 years.

Ethel's brother, David Greenglass, was seized by the FBI in 1950, and subjected to question-

ing. His attorney, O. John Rogge, negotiated with the FBI and Attorney-General's office, and had the Rosenbergs and their friend, Morton Sobell, added to the indictment. The official charge was that the Rosenbergs initiated a conspiracy in 1944 to get information "relating to the national defense of the United States" for the Soviet Union when the country was still an ally. Government prosecutor Saypol said that the Rosenbergs had given the "secret of the atom bomb" to the USSR, that they were Communists, that they held "subversive ideas".

Before the trial; the government claimed that it would present 118 witnesses—among them, noted atomic scientists Harold P. Urey, Robert J. Oppenheimer, and A-bomb project chief General Leslie R. Groves—who would conclusively prove that the Rosenbergs had given the secret of the atomic bomb to the Soviet Union.

It turned out, though, that only 20 witnesses were called, among them not one of the above-mentioned atomic bigwigs. It also turned out that instead of trying to prove that the Rosenbergs were spies, the major part of the government's case was devoted 'to

"proving" that they were Communists, active unionists, members of the International Workers Order (a non-sectarian, low rate life insurance and fraternal organization), that they occasionally read the *Daily Worker*, that they held a Spanish Refugee Appeal can to aid the exiled victims of Franco fascism, and that Ethel had signed a nominating petition for the late Peter V. Cacchione, thrice elected Communist candidate for City Council from Brooklyn.

Among the so-called "expert" witnesses was professional stool-pigeon Elizabeth Bentley, who had never heard of the Rosenbergs but in effect said that all Communists were spies; the aforementioned Greenglass and his wife Ruth; and Max Elitcher, a man who faced a 5 year perjury sentence, who admitted that he had been threatened by the FBI with an espionage charge, and who "hoped for the best" after he gave lurid, uncorroborated testimony. Interestingly enough, Elitcher has never been tried.

A few words about David Greenglass, the government's "star witness." He claimed to have given the Rosenbergs sketches and twelve pages of written material, acquired from snatches of conversation and blueprint details. This material was supposed to have contained the "secret of the atomic bomb".

What were Greenglass's qualifications for this amazing feat? 1) Experience as an ordinary machinist in both army and civilian life, 2) High school education; in addition to which he had taken 8 courses in Brooklyn Polytechnic Institute, all 8 of which he admitted he failed, 3) An admitted complete ignorance of integral, differential or advanced calculus, thermodynamics, quantum mechanics, nuclear or atomic physics.

Even with this shocking lack of training in so highly specialized and technical a field, Greenglass' testimony might have had some validity if backed by a competent scientist. But no such person was called.

With all this could Greenglass'

12 pages of written material have "given away" the secret of the atomic bomb?

On March 3, 1946, Dr. Harold C. Urey spoke before a Congressional Committee. *The New York Times* reports:

"Detailed data on the atomic bomb, he declared, would require 80 to 90 volumes of close print which only a scientist or engineer would be able to read . . . Any spies capable of picking up this information, Dr. Urey added, will get information more rapidly by staying at home and working in their own laboratories."

Life Magazine's Science Editor said, "Greenglass' implosion bomb appears illogical, if not downright unworkable."

Scientific American said, "History's most elaborately guarded secret — how to make the atomic bomb — was casually let out of the bag in a courtroom last month. Or was it?"

David Greenglass got off with a few years' imprisonment. His wife Ruth, a confessed spy, was never brought to trial. This is inconsistent with a death sentence for the Rosenbergs, to say the least. Greenglass who testifies to save his own neck, who will say anything that the prosecution wants to hear, will after a short while be a free man. The Rosenbergs, who maintain their innocence are to be executed because they refuse to bend to the government's desire to create a national spy scare.

AND of the death sentence: *this is the first time in the history of the United States that a death sentence has been meted for espionage in peacetime—and when the alleged recipient of the information was an ally at the time.* Compare this with the 10-year sentences of Axis Sally and Tokyo Rose, the two wartime traitors who confessed. Compare this with the four Nazi spies in the case known as the U. S. vs. Molzahn. These men admitted spying for the Nazis in the fall of 1951; they gave vital secrets to the Nazis: sentenced to

5 to 15 years. They'll be getting out in four years at the most, after a war in which almost 1,000,000 U. S. troops were killed, and which they actively helped to prosecute. Compare this with the release from prison of the "Beast of Buchenwald", Ilse Koch, the woman who made lampshades of human skin. Compare this with the freeing of Nazi generals, just 7 years after they had ruthlessly committed to death 6,000,000 Jews, millions of Russians, Ukrainians, Poles, Frenchmen, Dutch, Czechs, not to speak of millions of troops lost in the field as a result of their mad, criminal attempt at world rule.

This case has been of particular concern to the Jewish people, who see in it the hand of anti-Semitism.

Here are the facts:

1) There was not one Jewish juror out of a city whose population is one third Jewish. Every Jewish talesman was challenged by the prosecution and dismissed by the judge.

2) The prosecutor — *despite the fact that he himself is Jewish* — was severely reprimanded for having practised anti-Semitism in another case by a U. S. Court of Appeals.

In addition, here are some quotes from various newspapers representing the opinion of the American Jewish Community:

Rabbi G. George Fox in the *Chicago Sentinel* (2/7/52): "... When Julius and Ethel Rosenberg were condemned to death for allegedly giving secret information to enemy spies, I condemned the verdict and accused the presiding judge, who happened to be a Jew, of leaning over backward in his desire to show that Jews condemn treason . . . (His decision) will be found unjust, if not illegal. . . "

Rabbi Louis D. Gross, *Jewish Examiner* (3/14/52): "I am not convinced . . . that the Rosenbergs are guilty. . . . It is quite possible, and very disturbing, to feel that the apless Rosenberg couple may have been victimized by the anti-Communist hysteria."

Samuel B. Gach, *California Jewish Voice* (2/29/52): "My only concern was why a Jewish judge had to . . . decide a death penalty

for peacetime espionage and so scribble a shameful precedent on the pages of American jurisprudence. It could only have been because the legal killer, Judge Irving Kaufman, is a Jew, and the defendants were Jews: and to prove that he was unbiased, he acquiesced to legal murder in the time of national hysteria. . . ."

THERE is still time to save the Rosenbergs but that time is very short. The Supreme Court has refused twice to hear the case. The executioners have already arranged the details. Only the swiftest nation-wide appeal to President Truman can prevent the carrying through of the death sentence. World protests have mounted. Twenty-eight of the leading religious figures in Israel have called for clemency, including the members of the Chief Rabbinate. In Britain, the London Trades Council representing 600,000 trade union Truman that the Rosenbergs not be executed. But to this world protest must be added the protest, the letters, the advertisements, the delegations, the meetings of millions of Americans. Our country has a tradition of courageous defense of frameup victims. This defense succeeded in saving the lives of the Scottsboro victims of the 1930's and the life of Tom Mooney. *If there ever was a time when this tradition must assert itself in an unprecedented manner, now is the time. This is no issue that can be postponed until some future date. All who cherish the right to believe and speak up for peace and democracy, all who do not wish to bring grist to the mill of professional red baiters and anti-Semites, all who oppose the great injustice of the death sentence, have the gravest responsibility of immediate action.*

We students have participated in many of the struggles against frame-ups. Thousands of us took part in the fight for the life of Willie McGee. Now again we must act. Appeal to President Truman for clemency for the Rosenbergs.

THE ROSENBERGS MUST NOT DIE!

Sidney Hook: McCARRAN STOOGES

SOON after the McCarran Committee invaded the schools of New York City there sprang up a whole host of apologists for and defenders of the dirty work of the committee. Under the guise of defending academic freedom, they acted as agents for the McCarran Committee within our school system. The list of McCarran agents includes such figures as Professor Sidney Hook of NYU, President Gideonse of Brooklyn College, President Theobald of Queens College and President Gallagher of CCNY. By speaking out in the way they did they became outspoken allies of the McCarran committee and its program of imposing thought control on the campuses.

While the arguments of this group are pretty thin, they are also dangerous. Their arguments are designed to sow confusion in the minds of the many thousands of students who are rallying against the McCarran Committee. Their aim is to prevent other students from joining in this justifiable struggle to oust the McCarran Committee from New York and to win back the jobs of the fired teachers.

In what way does this group proceed to justify the McCarran onslaught on academic freedom? Sidney Hook, who most fully states the case for the group, says in a three thousand word article which appeared in at least three school newspapers, "These issues (in the Burgum case) are basically two: (1) Is membership in the Communist Party as such a legitimate reason for excluding a teacher from the profession? (2) Is refusal to answer questions about membership in the Communist Party on grounds of self-incrimination a legitimate reason for exclusion?"

Mr. Hook claims to see only two basic issues in the case and both of them boil down to communism. By making the basic issue communism he is trying to conceal the real issue involved. The real

issue is academic freedom. How can academic freedom not be the issue when teachers are being fired because their views do not conform with those of McCarran and of his twin in the Republican Party, McCarthy? The McCarran Committee and the Board of Higher Education, by firing some teachers, are warning all teachers that they must teach certain ideas in a certain way or not teach at all. What we have here is a bold attempt to impose conformity upon the schools. Students are being denied the right to select their own teachers. They are being told that they must learn in the way McCarran would like them to learn or not learn at all. It is clear that this is an attempt to impose one set of ideas on the minds of students, the ideas of a McCarran.

Sidney Hook is not content with denying that the McCarran Committee is destroying academic freedom. He goes further:

"How then in all honesty, can any member of the C.P. (Communist Party) who is actively supporting a movement to destroy academic freedom demand that he be given academic freedom?"

This is the big lie. It is the same lie that Hitler used to justify fascism in Germany. It is the same lie that Franco used when he overthrew the democratically elected government of Spain and set up his own fascist dictatorship. Wherever democratic rights are being destroyed we are told it is being done to defend democracy against communism. And then not only are the rights of Communists taken away, but democratic rights are denied to all people.

Hook lightly skips over the fact that it has not been proved that even one of the fired teachers is a Communist. The teachers were not even charged with being Communists. He claims that Communists are out to destroy academic freedom but he cannot point to one instance in our schools where a single Communist has done a single thing to hamper academic

freedom. He claims that Communists use the classroom to indoctrinate but he cannot point to one single instance in which a Communist teacher attempted to indoctrinate his students. Neither can he show us one example of indoctrination on the part of the teachers who were fired. What is his excuse for this most undemocratic practice of firing teachers without a single shred of evidence against them? Hold your breath! Here it comes!

"At this point many ask: Why not judge members of the Communist Party by their performance in class? The answer is that it is extremely difficult to detect skillful indoctrination."

The proof is "difficult to detect." Therefore it is no longer necessary to detect proof. Just call in the McCarran Committee and get teachers fired on the basis of flimsy suspicions. And how dangerous can this so-called indoctrination be if not even college students who sit with a teacher a full term are aware of it? What a ridiculous charge this is becomes clear when we look at the subject taught by one of the suspended teachers. Dr. Joseph Bressler was an Assistant Professor of Health and Physical Education at Brooklyn College. What kind of indoctrinating could he have done? Perhaps he instructed them to brush their teeth not with their right hands, but with their left hands.

WHEN we put all the pieces together we find that the crime these teachers committed was not that they indoctrinated but that they failed to indoctrinate. How else can we explain that Mae Quinn against whom there is proof that she taught racism in her classes is still in the school system? How else can we explain that Professors Knickerbocker and Davis are still teaching at City College when there is overwhelming evidence of their racist practices? And to go further, let's take a look at the testimony of the

By Don Merit

"friendly witness", Bella Dodd, who helped set the stage for the McCarran Committee's witchhunt. This is the way it was reported in the N.Y. Times of September 24, 1952.

"Dr. Dodd had testified that she had once believed in the 'open mind' approach but later had come to feel that a mind could be so open that it would be filled by the first evil wind that came along. Dr. Dodd's present philosophy, as told to the subcommittee, is that it is the teacher's duty to decide what is the truth and teach that to the children."

This is the kind of philosophy which makes Bella Dodd a friendly witness for the McCarran Committee. What clearer definition of indoctrination can be found anywhere? The McCarran Committee would like to remove from the school system all those teachers who allow for and encourage differences of opinion and to keep all those teachers who do indoctrinate with the one truth, their truth.

The one truth held in store for us becomes clear when we look at McCarran's record which not even Sidney Hook dares to defend. McCarran's whole history is one of attempting to destroy the democratic rights of the American people. He is the author of the Internal Securities Act which allows the government to throw into concentration camps without a trial anyone it declares to be subversive. As the co-author of the McCarran Walters Immigration Act, McCarran shows his eagerness to put into jail without trial or the right to bail any alien that the government decides it might want to deport. His aim is to stifle all opposition to the policies of the government, to spread a blanket of fear over the country which will prevent the American people from making their demands heard.

The need for these severe re-

pressive measures stems from the fact that the policies of the American government are becoming more and more unpopular with the people. The Korean War has become the most unpopular war in the history of our country, but Truman and Eisenhower stubbornly refuse to heed the swelling demand of the American people for a cease-fire in Korea.

McCarran's invasion of the schools is a logical extension of his policy of silencing opposition to the policies of the American government, of making it more and more difficult for the cry of Peace to be heard. The one "truth" he would like to see taught is that the war in Korea is a just war and that nobody has the right to say anything against it. He would like to use our schools as a place to indoctrinate young people with the idea that it is their duty to give unqualified support to this war and to its possible extension to China and the rest of the world. In order to do this he must make of the schools a place where nobody has the right to disagree with him.

JUST as McCarran is no real defender of academic freedom neither is Sidney Hook. Professor Lyman Bradley, for five years chairman of the German Department of Washington Square College was fired in 1948 because he refused to turn over to the Un-American Committee the records of the Joint Anti-Fascist Refugee Committee. He wanted to protect from persecution by the Un-American Committee those people who were aiding the victims of Franco's fascist dictatorship. His reward for this act of honor was three months in jail and dismissal from the university. What did Hook, our bold defender of academic freedom have to say in defense of Professor Bradley's right to teach? Nothing. Or what does Hook do to defend democracy in education when his own school administration used racist registration forms and has a blatantly discriminatory hiring policy? Absolutely nothing! Or what did Hook have to say when Enus Christiani, a Negro student, was

shot down in cold blood by an NYU guard simply because he was protesting a racist caricature? Unlike Burgum, who spoke out forcefully against the slaying, Hook again had absolutely nothing to say. Sidney Hook only dons the costume of the bold defender of academic freedom when it places him in a better position to help destroy it.

The same holds true for the others. Gideonse, who banned the Labor Youth League, the Students for Democratic Action and the Student Council and who forced the school paper, Vanguard, to cease publication now poses as a champion of academic freedom. Theobald is the man who removed Dr. Harold Lenz from his post as dean because of Lenz's activities in the ADA. He is the man who, when he was dean at City College, most stubbornly opposed the demand of thousands of striking students to suspend the racists, Davis and Knickerbocker. Now he would suddenly have us believe that he is a staunch fighter for democracy in education. Gallagher, who has done nothing to bring about the removal of Davis and Knickerbocker, who still allows white supremacist textbooks to be used at City College, would like to convince us that he is a crusader for democracy. No, these men are not such bold defenders of academic freedom as they pretend to be. The real truth is that they are using the smokescreen of the "Communist menace" to systematically stifle all forms of free expression on the campuses.

IN THIS case the true defenders of academic freedom are the teachers who are being hounded by the McCarran Committee and the Board of Higher Education. They are the ones who have encouraged the expression of diverse points of view in the classroom. They, by refusing to teach Bella Dodd's one "truth", have maintained an atmosphere in which students can freely investigate facts and arrive at their own conclusions. And now, by refusing to cooperate with, to act as puppets for the McCarran Committee, they are proving themselves to be the

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THE issue of the struggles between the colonial liberation movements and the world imperialist powers was on the agenda of the General Assembly of the United Nations when it convened last October. What position would the United States take toward the South African resistance to the Malan dictatorship?

How could the U.S. maintain the friendship of her European allies and yet pretend to be the friend of the colonies they oppressed. Very simple! Just point to the relationship of the U.S. to Puerto Rico as proof of American "understanding" of colonial liberation struggles. Thus, Secretary of State Acheson stated in his address to the U.N. on October 16th, that: "Over 175 years ago the American people asserted their right to their own national life. Surely we can and do understand the similar aspirations of other people. Indeed, our record establishes this far more conclusively than any assertion I could make." Acheson was referring to the "new" status of Puerto Rico, to its "constitution." The N. Y. Times of April 23, 1952 proudly proclaimed "...the proposed constitution as a model of government by the consent of the governed, the President also offered the new charter to a world menaced by Communist tyranny as an example of this country's adherence to the principles of self-determination, freedom and democracy."

With all the ballyhoo about the "Constitution" you would think that some major change took place between Puerto Rico and the U. S., yet Professor Pratt admits that "It would not alter Puerto Rico's territorial status or economic relationship to the United States . . ." And if you were an American capitalist you too wouldn't want any change in the economic relationship considering that Puerto Rico represented a "\$1,000,000 a Day Market for American Goods," that Puerto Rico ranked 13 in world markets for U. S. exports in 1948, and "In terms of per capita trade, Puerto Rico ranks first in export trade of the United States . . ." ²



THE FALLACY THAT FROM U. S. C

To further "prove" how much Puerto Rico is benefiting from U. S. control the spokesmen for American imperialism point to the "great economic development" taking place on the Island. "Puerto Rico is entering a period of greatly stepped-up industrial and economic development, with a minimum of 100 new plants expected to be established in 1953. . . . Plans now call for establishment of 100 to 150 new plants each year . . . bringing the total to 750 by 1960. . . . A high level of employment is a key aim of industrialization. It is estimated that with each new factory opened, direct employment is created for 100 persons, and indirect employment for eighty more. There are 130,000 unemployed and 400,000 who are classed as partly employed (mostly the sugar workers who are unemployed 8 months during the year.—W.V.)." ³

This article, although attempting to paint a good picture, only further exposes the farce of the "industrialization" program. They admit that each new plant built would furnish a total of 180 new jobs; they admit that they plan for a total of 750 new plants by 1960; they admit that they have a total of 530,000 unemployed and underemployed, yet they refuse to draw the conclusion that, according to their own figures, they need 2,944 new plants NOW to take care of the employment needs of Puerto Rico. They refuse to take into account the fact that 15,000 persons enter the labor market each year, plus the fact that some of the plants opened recently are closing down, such as Textro Mills in Ponce, P. R.

While the U. S. government makes propaganda capital in the U.N. about Puerto Rico's "Const



PUERTO RICO BENEFITS CONTROL

By William Vila

ation," it issues a pamphlet called "Facts for Businessmen" which exploits the unemployment situation in the Island, for example: "Puerto Rico - U.S.A. A wise selection for industry. . . . Provides Large Labor Reservoir expanding annually, from which new industrial firms normally receive 10 job applicants for each job vacancy."⁴ In 1950 "Fortune" magazine published an article entitled "Profit Hunters in Puerto Rico," which urged American businessmen to move their plants to Puerto Rico because wages were so low: "Here are samples: handicraft novelties, 15 cents (an hour); vegetable, fruit and juice canning, 16 cents; hand-sewn small leather goods, 17 cents; wearing apparel, 24 cents; textiles and textile products, 25 cents. Thus it is possible to report that ". . . per capita income (corrected for price changes) rose from \$11 in

1940 to \$173 in 1946."⁵

And prices, contrary to popular conception, are higher in Puerto Rico than in the U. S., as revealed by Puerto Rico's Commissioner of Labor in 1949 when he reported that "increased prices averaging 25 per cent above those on the mainland . . . still loom as big labor problems."⁶

AN EXAMPLE of the way the U. S. press deceives the American public regarding the true nature of conditions in Puerto Rico can be seen in a feature column "The Air World" by Gill Wilson of the December 26, 1950 issue of the **Herald-Tribune** as follows: "Aerial surveys show that more than half of the scandalous slums have disappeared and the remainder are being dealt with as far as possible." A week earlier an article appeared in the December 17 issue of the **N. Y. Times** reporting the

findings of the 47th annual convention of the Puerto Rican Medical Association. "About 95,000 families live in urban slums and their numbers are increasing (my emphasis, W.V.) rapidly as farmers move into the cities seeking employment." This means that over one-fifth of Puerto Rico's 450,000 families live in slums known to be among the worst in the world.

The same convention noted that "nearly one in each six families" required public relief and that "Those on public assistance received only \$7.50 a month regardless of the number in the family." Then along comes the Long Construction Company and places a half-page ad in the January 2, 1951 edition of the **N. Y. Times** entitled: "Homes for 25,000 More People of Puerto Rico" which boasted that "The multi-story apartments, incidentally, will be well within the reach of the Island's wage-earners and salaried classes. They will rent for between \$75 and \$85 a month. . . ."

Another one of the "benefits" of U. S. control is the American citizenship granted Puerto Ricans in 1917—a scant month before America's entry into the first World War. Thus on October 6th, 1952 a CBS news broadcast announced that 138 of the 301 "recent American casualties in Korea were Puerto Ricans. This policy of using Puerto Ricans as cannon fodder was announced a few months after the outbreak of the Korean War when Brig. Gen. William Roberts stated on September 26, 1950 in Los Angeles: "It is my conviction that only as a last resort should white men (read Anglo-Saxon) be sent to Asia to fight. My observations in Korea indicate that we can use native troops with good effect. Maybe we could even use North Korean prisoners—just turn them around and make them fight the other way. And why could we not use Philippines, or Japanese?"

Among the other "blessings" of U. S. control has been the cultural suppression imposed intentionally as a weapon of American imperialism. This was brashly admitted by Theodore Roosevelt who stated

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on McCarran (continued)
most loyal defenders of academic freedom against an attempt to set up a system of education through indoctrination.

While the question of whether Communists have the right to teach is not the real issue, it is worthwhile to look at the results of a policy of firing Communist teachers. Such a policy would make it possible for any school administration to fire any teacher whom it doesn't like by simply raising the cry of communism. All teachers would become afraid to deviate in any way from official policy for fear of being labelled a Communist. It would become the duty of every teacher to clamp down on students who express unorthodox ideas. Students would be encouraged to spy on their teachers so that the administration might better know which teachers are acting the part of Communists. The schools would become a breeding ground for spies, stoolpigeons and loyalty purges.

In the second place, to remove Communists from teaching posts would deprive students of the outstanding contribution Communists have to make in all phases of education. Biology students would be denied the right to learn about the teachings of Lysenko. Students of literature would be deprived of the benefit of studying the novels, social theory and literary criticism of such a great figure as Theodore Dreiser who was a member of the Communist Party. Art students would not study Picasso, a Communist. The music of Prokofieff and Shostakovich would be denied to the student of music. And so on into every field of science and culture.

Marxism is a science of society, a world outlook which guides the policies of eight governments and the actions of millions of people throughout the world. Whether students agree with Marxism or not, a knowledge of Marxism would greatly increase their understanding of world history and current events. The thinking of any good student with a critical mind would be greatly enriched by being taught by a Communist. In

order to get the most from our education we should insist on the right of Communists to teach.

Whether we all agree or not that Communists should have the right to teach, we can agree that the McCarran Committee is endangering our education. We can

agree that the real issue is academic freedom and that the threat to our academic freedom stems from the McCarran Committee, the Board of Higher Education, and from those like Sidney Hook who becloud the issue with the phony cry of communism.

STUDENTS SPEAK FOR RIGHT TO SEE CHAPLIN

ONE of the most widely-cherished figures of campus moviegoers is Charlie Chaplin. His wistful, appealing characterizations of the downtrodden have become a regular feature in the programs of college film groups. Yet Attorney-General McGranery's threat to ban the great artist's re-entry into the United States would act as a brake on our continued enjoyment of him.

Students are already expressing their determination to rally to the defense of their right to see Chaplin.

The Academic Freedom Subcommittee of the NSA is investigating the refusal of the University of Tennessee administration to permit the showing of his films.

The managing editor of the Los Angeles City College *Collegian*

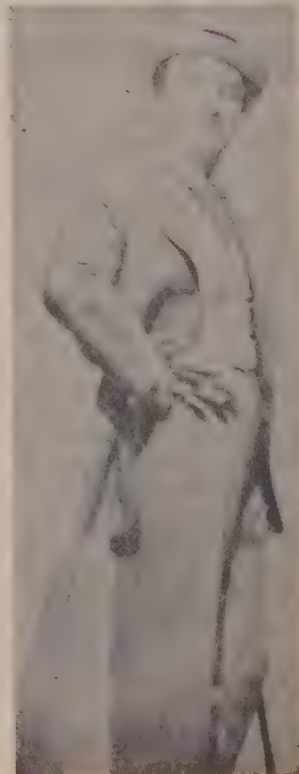
slander against the students. It exposed a News article headlined "Draft-age Penn Boys Back Charlie Chaplin" as an outright lie. The article had attacked the students for showing pictures of the "man who made a practice of laughing at the principles for which the American flag stands", accusing the 2,000 students who attended a Chaplin Festival of a subversive plot to attract sympathy to Chaplin after McGranery's attack. It implied that to fight for such an elementary right was unpatriotic especially for "draft-age boys".

But the student expressions and actions have run contrary to the witchhunters, and in the mainstream of the pride of the American people for one of history's great artists.



(9/23/52) acclaimed Chaplin's genius for comedy, and opposed those who would halt the showing of his movies as violators of basic human rights.

The *Daily Pennsylvanian*, 9/26/52, campus paper of the University of Pennsylvania, defended the artistry of Chaplin from an attack made by the Philadelphia *Daily News*, as well as refuting its



THE STUDENT CHRISTIAN MOVEMENT AND THE FIGHT FOR PEACE

By Mary Bronson and Robert Fogel

PROBABLY most students who are not actively a part of one of the organizations that compose the Student Christian Movement (SCM) are only vaguely aware of the important influence of this movement on the student community. The realm of the SCM is not simply the spiritual one. While concern with the Christian faith is basic to all of the organizations in this movement, they deal as well with the social, physical and material needs of young people. Composed of a score of national organizations,* the SCM reaches out to every part of the country, providing centers for student life and striving to influence the whole student community.

What role will this important movement play in the fundamental struggles for peace and a democratic education?

In the past, especially during the 1930's, the SCM was a major part of the united movement of students against fascism and for peace. The National Student Councils of the YMCA and the YWCA participated actively in such campaigns as the fight for an American Youth Act. The Interseminary Movement, the National Council of Methodist Youth and the student division of the "Y's" were among the sponsors of the famous student peace strikes in which as many as 1,000,000 students took part annually during the late 1930's.

Voices for Peace

Today also there are voices for peace being raised within the SCM. This sentiment for peace is reflected in some of the resolutions and publications of the SCM.

The last Assembly of the National Student Council of the YMCA and the YWCA (NYCY), for example, place "major emphasis on striving for a just and durable peace." And the 19th National Convention of the YWCA included in its National Public Affairs Pro-

gram such prospectives as, "To seek for ways to live peacefully with all nations" and "To promote international understanding through all possible types of programs including radio broadcasts and exchange of persons."

Motive, the organ of the Methodist Student Fellowship, struck out against the militarization of our schools in an article in the November 1952 issue entitled, "With a Gun at Your Head". The author of the article blasts those who advocate UMT for wanting "to choose the best brains of the country for permanent army careers" and says that "UMT would, as people realize, destroy democracy . . . and . . . destroy the last hope for peace."

Similarly, an article in the "American Baptist Student Newsletter" voices its opposition to UMT because, "When one adds to this admitted growing power of the Pentagon in determining our government policies, he must surely be brought to stop short before another step is taken which would add to the strength of military authority in American life. Our criterion as Christians is clear. It is to do that which best will serve the visions of the prophets of a day when men 'shall neither study war any more'."

Action On a Local Level

IN a number of places on a local level the Student Christian Associations and denominational groups have taken the initiative in carrying out varied discussions and actions for peace. Shortly after the onset of the war in Korea, a number of groups, which are part of the United Religious Works at Cornell, were instrumental in organizing a model UN Conference at which resolutions were passed in favor of negotiations for a cease fire, the seating of China in the UN, trade with the Soviet

Union, etc. Earlier this year the SCA at the University of Washington organized an international folk camp and at the University of Minnesota the YMCA held a mock Republican Convention which called for the extension of the G.I. Bill of Rights to Korean veterans, labeled UMT undemocratic and favored a federal law to prevent discrimination.

At the University of Wisconsin the Wayland Baptist Club and the Wesley Foundation, together with student leaders of other groups were the sponsors of a petition campaign urging big power negotiations. Over 2500 students signed this petition which read: "We students of the University of Wisconsin realize that international tensions cannot be solved by war. We feel that it is the responsibility of the leading powers to transcend their individual differences, to establish a foundation for world co-operation. Therefore, we call upon our government to take the leadership in initiating big power talks."

THESE various statements and activities, however, represent only one side of the developments within the Student Christian Movement, and, at least from the standpoint of their reflection in official policy, are not yet the dominant trend. The fact is that the main trend of the official policy of the SCM is contradictory to and

*Organizationally the SCM can be divided into two groups. One group is composed of denominational organizations which are related to a particular church and whose principles, objectives and program are, more or less, closely bound with those of the particular church. Among such groups are the Methodist Student Fellowship, the Baptist Student Movement, etc. In the other group are the non-denominational organizations such as the Interseminary Movement, the Student Volunteer Movement (SVM), which is a missionary organization including students of all denominations, the YMCA and the YWCA. The activities of the YM and YWCA on campus are coordinated through a single council called the National Student Council of the YMCA and the YWCA (NSCY). The most all inclusive center in the SCM is the United Student Christian Council (USCC) which includes ten denominational organizations and the Interseminary Movement, the SVM, and the NSCY.

thwarts the fight for peace.

Consider, for example, the reflection of this trend in the recent issue of the *Intercollegian*, the publication of the NSCY and the Student Volunteer Movement, which devoted itself to the topic, "Facing Military Service". In contrast to the strong position generally taken in the SCM in opposing the war minded, militaristic forces behind UMT, this issue of the *Intercollegian* reflects the attitude that the drafting of students to fight in the Korean and other possible wars is more or less inevitable. No prospective is given as to how conditions can be created that will clear the way for peace and an end to the draft. Rather, the dominant idea projected is that since most student should expect that sooner or later they will be drafted, they should adopt the view that "Military Years Can Be Creative Years".

The basis for such a position lies in the fact that while the SCM strives "for a just and durable peace" it does so within the framework of an official outlook which accepts the "big lie" that the threat to peace comes from "Soviet imperialism"; an outlook which at the same time views the foreign policy of our government, if imperfect, still basically a policy of fighting for "Christian freedom".

French SCM Sends Criticism

Recently, the National Congress of the French SCM, deeply concerned with the direction of the foreign policy of our government and with the attitude of the American SCM to it, leveled a sharp criticism at the views of the United States SCM on this fundamental question. In a letter sent to the Assembly of the United Student Christian Council (USCC) they state:

"You are surprised by our lack of eagerness in following in your tracks. Yes, we do refuse to let ourselves be dragged into an anti-communist crusade. Yes it is hard for us to consider your soldiers as possible 'liberators'. You see,

even if you succeeded in making us accept the idea of this crusade, this 'liberation', don't we know what cost we should have to pay. We have no desire to see Europe, Germany, or France, become a new Korea. When you are scandalized by our neutralism, have you weighed carefully all our reasons?"

The Assembly of the USCC sent replies which, while expressing certain important doubts about American foreign policy, nonetheless re-iterated their acceptance of the big lie of "Soviet aggression" and called on the French Student Christian Movement to join in support of American foreign policy.

"Just because Soviet power is not a total symbol of all that is wrong, nor the free world a total symbol of all that is right, you are not excused from making a commitment to something that, in a relative degree at least, embodies God's will for men within history and your nation. Is it better that the totalitarianism from which you found deliverance in World War II be visited again upon your people in the form of Soviet imperialism? If you abhor this, and as Christians we know that you abhor any degradation of human life, have you not a moral obligation to resist, either by supporting a concept of force subject to discipline and responsible to justice, as one portion of Christians believe, or by resisting spiritually without force, as Christian pacifists believe?"

BUT can one make American foreign policy identical with "God's will"? Is State Department policy outstanding for its defense of human dignity? Certainly if one examines such a major area of that policy, as, for example, the Korean policy, that would seem most unlikely. Is the Korean policy of the State Department based on the desire to defend Christian humanism or is it based on the desire to maintain the enormous profits that the war industries have reaped from this blood bath? How moral is a policy which dic-

tates the napalm bombings of dozens of unarmed villages and thousands of homes, hospitals and schools with no military value what-so-ever? Where is the "high principle" in the statement of General Van Fleet that the Korean war was "a blessing" and that "there had to be a Korea, whether here, or somewhere else in the world?"

A deeper examination of the facts would reveal that it is from the economic royalists and the war-mongering politicians in our own country that the threat of war stems. The *New York Post* points out that, "The very whisper of a disarmament pact sends a shudder down the backs of businessmen, bankers, politicians the land over."

The facts will show that the responsibility for the colonial wars rest with the corrupt regimes of these countries and with the political and military interventionist policies of the United States, French, British, Dutch, etc., governments in Indonesia, Korea, Egypt, Africa, Viet Nam, Burma, etc., which are attempting to keep in oppression the colonial peoples who are casting off the shackles of exploitation and deprivation.

Pressures to Conform

There are tremendous pressures within our country to make loyalty and patriotism synonymous with support for the bi-partisan war policy of militarization of our country, of support to fascist regimes, of suppression of colonial liberation movements, of interference in the internal affairs of other countries and of the inevitability of a war with the Soviet Union. The monopolists and the politicians they control, whip up witchhunting hysteria aimed at forcing into line, all people, all organizations, all movements.

The Christian movement has not escaped these pressures. The American Friends Service Committee, for example, has more than one been red-baited for its criticisms of American foreign policy

and its stand on such issues as the German question and disarmament. Just about a year ago Dr. Cecil Hinshaw, a field director for the Friends was barred from speaking at Ohio State University because of his pacifist views.

The *Intercollegian*, in an article in the February 1952 issue on the Sixteenth Quadrennial Conference of the Student Volunteer Movement, reports that, "When in his address, Dr. Ransom (Dr. Charles Ransom, General Secretary of the International Missionary Council) stated that the purpose of the Church is not to save a particular civilization, there was a spontaneous outburst of applause." If this is so, can the SCM afford to be bound to the particular foreign policy of a particular administration, whether Democratic or Republican, especially when the policies of that administration are so aggressive and warlike in design?

Wouldn't this not only crush the independence of the SCM, but also make it impossible for the SCM to achieve its stated objective of striving "for a just and durable peace."

The French SCM, deeply concerned with this danger in the American SCM, puts forward the warning, "Always to refuse truth to others, to give up trying to discern in the man we meet (even if he is a communist) him who was maybe placed before us by God to question and to judge our truth—doesn't this end up by creating a war situation?"

* * *

The Question of Democratic Rights

Next to the question of peace, probably no other issue is of greater concern to the SCM than the question of democratic rights.

The 19th National Convention of the YWCA put that organization on record as working "for the preservation of our traditional civil liberties, particularly academic freedom, freedom of speech and of the press, and the right to a fair trial; and to protest vigorously wherever fundamental freedoms are abridged or denied." In carrying forward such a program the YWCA, in conjunction with

the National Council of Jewish Women, are sponsoring an essay contest on "The Meaning of Academic Freedom."

An even more significant development on the question of academic freedom was the call for local, regional and state conferences on academic freedom put forward by the National Committee on Effective Citizenship of the NSCY. A handbook was issued by the committee to guide these conferences, the suggested thesis around which they were to be held was, "Today, the United States Faces a Crisis in Civil Liberties."

The *Intercollegian*, in an article on the "The Florida Cases and Civil Liberties", reviews the many examples of brutality against the Negro people and urges students to stop being afraid, to do something to stop such things from occurring. The Convention of the YWCA took the position that "the stalemate in providing legislation

on the federal and state levels has made us fall short in ensuring that every American citizen, regardless of race, sex, economic status or nationality, shall receive equal justice before the law, has an equal right to work, and does not suffer the indignities of segregation and discrimination."

ON a local level, the SCA's have in some places made very important contributions to the fight for democratic rights.

Thus, during the latter part of 1951, the Christian Citizenship Commission of the Christian Association at the University of Pennsylvania unanimously opposed the pending Pechan Loyalty Bill, then before the state legislature, and called on Hillel and the Newman Club to join the opposition. This group carried out many activities including rallies at Penn and Temple which attracted some 800 students.



For Him . . . The Truce Conference Dawdled Just One Second Too Long

—From the Cleveland Plain Dealer

STUDENT CHRISTIAN MOVEMENT (continued)

It was during the same period that the Board of Trustees at Ohio State University passed a ruling that all campus speakers had to submit to a loyalty test and be screened by the President. The SCM at Ohio played a leading role in fighting against this "gag ruling". The Student Committee for Religious Affairs presented a resolution to the Student Senate opposing the gag and the University Religious Council passed a resolution suspending the "Religion in Life" week plans with the statement that the "principles of religious freedom are put in jeopardy with a screening policy."

At the University of Oklahoma the YM and YWCA voiced their opposition to the state loyalty oath and called for the unity of "all students and citizens of the state of Oklahoma. . . in protest against this law. . . ." At the University of California, the YMCA helped initiate a petition campaign against the censoring of the school newspaper which was supported by 5,000 students.

At Wisconsin, the YMCA, YWCA, Hillel and the Methodist, Baptist and Unitarian student groups joined forces in a campaign to save the life of Willie Mc Gee. In certain Southern schools SCAs have not only been active in the fight for the admittance of Negro students in jimcrow schools but have also played an important role against the segregation of Negro and white students in social life, often defying the KKK and jimcrow state laws.

As with the peace question, however, on the front of democratic rights, it is the acceptance of the "big lie", that weakens and contradicts the stand of the SCM. The "big lie" at home says that the existence of a threat to civil liberties stems from the menace of a "communist conspiracy" which supposedly threatens our democracy and our constitution. Acceptance of this line of reasoning was reflected in handbook of the Committee on Effective Citizenship which asks, among other questions, "What are the genuine-

ly valid motives behind security measures such as, The Smith Act, the McCarran Act, the House Un-American Activities Committee and the Attorney General's list of subversive organizations?"

A CCEPTANCE of this "big lie" cannot but undermine the fight for defense of the constitution. The Communist Party is not a "conspiracy" but a political party which like any other political party seeks to win the majority of the American people to its outlook and its political program. In actuality the Communists, far from being the source of the threat to democratic liberties, are the prime victims of the fascist danger in our country. For their political opinions they are denied employment, harassed by the FBI, threatened with imprisonment and some are actually imprisoned.

The difference between those who stand for defense of the Bill of Rights, and the McCarthys, McCarrans, Smiths and the House Un-Americans is not simply a difference in tactics, a disagreement in method. It is a difference in fundamental objective. For the objective of the witchhunters is the destruction of the Bill of Rights and the Constitution. Their desire to smash democratic liberties is intimately tied up with, is a distinct product of, the cold and hot war. The actual root of the present attacks on democratic liberties lies in the reactionary foreign policy being pursued by our government and by the big business interests that dominate it. The French SCM recognizes this and poses the following question to the American SCM, "Do you think that it is possible for your government, without contradicting its constitution, to support, as it is doing more and more just now, a totalitarian government in Spain which closely resembles that of the former Axis powers?" The American SCM has yet to really face up to this question.

Two Trends

THERE are two distinct trends in the SCM. One is a product

of the ruthless drive of Wall Street towards war and fascism. This is a drive which demands the conformity of all individuals and movements to its objectives of world domination, at the pain of individual persecution, as well as the possible destruction of these movements. The inroads of this drive in the SCM are reflected in the tying of morality, of justice, of peace to policies—the Korean War, Point 4, the Marshall Plan, etc.—which are the very negation of these principles. It is reflected in a willingness to compromise the fight for democracy, to concede points to the witchhunters, to subordinate the struggle for equality and the Bill of Rights to a reactionary foreign policy.

The other trend arises out of the objective needs of the members of the SCM for peace, freedom and security. It draws strength from the democratic past of the SCM, of its struggles against fascism, against militarism, and in defense of peace. It is rooted in Christian humanism. This trend is reflected in the refusal to be bludgeoned into docile conformity, in an insistence on the right to question and to criticize, in an attitude which does not abandon the fight for equality and democracy but strives to achieve the full measure of these.

It is out of this trend that some of the most significant challenges to American imperialism arise, as when the USCC writes: "We have fallen into an idolatry which interprets our present world position to be that of a chosen people. Even when we have tried seriously to examine our own tents, we have maintained the illusion that the 'American Way, is God's way. And we must confess that only recently have we come to doubt ourselves."

In the many critical days ahead for the SCM, and for all students it is yet to be decided which trend will win out, and therefore, exactly what role the Student Christian Movement will play in the fight for peace.

STUDENTS WANT PEACE!

(column by William A. Schlueter, in the Wilson College Press, Chicago; November 15, 1951)

November 11, 1951 . . . Once again we take a little time out of our routine lives to honor those men who have given their lives in that little war that was supposed to make the world safe for democracy . . .

It is to those men, and to the men like them who are still marching away; those men who left their homes, families, friends and sweethearts behind them; those men who marched off to a war they did not wish to fight; that we pay hypocritical respect in such a martial manner once each year.

It would be better if we were to walk out to the cemetery and ask a few of them, the dead, how they would like to be honored. Or perhaps, their answer inaudible in the din of the honor we are paying them, it would be better to walk through the wards of a veterans hospital, and ask those who are still existing how they think their dead buddies would like to be honored.

Perhaps the decayed doughboy would rather the world remembered him with unarmed peace talks than with atom bombs.

(column by Betty Purdy, managing editor of the Los Angeles City College Collegian; May 27, 1952)

Graft in our national government, graft in our city government, graft in our businesses, graft in—

Wherever one looks one finds graft, "illegitimate or illegal profit," to gain one's personal ends . . .

We see selfishness on a large scale in this international "situation" over in Korea. The government sends our young men over there to fight and in all probability to lose their lives in a war that is not a "war" but a "conflict". The government says they will not declare a condition of war. And we

ask why?—But why ask? There are so many answers to such a question I wonder if it could possibly be called selfishness in another sense of the word. The government is afraid to declare war because it is thinking not of the lives that are being lost to continue the conflict, but what would other countries say if the United States declared open war? They are thinking of themselves and gaining their own personal ends by selfish methods. Would it not be better to stop the "conflict" now rather than continue and lose more lives . . .

(editorial in the Chicago Maroon; November 9, 1952)

For A True Armistice

A third of a century has passed since the joyous Armistice which we commemorate Sunday. Again our youth are far from home, killed and being killed. Almost 100,000 are on the casualty list already. On our campus the Red Cross appeals for much-needed blood to make up for that which flows in Korea.

Some demagogic "leaders" would solve the blood shortage and meet America's need for peace by the following means: end the war quickly by expanding it to include full-scale hostilities with China and possibly the Soviet Union. In that event, blood-letting by UC students would no longer be on an individual basis. The casualty lists, expanded tenfold and a hundredfold, would include most of us.

How much better to strive now for another Armistice and a stable peace to make it the last one needed. Then we would have a fundamental solution to the world's chronic blood shortage: STOP SPILLING IT!

(letter of an ex-Lincoln student, now a POW in Korea, to the Lincoln Clarion, Jefferson City, Missouri — February 15, 1952)

Dear Mother and Dad,

Today I have been given a chance

to write home to you. So here are a few lines to let you know I am fine and in good health. I hope that you are the same. How is the rest of the family? Tell everyone at home hello for me and I send my love to all.

I hope you all had a happy Christmas during the holidays. The Chinese Peoples Volunteers helped us to celebrate Christmas and the New Year here also.

Mother and Dad, I hope soon there will be peace so that we can all come home to our loved ones, but until then write and tell me all about home and when I do get there we can have another holiday together.

The daily life here is all right and we are treated and fed decently. One thing I have been doing is to learn to play bridge, so Dad, you and Mother get your signals together.

Well I'll close for now, don't worry too much about me and I hope I will be home soon.

With all my love
Dayton William Ragland

(Letter to the editor of the Minnesota Daily—February 29, 1952)

The American Association of University Professors' report on Dr. Wiggins noted that he had made a statement in the Conflict of Social Order speech saying that United States capitalists and militarists want war. They claim that they do not see how it would be possible for a competent scholar to arrive at such a conclusion.

I would like to comment on this by a few newspaper quotations:

Sunday Trib, January 20, 1952.
"Stocks Keep Moving Near 21-Year High . . . The pattern is more government spending, more taxes . . . The railroads were prominent leaders. Every time the rails got out in front, the rest of the market follows (sic), you can hear the bulls bellow with delight.

Minneapolis Morning Tribune,

February 21, 1952. "Second Selling Wave Cracks Stock Market... Tuesday the reported reason for the immediate fall was brighter prospects for a Korea truce."

If the so-called "competent scholars" cannot see or will not see who wants war from news like this, then they are not scholars, but blind fools or thorough opportunists.

Sydney Spiegel,
Education Senior

(letter to the *Chicago Maroon*—
June 6, 1952)

Maroon: I have not seen—nor do I expect to see—the following letter in *Life*.

Sincerely yours,
Mary Phillips
Former UC Student

Life Magazine
9 Rockefeller Plaza
New York 20, N. Y.

Gentlemen:

The item regarding General Grow's diary in your article 'Life on the Newsfronts of the World,' in the March 17 issue, disturbed me very much. Instead of condemning Grow's war propaganda as the criminal act of violating a United Nations' resolution against such, which it is, you merely found that the diary "contained some highly embarrassing and highly indiscreet entries!" You lament the suffering of a great propaganda loss by the U. S. because of the General's words, but otherwise you not only do not utter a word of disapproval for his cry for "War! As soon as possible! Now!" but you express fear that his World War II "excellent record" may soon be forgotten. I cannot refrain from reminding you that the American people abhor war as a method of settling differences, and every word of war propaganda makes us hate war more and work even harder for Peace.

Very sincerely yours,
Mary Phillips
(Methodist Laywoman)

(excerpt from letter to *Los Angeles Collegian* — November 6, 1951)

... Consider Jerry Scott's ar-

ticle, "Big Bang Better." Quote: "Atomic weapons could be produced for less, and the money saved could be used to strengthen a tottering world. If it is possible to put military spending appropriations to a better use, why isn't it done?" What a glaring contradiction! By investing much of our money in A-bombs and dropping them (history shows that no war was ever averted by the building of a militaristic state) we are going to save the world.

Has the editor seen the death and mutilation of the people of Nagasaki and Hiroshima? Does he know the potential destructiveness of that terrible bomb? Far more brilliant men than we outlawed poison gas at the Geneva convention. Can anyone even begin to compare the two? Yet, he insists, we should spend much of our money on bombs "to strengthen the tottering world." ...

Edwin Pearl

(from the *Cornell Daily Sun*,
Tuesday, November 11, 1952.)
To the Editor:

Thirty-four years ago today "the war that was to end all wars" came to a close. The people celebrated. They sang and danced in the streets and vowed that never again would they see their cities destroyed, their families killed, their sons sent off to fight. They did not dream that twenty years later many of them would be forced to take up guns in the most destructive war mankind has ever known.

As in 1918, mankind recovered from World War 2 and, from the debris of the past, started to build a new world—a world of peace and friendship. Looking back on those frightful years we once more asserted that this must never happen again.

"Never again," we said, yet today, on this Armistice Day of 1952, the sound of falling bombs echoes across the globe. Thousands of men are dying in what appears to be a hopeless war. People are thinking and talking in terms of a third World War.

Is this the kind of commemora-

tion that the people who died in the hope that their deaths might bring about a better world would want? Did they die so that more terrible wars could be born? Do they want to be remembered by a parade of tanks and guns?

It is more fitting that we celebrate the end of a past war with a fresh avowal of "never again". With its A-Bombs and super weapons, mankind has advanced to such an extent that a new war would be fatal for everyone concerned.

On this Armistice Day let us cry out for peace, friendship and solidarity among the peoples of the earth. Let us call for an immediate cease fire in Korea, on the basis of the points already agreed upon at the truce talks; for resumption of Big Five conferences to discuss the outstanding problems that exist between East and West; for free trade among all nations to further peaceful cooperation. Let us reaffirm our conviction that war is not inevitable. The saying "one world or none" has never been more true than it is today.

Edward W. Powers '53

President, Students for Peace

SOVIET STUDENTS

(Continued from page 6)

14% outlay for education — rather than have it interrupted as in 1941.

Soviet students know in particular the importance of peaceful relations between their country and the United States. They are convinced that despite differences in our social systems the two countries can cooperate. They know that despite differences in systems we cooperated in meeting the menace of Hitler fascism. So can we cooperate today, allowing the merits and demerits of our systems to be proven by peaceful competition. Certainly with such a people that concentrates its efforts on developing its material and human resources for peaceful pursuits it is not only desirable but perfectly possible to live in peace.

ON PUERTO RICO—

(continued)

that "After the Organic Act of 1900" was enacted, "the next step was the resolute attempt to stamp out local customs and culture and substitute English for Spanish."⁷ Consequently, for the first fifty years of American occupation Puerto Rican students were forced to learn all their subjects in English. A few years ago, the Puerto Rican people won the right to use Spanish as the language of instruction in public schools.

THE FACTS presented thus far have proved that the relation between the U.S. and Puerto Rico are far from the ideal "model colony" claimed by Acheson in his U.N. speech. All of Latin America sees in Puerto Rico's colonial status a threat to their own national interest. This is the reason why they supported and sympathized with the 1950 Nationalist-led revolt. This is why they supported the campaign to commute the death sentence of Collazo who attempted to kill President Truman. The Puerto Rican people have been struggling for the withdrawal of Puerto Rican troops from Korea, with the Independista and Communist parties active in this fight.

In 1948 the students of the University of Puerto Rico went on strike protesting a severe violation of their academic freedom. One of the student strike leaders Helen Rodriguez Trias wrote of this strike in an article appearing in the Fall 1948 issue of **New Foundations**. The militancy of the strike and the methods used to crush it were revealed in the "History of Violations of the Civil Rights of Puerto Rican University Students" by **Cruzada Universitaria** which stated among the grievances, the following: "... Second: The mobilization of the Insular Police and the National Guard to quell the students' strike. Third: The passing of Bills 23, 24, 25 (laws 53, 54, 55) by the Legislature, and their further signing by Governor Pinero. . . These bills were passed in an all-night emergency session and were

never submitted to a public hearing."

These laws, aptly termed the "Gag Laws," would sentence anyone advocating the "overthrow of the government" (this refers to the colonial government) or any of its dependencies (including the University Administration) to ten years in jail or a \$10,000 fine. Miss Rodriguez sounded a warning in 1948 to American students which pointed to the common danger faced by both Puerto Rican and U.S. students. *"The students that were beaten and jailed for defending their democratic rights in my country by the lackeys of American imperialism yesterday, may be the students of your college tomorrow when you petition for freedom of speech or world peace. You, the students of the United States, must see that the Puerto Rican government and its University extension, the Administration, is controlled by the same imperialist forces that control your universities and try to suppress your rights. The same forces that are aiming at the militarization and intellectual castration of the American youth are attempting to quell our struggle for independence."*

This warning issued four years ago is indeed prophetic in light of present day McCarran attacks, dismissal of professors, and the outlawing of student organizations and their publications. The struggles of the students of Puerto Rico, together with the whole of the Puerto Rican people for peace and independence is proof enough that Puerto Ricans have not benefited from United States control, even if the spokesmen of American imperialism pollute the air with such false claims.

SOURCES:

- (1) **America's Colonial Experiment**, by Julius W. Pratt, N.Y. 1951, p. 282
- (2) **The Progress of Puerto Rico**, U.S.A. by Government Development Bank for Puerto Rico, p. 13
- (3) **N.Y. Times**, October 5, 1952
- (4) **Facts For Businessmen**, by Puerto Rico Economic Development

Third IUS Congress

This summer, the International Union of Students, which represents over 5,000,000 students throughout the world, will be holding its Third World Students Congress. Student representatives from the nations of Asia, Europe, Africa and North and South America will gather together. Their aim, will be to take stock of the conditions under which the students of the world are living, to review the work of the I.U.S. since the last congress and then, to proceed with plans aimed at guaranteeing the economic, political and social needs of students.

The Korean war and the threat of a third world war, the draft, the creeping paralysis of fear being spread by the McCarranites and McCarthyism, and the increased brutality directed against the Negro students on our campuses, are basic problems with which we, here in the U.S. colleges and universities, are coping.

These realities have made increasingly evident to U.S. students, the need for peaceful settlement of international problems, for peace in Korea and friendship with the Korean and Chinese students as the basis for the regaining of our academic freedom and the end to jimcrow and anti-semitism.

This III World Student Congress offers us, in the U.S. the opportunity to meet with our fellow students from other countries, whose desire for peace is the same as ours, to discuss the molding of an approach to these common problems founded upon the basis of international student friendship and cooperation.

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- opment Administration p. 3-4
 - (5) **Foreign Affairs** July 1951, "Population and Progress in Puerto Rico," by Kingsley Davis, p. 633
 - (6) **Puerto Rico—A Bulletin of the Office of Puerto Rico** Washington D.C. May 1949
 - (7) **Theodore Roosevelt: Colonial Policies of the United States**, N.Y. 1937 p. 101

On the Concept of Negro

THE status of the Negro people is one of the main issues in current day American life. Repeated acts of jim-crow violence epitomized by the legal lynchings of Willie McGee and the Martinsville 7, the widespread discrimination that exists against Negroes and particularly the struggles of the Negro people for full democratic rights have demanded an examination of the fundamental character of the Negro people in the United States.

This concern with the status of the Negro people is international in scope. In nations throughout the world, in Europe and in the colonial and dependent countries of Asia, Africa and South America, the general level of democracy in our country is measured by the extent to which democracy exists for the Negro people.

What exactly is the character of the Negro question? By some the question is described as exclusively an issue of "race", an issue deriving exclusively from the fact that the Negro people are of a different color than the majority of Americans. By others the Negro question is characterized as an issue exactly the same as that of other victimized minorities. There are innumerable sociologists and economists who have asserted that there is nothing special about the Negro question, that in no way can it be differentiated from the discrimination suffered by the Jewish or Mexican people in our country.

These approaches have for more than 20 years been sharply challenged by American Marxists. The Communist Party of the United States ever since 1928 has been instrumental in developing Marxist views of the Negro question as basically a national question. The Negro question is seen by Marxists as that of an oppressed nation within the boundaries of the United States that is oppressed by the giant monopoly-financed interests of our country. This oppression has never met with acceptance by the

Negro people. Rather has it led to an epic making struggle for freedom, a struggle for a full and equal opportunity for participation in every phase of American life. This struggle for equality is recognized even by many of those who do not agree with the full Marxist position on this question.

The Marxist approach to the national question is not something removed from real life. The cause of freedom for oppressed peoples, the study of the actual conditions of life of these peoples, has always received the closest attention from Marxists throughout the world. From the mid-nineteenth century onward, Karl Marx and Frederick Engels wrote and spoke extensively on the subject. They regarded this cause as vital to the cause of freedom of the working class from the exploitation of capital. In an article on the Civil War, Marx wrote that "Labor in the white skin cannot be free when labor in the black skin is branded."

This work in the 20th century has been continued and developed further by V. I. Lenin and Joseph Stalin, particularly by Stalin. The most definitive study was made in 1913 by Joseph Stalin in the essay "Marxism and the National Question". In dealing chiefly with the "prison of nations" that was czarist Russia, he gave a general definition of nations:

"A nation is an historically evolved, stable community of language, territory, economic life, and psychological make-up, manifested in a community of culture."

Stalin traced the historical development of nations and re-stated the principle of Marx and Engels—that the amalgamation of peoples into nations occurred with the rise of capitalism. The advance of capitalist economy, the expansion of trade and the growth of industry, gave impetus to the formation of other national characteristics. Stalin showed how capitalism broke down local boundaries, how the new system gave

rise to such features of nationhood as common national language and culture.

WITH the preceding concepts in mind, let us examine the present status of the Negro people in the United States.

... an historically evolved, stable community of language ...

The Negro's beginnings in the United States dates back some three hundred years to when the first African slaves were brought to these shores in chains for the profit of European merchants and monarchs. Infused into the stream of colonial life, the slaves were turned into the most important source of profit on which early American merchant capitalism grew. The development of tobacco and cotton culture, and the corresponding lucrative trade rested on the backs of the Negro slaves.

Captured from many different tribes, the slaves possessed varied cultures and languages. But within a few generations their descendants became welded into a distinct group by a common suffering and a common struggle for survival. They adopted the language of their oppressors, English, which was the most likely common language. In the course of three centuries, they have forged a history of more than 2200 heroic slave revolts; a history of democratic Negro-white self-government (Reconstruction); a history of struggle against plantation peonage, poll taxes, segregation and lynching.

While this development has always been a part of United States history, it is, just the same, a distinct Negro history.

... territory ...

In examining the present geographical status of the fifteen million Negroes in the United States, we note that about one-third live in the area of the South known as the Black Belt; one-third in various sections of the South outside the Black Belt; and one-third scattered throughout the North.

Nationhood

By George Bryant

George Bryant is a Negro student leader at City College of New York, Evening Session.

The Black Belt encompasses some 470 counties. In 180 of these, 50-85 per cent of the population is Negro; in 290 counties, 30-50 per cent. It is these five million Negroes, a majority of the population of the Black Belt, who comprise the Negro Nation in the United States.

Although primarily agricultural, this area has commercial and industrial centers — New Orleans, Savannah, Charleston, Mobile, Memphis, Atlanta, Norfolk — that are economically and historically part of it.

The Black Belt is the country's worst stronghold of white supremacy and suffers the most depressed economic conditions. It is the section of the United States where the smallest proportion of eligible voters gets to exercise the franchise.

... economic life ...

Within the Negro Nation class groups typical of capitalism exist. Negro workers of the Black Belt are to be found in coal mines, steel mills, lumber mills, in the furniture, turpentine refining, and chemical industries, as longshoremen, on railroads, etc. These workers conduct a constant fight for equal job opportunities, equal wages, housing, etc. Negro farm hands, tenants, and sharecroppers work

the plantations and small farms. Ever in debt to the plantation owners, they are the most depressed, poverty-stricken section of the rural population.

Both the plantations and industries of the Black Belt are owned largely by Northern big business, such as the Metropolitan Life Insurance Co., largest landholder in the South.

The Negro businessman is centered mainly in the fields of insurance, small scale banking, real estate, undertaking, and other services dealing with the Negro community. He not only fights against his second-class citizenship because of personal insults but because it limits and hampers his business.

There exists also an educated middle class which strives for the modern development of the people. This includes the professionals: doctors, lawyers, teachers, ministers (of which there is a large group) and social workers. All classes find a common enemy in jim crow. Negroes, as workers, businessmen, professionals, and farmers, want equal opportunities. The movement for liberation involves the entire Negro people, transcending all class lines.

... community of culture ...

The Negro community contains a vast number of organizations, na-

tional and local, devoted to education, to obtaining civil rights, which are today the rallying points of Negro culture.

Negro life finds expression in rich folklore, in music, in the dance, in the theatre, and in literature. Negro spirituals depict clearly the struggles against the oppression of slavery. Songs such as *Go Down, Moses, Steal Away to Jesus, and Children, We Shall Be Free*, inspired Harriet Tubman, John Brown, Sojourner Truth, the abolitionists, etc. in the fight for emancipation.

In poetry, Langston Hughes, James Weldon Johnson, Countess Cullen, Sterling Brown, and others have heralded the cry for freedom. In *Let America Be America Again*, Hughes speaks of the America the dream and America the reality to him as a Negro:

"O' Let America be America again ...

The land that never has been yet ...

And yet must be ..."

Other literary works by Alvin Locke, Richard Wright, Ann Petry, Shirley Graham, Theodore Ward, the dramatic interpretations of Canada Lee, have succeeded in clearing a cultural smog covering the Negro people.

Paul Robeson in music and drama, Marion Anderson, world famous contralto, scholars such as W. E. B. DuBois and Carter Woodson, George W. Carver, one of the world's greatest scientists, all have contributed to cultural history, not because of so-called democracy, but in spite of jim crow, in spite of racist stereotypes and all other forms of white supremacy.

In the next issue: Answering arguments against the concept of Negro nationhood.

References on the Negro Question: Harry Haywood: *Negro Liberation* Joseph Stalin: *Marxism and the National Question*

BOOK LIST ON NEGRO HISTORY

Herbert Aptheker—*Essays in the History of the American Negro*

Herbert Aptheker—*A Documentary History of the Negro people in the United States*

Frederick Douglass—*Life and Times of Frederick Douglas*—autobiography of great Negro anti-slavery leader

Joseph C. Carroll—*Slave Insurrections in the United States, 1800-1865*

W.E.B. Du Bois—*Black Reconstruction*—comprehensive history of democratic upsurge and subsequent betrayal during Reconstruction period

James S. Allen—*Reconstruction; the Battle for democracy*—Marxist analysis of Reconstruction

Journal of Negro History—Published Quarterly from 1916

AN ARREST

After World War 2 the Chinese people with magnificent courage brought to a head and won their long struggle against the brutal oppression of foreign interventionists and the corrupt Chiang Kai Shek government. The Chinese people after centuries of misrule by feudal landlords and foreign imperialists, of subjection to the ravages of flood and famine, were opening up a new democratic future for China. Our State Department sadly enough, rather than supporting the

democratic aspirations of the Chinese people, intervened on behalf of the Chiang government, sending six billion dollars of war supplies and many military missions to aid and guide the dictator. This intervention is one of the most shameful pages in the history of American foreign policy. Still the Chinese people have always sought and seek today to live in peace and friendship with our country. They distinguish between the small group of big business interests who

By Liu Bing Shan, student of English, Chungking University, Chinese Peoples Republic, awarded a first prize in the first "World Student News" competition.

want at all costs to hold on to their investments in Asia and the American people who desire peace.

This story tells of the terror of the Chiang government during its final desperate attempts to remain in power. Among those arrested during this period were numerous Chinese students. New Foundations reprints this story for its deep insight into the heroism of Chinese students in their struggle for national independence, democracy and peace.

IN the misty light of June the 1st, 1947, three jeeps bearing the markings of Chungking Police H. Q. groped their way along the motor road leading out from Chungking to the National Women's Normal College. They hurried on their way, passing the quiet rice-fields and huts beside the road, bringing with them a secret, evil intention, and transforming the silence of the morning into an ominous hush. The headlights, flashing about on the bumpy road, reminded one of the eyes of wolves in search of prey. The occupants of the jeeps were on their way to arrest the girl-student, Wong Sheng Rung.

At three o'clock the jeeps drew up in Kiu Lung Po Street outside the college. It was dark and the little shops in the street were closed. An officer dressed in an American-style uniform alighted, followed by plainclothesmen from the other jeeps. Assuming the air of a general surveying the battlefield, the officer scrutinized the deserted street, all the while fingering the tip of his whiskers. Although he was a coward in the front-line, he had a great deal of experience in the rear in arresting and torturing youth and women. He then ordered, with somewhat majestic air, the posting of sentries outside the college walls, the plainclothes men to execute the arrest, while he remained behind with two bodyguards and his revolver in hand.

The old gate-keeper would not let the plainclothesmen into the College unless they told him who they were. This gang of detestable intruders were ashamed to reveal their identity. They then proceeded to hammer on the gates with their guns, to threaten the old man with abusive words and intimidate him with repeated actions of loading and unloading their guns. Recognizing these abusive and noisy visitors he was compelled to open the gates.

After breaking into the College and chiding the old gate-keeper for this tardy obedience, the special agents ordered all the lights to be turned on. Then, they went straight to the student dormitories. On this tranquil summer morning all the girls were asleep. After a full day of study mixed with the sorrows of their lives, sleep was profound and sweet, and in their dreams they found release from their troubles.

The special agents searched along the corridors and found the room occupied by Wong Sheng Rung. Information from their agents among the students allowed them to identify Wong's room-number. They entered Wong's room and found her on the bed.

IN their imagination, they had pictured Wong as square-built, powerful, even masculine in appearance. But in reality, she was simply a common Chinese girl-student about twenty years of age,

in an age when one might have expected her to be reading "The Sorrow of Young Werther", to be creating beautiful dreams of the future and writing sentimental letters to her bosom friends. Casting away these romantic whims she had willingly chosen a thorny path in life and thrown herself into the difficult struggle for the improvement of student conditions. From her early school days truth and conscience had convinced her that tireless struggle was the only rightful path for her to pursue in such a time and place. Now she was sleeping, fatigued by her selfless activity.

One of the agents whispered in her ear: "Get up and come with us". She awoke and realized in a moment what was happening, but she asked: "Who are you? Where do you want to take me to?" The agent yelled: "Don't bother! Get up and come."

She knew it was useless to reason with them—how can you reason with wolves? Moreover, she had lived in expectancy of such an event, and now it had really come. Since the day she had been elected chairman of the Chungking Students' Union she had often repeated to herself: "Who can be sure to walk in darkness without stumbling? Struggle is impossible without pains and sacrifices." So she calmly prepared herself for the coming ordeal. The agent clutched at her arms, pulled her out of bed

and barefooted, she was quickly rushed outside.

Just as the special agents were leaving the building a shrill voice was heard resounding throughout the dormitories: "Fellow students, they've come to arrest Chairman Wong!" Like a hive of enraged bees the students on hearing the alarm rushed out, dressed in robes, in shorts, shoes, wooden slippers and even without footwear, into the courtyard and surrounded the special agents with Wong Shen Rung. In more quiet times each of these students had her own aspirations. There were among them students of music who dreamed of becoming one day a singer, pianist or violinist. There were some who studied literature and history and planned to be authors and scholars someday. And there were, too, of course, those modest ones whose greatest happiness lay in dreams of teaching the children and teaching them well. But all these dreams of peaceful days had been shattered by this sudden blow from without on this quiet summer morning. Now they knew only that they had to fight before they could become musicians, authors and teachers.

WHY do these bandits persecute our chairman? What has she done that is not for the people, for us? We elected her because she was upright, hard-working and firm. She works for us. She sacrifices herself to the tasks we trust to her. She does not even have time to write to her fiance because of her hard work. She deserves our support, the support of all the students in Chungking . . . No, you won't arrest her — we won't allow you.

More and more students arrived and encircled the agents. The agents, in their turn, were overawed by this inundation of students, and they tried to cajole them by apologizing for their actions as the orders of their superiors — "You can not blame us, we have our job to do, and besides there is nothing really serious about Wong's case, except that the head of the police wants to have a 'talk' with her." But the students would not be swayed by such deception. Angry eyes were concentrated up-

on this gang of spies who were taking their chairman away, to be tortured and even murdered. What foul deeds had these bandits committed before! Some students, in their uncontrollable anger, seized Wong from the agents, protecting her as if from the claws of an eagle.

In vain the agents attacked the students with fists and boots to get Wong. Then they plied their clubs and bayonets. With bleeding hands, the students still clung to Wong. On hearing the uproar the sentries outside fired a volley of shots. This enabled the agents to wrest Wong away and rush her through the college gates. They were closely followed by crowds of students, in hot pursuit of a gang of thieves who had plundered their valuable possession.

The officer, now regardless of his posture, ordered his men to get Wong into a jeep and drive away immediately. But no sooner had the agents managed to reach their jeeps than the enraged students threw themselves upon them. A fierce struggle ensued. The students took stones from the road and proceeded to smash the engine of the jeep in which Wong was held prisoner. Others engaged in hand-to-hand combat with the spies. Some of them at the height of the scuffle slipped off the wet road and rolled into the nearby ricefield, continuing to get the better of the agents despite the splashing of water and mud which covered their hair and clothes. One of the spies was wounded, then the officer ordered the sentries to fire into the air. The fighting gradually subsided. The agents got to the road as best they could, hustled into the jeeps, and in response to

their officer's whistle drove away with the officer grumbling to himself: "Ah, these girls, I never expected this of them!" The hateful jeeps were followed by a hail of stones from the mud-spattered students.

WONG proved herself an indomitable fighter in the KMT police court. In reply to the police chief's pointed question as to whether she believed in Mao Tse-Tung or not, she ironically answered: "Why, you should know very well!" Even the soldiers on guard outside her cell secretly admired her staunchness.

In almost every school and in every college in Chungking on the morning of the 1st of June, incidents similar to this occurred. Such large-scale persecution enraged the whole mountain-city of Chungking. People of every profession, many who had previously remained indifferent to politics, were aroused to assist the arrested in spite of threats by the KMT. The protests of the people of Chungking forced the KMT government to release most of the arrested. Included among the released was Wong Sheng Rung who was forbidden thereafter to live in Chungking.

Wong and the others who were arrested were innocent of any crimes against their people, and they stood for their cause unafraid of the sword and guns of their oppressors — oppressors who were afraid of one thing, and that was the wrath of the people. This simple truth has been proved by history and by this incident.

Cheng-chow, Honan, China
May 24, 1952.



Chinese students signing the Appeal for a Pact of Peace between the Five Great Powers.

THE REAL MESS IN BASKETBALL

by Stan Werner

LAST MONTH, newspapers hailed the suspension without pay of Nat Holman, City College basketball coach, as proof of a real, "let the chips fall where they may" follow-up of the 1951 basketball scandals. Now this "thoroughgoing shake-up" would be good if it were what it is claimed to be. But actually the suspension of Holman, assistant coach "Bobby" Sands and Hygiene department head Norman Lloyd is an attempt by the N.Y. Board of Higher Education to evade its own responsibility and protect both its hirelings in the College administrations, and the profiteers who have corrupted and seriously injured the nation's most popular spectator sport.

What has been responsible for the corruption and injuries? First, basketball is big business in America. In 1950, it attracted more than 100,000,000 people, and grossed nearly \$500,000,000. Ohio State University, for example, in 1950, made over \$1,000,000 in five games! Receiving huge profits from admission charges, the schools spend vast sums on publicity, and cash in on radio and television sponsorship of broadcasted games.

This commercialization is mainly bolstered by those who profit most from basketball. They are the big business-dominated school boards of directors and the big promoters, who rake in millions from the sweat of the players. Most of the newspapers encourage gambling and bribery by featuring the gamblers' odds and point spreads, while they hypocritically label players accused of taking bribes as "traitors" and "criminals".

Secondly, basketball is rapidly

being taken away from the students. High ticket prices prevent many students, whose entertainment budgets are getting smaller, from attending games. The commercialization of what is supposedly an amateur sport nullifies *student* basketball, discouraging regular student participation in the game.

How have these injuries to basketball been handled? By blaming those least responsible for them—the relatively few players accused of bribe-taking—calling them "corrupt" and "undependable", and then pretending that everything is remedied! And even more unjustifiable has been the jailing of a Negro and Jewish player each from two New York schools, all working class youth with families to help support, in one of the most anti-Negro, anti-labor opinions ever read by a judge. This was the work of Judge Streit, who has recently been implicated in the investigations of the Tammany judgeship deals.

Furthermore, prosecutor Hogan, although knowing of the Kentucky scandal for five months, previous to those at L.I.U. and C.C.N.Y., sat on this evidence, thereby placing the players from the latter schools in a position to receive the brunt of the attacks, of the newspaper scare headlines, and allowing the players of the lily-white Kentucky team to ease out with lesser recriminations.

And now the B.H.E. has the gall to absolve itself and the college administrations from any part in the scandals, placing the final stigma on Holman, Sands, and Lloyd (and the "corrupt" players, of course.)

Is this where the responsibility

for the wrecking of basketball should be placed? Wasn't City College up to its ears in a conscious policy of commercialization for many years under the administration of ex-President Wright. Did the policy of recruiting go unnoticed by him (or by the administrations of L.I.U., or Kentucky, or Bradley for that matter)? If so, they are obviously unfit for their positions.

But by blaming those least guilty, the B.H.E. is attempting to protect those such as Wright and its very own members from exposure as a vital link in the chain of college basketball corruption. It is significant that the same B.H.E. which has been cooperating with the McCarran Committee to deprive New York students of so many outstanding teachers, also participates in denying these same students a healthy, growing sports program, shamelessly attempting to cover up one corruption with another.

It is no accident that at the same meeting where Holman was suspended, the Board dismissed three more teachers with long and honorable records, though this important news was buried in the papers, with Holman's suspension getting the big publicity.

It is up to us, the students, acting together with labor and community forces interested in democratic sports to indict the real criminals, and restore basketball to the rightful hands of the students and players. Then we shall be able to achieve student basketball firmly based not on commercialization and exploitation, but on building physical development and friendships.