

whose sentences have been cut to ten years will have actually to serve six years and eight months; and the others in proportion unless parole was extended to them by the Department of Justice. The law is that anyone confined in a penitentiary is eligible to parole after having served one-third of the time; and if sentenced for life, after fifteen years.

Unless our work is hampered in the future as in the past by ill-advised and self-seeking agitators we hope to see many, if not all these martyrs to race prejudice, free men.

THE PAN-AFRICAN CONGRESS AND NATIVE LABOR

IT will be remembered that the Pan-African Congress of 1921 voted, among other things, a resolution addressed to the International Bureau of Labor connected with the League of Nations, at Geneva, Switzerland. This resolution said: "The second Pan-African Congress asks that in the International Bureau of Labor a section be set aside to deal particularly and in detail with the conditions and needs of native labor, especially in Africa and elsewhere. This Congress earnestly believes that the labor problems of the world can never be understood or completely solved so long as colored, and especially black, labor is enslaved and neglected. The Congress believes furthermore that the first step toward the emancipation of labor throughout the world would be the organization of a thorough investigation into native labor."

After the adjournment of the Pan-African Congress, Dr. DuBois as secretary, together with M. Dantés Bellegarde, Miss Jessie Fauset and M. René Claparède took this resolution in person and laid it before M. Albert Thomas, Director of the International Bureau of Labor. At the same time, M. Bellegarde on the floor of the assembly, brought this and other mat-

ters publicly to the attention of the League.

M. Thomas put the question of setting up a section to deal with native labor before his Board of Control. Much opposition was manifested, partly on account of the alleged radicalism of Dr. DuBois and others, and partly for other reasons. Finally, however, on January 1st, 1923, the matter bore fruit and the Director was authorized to appoint a special official in the Diplomatic Branch of the Bureau of Labor. This official is to have charge of matters affecting native labor in protectorates, mandated areas and other places, and to collect information and make reports.

Mr. Thomas who has been visiting America recently has personally given the above facts to Dr. Du Bois.

We are especially glad to announce this small but significant beginning and we regard it as one of the triumphs of the Pan-African Congress.

MOORFIELD STOREY

MOOFIELD STOREY has again rendered a service which makes his name immortal in the struggle for full justice to the Negro. From the inception of the Arkansas cases he has contributed his money, his time and his legal aid. Not only did he argue these cases before the Supreme Court without fee but he refused to permit the National Office to pay even his traveling and hotel expenses incurred during his trip to Washington for the trial.

This makes the third great case within the past eight years in which Mr. Storey has appeared for the N. A. A. C. P. before the United States Supreme Court. In 1915 he filed with that tribunal the only brief submitted by any private individual or organization on the famous "Grandfather" clauses enacted by Southern states to

disfranchise colored voters. Mr. Storey's brief was largely instrumental in securing the decision which declared unconstitutional such attempts to evade the provisions of the 15th Amendment.

Again, in 1917, Mr. Storey argued before the Supreme Court the Louisville Segregation Case which resulted in an unanimous decision by that court declaring unconstitutional all ordinances or laws, whether local or state, which seek to limit the right of citizens to purchase and occupy property in any section of a town, city or state. This decision made invalid for all time laws seeking to force all Negroes to live in ghettos.

And now come the Arkansas Cases. In all these notable fights for justice Mr. Storey has served without fee, rendering legal services for which it would have been most difficult to pay. There has been added to the great legal ability which elevated him to the presidency of the American Bar Association, a keenly sympathetic interest in and concern for the rights for which he was fighting. He has made every colored man and woman, and every white person with concern for justice and fair play, his debtor.

WALTER F. WHITE.

CORRESPONDENCE

Waco, Tex., Gen'l. Delivery, 12-14-'22

RIND SIRS:—

I have just read your Xmas paper through, and have this to say:

Why don't you teach in your paper independence in place of social equality, of Whites and Blacks?

Now I am willing for you to teach them independence and in fact everything that a White learns. But just as sure as you undertake to tell them, or leave the impression that they can intermarry in the Whites you not only

go against Booker T. but you admit yourself, in doing this way that a White is your superior, else you would prefer like the Whites to keep the Black color that Nature or God gave you.

I think the White is superior in every way, and show my thoughts by wanting to stay separate and distinct from the Blacks in every way. We are at least a separate people and it suited God to have us this way else he would not have made us so. Can you say the same? Then tell the Blacks to not mingle; or marry the Whites, which makes the Higher Whites so angry. Now if you will do this you will avert a war, but otherwise you will see more nigger property burned and niggers mobbed than you have ever yet heard of.

Kindly,

E. M. EDWARDS.

December 21, 1922.

MY dear Sir:—

I have your letter of December 14th. We teach in **THE CRISIS** both intelligence and social equality. We do not mean by social equality that any Negro or any white man shall marry anybody that they do not wish to marry. Moreover we ourselves, as colored people prefer to marry colored people; but we believe and maintain that in a Christian and civilized country, if two persons do wish to live together that the only decent way for them to act is to get married and that experience has shown that there is less intermingling of the dangerous sort between groups with legal marriages than with illegal unions.

You must remember that it is the South where the laws are strictest against intermarriage and where people like you contend that the whites do not want to intermingle with Negroes, that it is there that the greatest intermingling of the white and