

**THE VOICE**  
A NEGRO WEEKLY

"Dedicated to the promotion of the cultural, social and spiritual life of a great people"

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**Why is the United States Afraid of Communism?**

by Joseph W. Adams

In the discussion of communism you never hear about the slavery that goes on in Russia.—There are over 4,000,000 of her people held in such bondage. Why then should we The Negro want to shackle ourselves with such a government while we still bear the marks of our own slavery?

They do not have the comforts of a humble home or the thing that we hold most dearly "privacy". Our government does not uphold the Klu-Klux-Klan but in Russia the secret police have backing of its government which terrorizes its people into obedience.

In a communists' home you will not find your daily convenience such as refrigerators, radios, or cars; those things which we accept as the fruits of our labor would not be ours.

They tell us that there is equality there but would you be willing to accept equality on the basis mentioned above?

I WOULD NOT—A veteran of World War II.

**New Father Divine Mission Gives 25 Cent Meals**

Meals cost only 25 cents to persons eating in the new Father Divine peace mission cafeteria which recently opened in Seattle, Washington.

Opening day menu of the non-profit cafeteria consisting of chicken fricasee, fresh peas, rice, mashed potatoes, cole slaw, bread, butter, beverage, and strawberry shortcake with whipped cream. That was for 25 cents.

The next day's menu offered baked ham or hamburger loaf, string beans, salad, potatoes, tea or coffee, and strawberry shortcake with whipped cream. And that was for 25 cents.

According to Mrs. Beatrice De-neal, operator of the cafeteria and mission, "We hope to break even, but if we do not, the spirit of God will find a way."

**Personal Mention**

Mrs. John John has just received word from her cousin, Miss Mary C. Nelson, that she left Shanghai, China, June 11 and would arrive in the states shortly thereafter.

**Dark Merit**



by  
Kathrynne  
Favors

—taken from "The Negro In Our History"—Carter G. Woodson

In 1859 there were 3,000 manumissions and 803 fugitives. The census of 1860 shows that probably 20,000 manumissions were made during the decade between 1850 and 1860.

The statistics of the Negro population between 1790 and 1915 suggest as an explanation for this decrease that the free people of color were much older and therefore subject to a higher mortality rate, that they were less normally distributed by sex and, therefore probably characterized by a martial condition less favorable to rapid natural increase. Among the Free Negroes at each of the five censuses, from 1820 to 1860, there were fewer males than females, whereas the distribution as to sex among the slaves remained about equally divided between the two. While this does not altogether account for the disparity, it doubtless had something to do with the situation; for the Negroes were manumitted were, as a majority, men' and those who contrived to escape were largely of the same sex. Furthermore, masters controlled the slave supply so as to add what number they needed from which ever sex seemed deficient.

The customs and regulations restraining the slaves did not generally apply to the free people of color even when so provided by law. Some of them were closely connected with former masters, who gave them more consideration than that shown by many others who sold their own flesh and blood. In spite of the law to the contrary, a few such benevolent masters maintained schools for the education of their mulatto children. When that became unpopular they were privately instructed or sent to the North for education. Charleston, South Carolina, affords a good example of the interest manifested in the free people of color by the sympathetic citizens. They winked

at the efforts of the free blacks to educate their children in well-organized schools in defiance of the law. In the stat of Louisiana, where many of these mixed breeds were found, their fathers sometimes sent them to Paris to avail themselves of the advantages of the best education of that time.

These free Negroes were not all on the same plane. In the course of time they experienced a development of social distinction which largely resembled that of the whites. There were freedmen in possession of a considerable amount of property, others who formed a lower class of mechanics and artisans and finally those living with difficulty above pecuniary embarrassment. Among those in large cities social lines were as strongly drawn as between the whites and blacks, and the antipathy resulting therefrom was hardly less.

**Acquitted Lyncher Gets 30 Days or Fine**

Evidently feeling secure in the knowledge that southern justice would wink again at the white man's reprisals against the Negroes, Hendrix Rector, 32, cab driver acquitted with 30 others in the recent Greenville lynching, went out and shot a hole in the spare tire of a car driven by a Negro.

However, southern justice did not wink this time, for early last week the hackie drew a fine of \$100 or 30 days imprisonment from City Recorder J. M. Richardson.

According to the testimony given by Wesley Arthur, and supported by two others, he had stopped his car for a red light. A cab

with two men in it, pulled up beside him and blew its horn. Arthur crossed on the green light and the cab again pulled alongside. One of the men in it pulled a gun and said, "I ought to kill you. Arthur then said the man shot and punctured the back tire.

Rector denied he had done so, and said he was not in the cab that night. Woodrow W. Clardy, taxi dispatcher and also a defendant in the Wiille Earle lynch trial, testified that the cab company had only three machines of the model usually driven by Rector, that Rector's cab was being repaired on that night. He also said that Rector was in the office at the time of the shooting.

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Negro Population 1790 to 1860

Census Year	Free			Decennial Increase			
	Total	Number	Per Cent	Slave	Free	Slave	Free
1860	4,441,830	488,070	11.0	3,953,760	53,575	749,447	12.3
1850	3,638,808	434,495	11.9	3,204,313	48,202	716,958	12.5
1840	2,873,648	386,293	13.4	2,487,355	66,694	478,312	20.9
1830	2,328,642	319,599	13.7	2,009,043	85,965	471,021	36.8
1820	1,771,656	233,634	13.2	1,538,022	47,188	346,660	25.3
1810	1,377,808	186,466	13.5	1,191,362	78,011	297,760	71.9
1800	1,002,037	108,435	10.8	893,602	48,908	195,921	82.2
1790	757,181	59,557	7.9	697,624	—	—	—

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