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By **AUGUST MEIER** and **ELLIOTT RUDWICK**

The First Freedom Ride

GENERALLY UNKNOWN is the fact that the famous Freedom Ride of 1961 was not the first example of the use of nonviolent direct action to test desegregation of buses in interstate transportation in the South. It was modeled on an earlier Freedom Ride known as the Journey of Reconciliation, which occurred in 1947. Both were interracial demonstrations initiated by the Congress of Racial Equality. The Journey of Reconciliation involved only a handful of people, while the Freedom Ride of 1961 engaged hundreds. The Journey of Reconciliation was conducted only in four states of the Upper South, while the Freedom Ride was carried into the heart of the Deep South. But in both cases the purpose and tactics were the same — to test compliance with the Supreme Court decisions on segregation in interstate transportation by using interracial teams to travel on Greyhound and Trailways buses and deliberately violate the state segregation laws. It was hoped that this procedure would encourage transportation desegregation by setting an example to white and Negro passengers alike and by giving publicity to Southern violation of the Supreme Court's decision. Finally, the two direct-action demonstrations were similar because both resulted in arrests and jail terms for the participants. Not only were there striking similarities between the two events but, as a matter of historical fact, the Journey of Reconciliation was the prototype, the conscious model, for the later Freedom Ride.

On several occasions during World War II individual Negroes had challenged the jim crow transportation laws of the South by attempting to occupy accommodations reserved for whites. The most celebrated of these instances occurred in 1944, when Irene Morgan refused to vacate a front seat on a Greyhound bus traveling from Virginia to Baltimore. Her arrest and conviction were upheld by the Virginia courts. However, on June 3, 1946, the United States Supreme Court ruled that the Virginia Legislature could not require the segre-

gation of interstate passengers on motor carriers, such a requirement being an undue burden on interstate commerce. Negroes soon discovered that the bus companies did not intend to alter their seating practices, and complaints were made to the National Association for the Advancement of Colored People, which had been responsible for Irene Morgan's victory. In September, 1946, the NAACP announced that it intended to take legal action against bus companies which continued to jim crow Negro passengers.¹

About the same time, the Irene Morgan decision was the subject of an intensive discussion at a meeting of CORE's national executive committee. CORE members generally were skeptical about the value of the NAACP's legalistic techniques, and while the participants at this CORE meeting had no objection to the NAACP going to the courts to enforce the Morgan decision, they agreed that here was an excellent opportunity to prove the value of nonviolent direct action. Out of this discussion came a skeletal plan of how a disciplined group could challenge non-violently the jim crow practices in interstate travel.²

Taking a leading part in the original discussion, and authors of this preliminary plan, were George Houser and Bayard Rustin, two of the principal figures in the founding of CORE in 1942-1943. Both men were pacifists who, as conscientious objectors, had been imprisoned during World War II. Both were staff members of the Fellowship of Reconciliation, a Christian-pacifist organization founded during World War I. CORE, as a matter of fact, had been founded by a group of active FOR members who were intensely interested in social action and who wished to apply Gandhian techniques of nonviolent direct action to the resolution of racial and industrial conflict in the United States. Throughout the 1940's and early 1950's CORE sustained a close relationship to FOR; while an independent organization, its chief national executives were paid staff members of FOR, which arrangement permitted them to carry on their work for CORE as part of their duties with FOR. At the time, both George Houser and Bayard Rustin, who were respectively the executive secretary and treasurer of CORE, had recently been appointed co-secretaries of FOR's newly formed Racial-Industrial Department. It was natural, therefore, for Rustin and Houser to discuss the idea with A. J. Muste, the noted pacifist and activist, and at the time chief executive of FOR; and he readily agreed to allow the two men to take on the project. Accordingly, it became a joint FOR-CORE venture. In fact, the name of the project, the Journey of Reconciliation, undoubtedly grew out of discussions among FOR members.³

¹ Jack Greenberg, *Race Relations and American Law* (New York, 1959), pp. 118-19; 328 U. S. 373 (1946); *New York Times*, June 4, 1946; *Pittsburgh Courier*, September 21, 1946.

² Interview with George Houser, December 28, 1967; George Houser and Bayard Rustin, "Journey of Reconciliation" (undated mimeographed report, Fellowship of Reconciliation Archives, Nyack, New York, hereafter designated FOR Archives).

³ Interview with Houser, *op. cit.*

Aside from its intrinsic merits, the plan was of inestimable value to both organizations. For CORE, this would be "a real national campaign," conducted by the national office, in contrast to the purely local projects sponsored by CORE affiliates in previous years. As such it would give CORE a national image, arouse the energy of the local groups, and help bring in money to finance the development of new chapters.⁴ For FOR, this would represent the first major action project of the new Racial-Industrial Department.

After discussing the project with a number of people, both Northerners and Southerners interested in race relations,⁵ Houser and Rustin circulated a "Memo on Bus Travel in the South." They proposed an interracial trip for the purpose of influencing "the masses of people, Negro and white, to renounce jim crow traveling in accordance with the decision of our highest court." The project was justified on prudential as well as principled grounds; the statement warned that "*when Negroes spontaneously begin to resist illegal jim crow practices in the South, violence will certainly take place on a wide scale unless some group dedicated to nonviolence evolves a pattern in which both resistance and reconciliation are possible.*" Evidently on the basis of their consultations, Houser and Rustin had cut back on their original plan to take the Journey from Washington as far as New Orleans, and now proposed to confine it to the Upper South. James Peck, one of the participants, recalled, "To penetrate the Deep South at that time would simply have meant immediate arrest of all participants, an end to the trip — and possibly of us."⁶

In order to avoid the charge of outside agitation, Rustin and Houser urged that the riders be "composed largely of Southerners," and that the project should "to the greatest extent possible" be sponsored by "southern groups and individuals."⁷ It was very difficult, however, to find white Southerners who would agree to become participants or supporters of the Journey of Reconciliation. In fact, at the time, FOR was exceedingly weak in the South and CORE had no affiliates there at all.⁸ In January, 1947, Houser and Rustin made a preliminary tour of the Upper South,⁹ but they could persuade few whites to support the Journey. In the end, of the eight whites who were participants, only three lived in the South: two Methodist ministers from North Carolina, Louis Adams, and the pacifist, Ernest Bromley; and a law student, Joseph Felmet of Asheville, an employee of the Southern Workers De-

⁴ Houser to Wilson Head, October 15, 1946 (CORE Archives, State Historical Society of Wisconsin).

⁵ Houser to Dear Friend, November 4, 1946 (NAACP Archives, Library of Congress).

⁶ George Houser and Bayard Rustin, "Memo on Bus Travel in the South" (n.d., attached to Houser to Dear Friend, November 4, 1946, NAACP Archives); James Peck, *Freedom Ride* (New York, 1962), p. 16.

⁷ Houser and Rustin, "Memo on Bus Travel," *op. cit.*

⁸ Houser to Sallie Roller, June 13, 1946 (CORE Archives); Minutes of the Executive Committee of FOR, January 10, 1947 (FOR Archives).

⁹ George Houser and Bayard Rustin, Racial-Industrial Department Report, in Minutes of the Executive Committee of FOR, January 10, 1947 (FOR Archives).

fense League, whose parent organization, the Socialist-inspired Workers Defense League, had filed a brief *amicus curiae* in the Irene Morgan case.¹⁰

Houser and Rustin had more success in obtaining help from Negroes in the South, although ironically, of the eight Negro participants, all except one were residents of the North. Out of more than thirty speaking engagements during the Journey, nearly all were before Negro churches, NAACP, or college groups. NAACP branches in North Carolina were especially friendly to the participants, and the North Carolina Conference of NAACP Branches later donated several hundred dollars toward the legal defense of those arrested in the state for violating the bus segregation laws. The firm of Martin, Robinson, and Hill, NAACP lawyers in Richmond, defended those arrested in Virginia.¹¹

The relationship of the NAACP to the Journey, however, was a complex one. Toward the end of November, 1946, at an NAACP Youth Conference in New Orleans, the Association's chief counsel, Thurgood Marshall, warned against certain "well-meaning radical groups in New York" (obviously meaning CORE and FOR), who had asked his advice about applying Gandhian principles to defeat segregation in the American South. Marshall, apparently unaware that FOR and CORE had decided to confine the Journey to the Upper South, sternly told the NAACP youth that "a disobedience movement on the part of Negroes and their white allies, if employed in the [Deep] South, would result in wholesale slaughter with no good achieved." Houser, after reading these remarks in the *New York Times*, informed a small group of New Yorkers who had been helping with the preliminary planning of the Journey that Marshall's coolness made it "all the more imperative that we think through our campaign properly."¹² Shortly afterwards, Walter White declined an invitation to be one of the "prominent individuals" signing FOR's financial appeal to underwrite the Journey and a summer workshop.¹³

Even though the NAACP did not give "active support" to the Journey of Reconciliation, nevertheless, the Association provided "passive support" by sharing its list of contacts in branches located on the route of the trip. These local branch leaders housed and fed the Journey participants, arranged for their public meetings, and gave them legal support.¹⁴

¹⁰ George Houser and Bayard Rustin, *We Challenged Jim Crow* (New York, [1947]), p. 2; "Motion For Leave to File Brief as *Amicus Curiae* and Brief of the Workers Defense League, *Amicus Curiae*, U. S. Supreme Court, October Term, 1945" (Pamphlet in Workers Defense League Archives [WDL Office, New York City]).

¹¹ Rustin to C. J. Gates, June 5, 1947; T. V. Mangum to Rustin, October 27, 1947 (CORE Archives); Peck, *op. cit.*, p. 17; *Corelator*, April, 1948.

¹² *New York Times*, November 23, 1946; George Houser to Dear Friend, November 27, 1946 (NAACP Archives).

¹³ A. J. Muste to Walter White, January 30, 1947; White to Muste, February 13, 1947; Madison Jones to Muste, March 4, 1947 (NAACP Archives).

¹⁴ James Peck to Billie Coil Ames, October 28, 1954 (Lula Farmer Papers, in possession of Mrs. James Farmer); Interview with Houser, *op. cit.*, Meier-Rudwick, p. 15.

The eight whites and eight Negroes who participated in the Journey of Reconciliation, which left Washington on April 9, 1947, comprised as elite a group of bus riders as the Greyhound and Trailways Corporations had ever carried. Just about all of the participants held white-collar jobs, had attended college, or were completing their professional training. All were men, deliberately selected to avoid the charge of sexual mixing. In addition to Rustin, the Negroes included Wallace Nelson, pacifist and conscientious objector, who was later to be an important CORE staff member; Andrew Johnson, a law student from Cincinnati; Conrad Lynn, New York attorney active in civil rights causes; Dennis Banks, a Chicago musician; William Worthy, pacifist, functionary of the New York Council for a Permanent FEPC and, subsequently, a prominent journalist; Eugene Stanley, formerly a leader in CORE's Columbus affiliate and national treasurer, and at the time a teacher at North Carolina A. and T. College; and Nathan Wright, Episcopal church social worker, active leader in Cincinnati CORE, who has become known in recent years as a prominent apostle of black power. Among the whites, in addition to those mentioned earlier, were James Peck, pacifist and editor of the WDL News Bulletin; Worth Randle, a Cincinnati biologist and active member of CORE there; Igal Roodenko, a New York printer and horticulturist; and Homer Jack, executive secretary of the Chicago Council Against Racial and Religious Discrimination, a pacifist and one of CORE's principal founders.¹⁵

Just before embarking upon the Journey, the participants spent two days in Washington for intensive training in nonviolent philosophy and techniques. For hours on end they engaged in socio-dramas acting out the proper actions to be taken in the face of abusive behavior by bus drivers, policemen, and hysterical segregationists.¹⁶ The two-week trip took the group to Virginia, North Carolina, Tennessee, and Kentucky. They made twenty-six tests of company policies. Twenty-two of these were on buses, four on trains. Evidently only the seating arrangements on the vehicles were challenged; no efforts were made to test facilities in stations, restrooms, or restaurants. Six of the tests resulted in the arrest of twelve persons.

The group generally split into two parts, one going by Trailways, the other by Greyhound. No trouble appeared in northern Virginia, but when they reached Petersburg, Conrad Lynn was arrested after refusing to move from the front section of a Trailways bus. Neither the driver, the arresting officers, nor the passengers were abusive or threatening. In fact, the bus driver apologized to Lynn. Ironically, a Negro porter at the bus station made the only commotion when he boarded the vehicle

¹⁵ List of participants will be found in Houser and Rustin, *We Challenged Jim Crow*. The authors have supplemented the biographical data therein with material obtained from the CORE Archives and from interviews.

¹⁶ Peck, *op. cit.*, pp. 15-16.

and said of Lynn, "What's the matter with him? He's crazy. Where does he think he is? We know how to deal with him. We ought to drag him off."¹⁷ Lynn was released on a twenty-five dollar bond.

On the third day of the Journey, in Durham, North Carolina, Andrew Johnson and Bayard Rustin were arrested for refusing to leave a front seat. Also arrested in this incident was James Peck, who left his seat in the middle of the bus and declared, "If you arrest them you'll have to arrest me, too, for I'm going to sit in the rear." The three were taken to the police station where they were later released, without charge, half an hour later.¹⁸

On April 13, Chapel Hill, North Carolina, was the scene of the incident which provided the most violence-potential and resulted in the most important legal case of the Journey. For being seated together in front, a Negro and a white law student, Andrew Johnson and Joe Felmet, were arrested. Shortly after Felmet was shoved from the bus, Rustin and Roodenko, who were sitting in the rear of the same vehicle, walked to the front and occupied the seat recently used by the arrested pair. In a few minutes the police arrived and arrested Rustin and Roodenko. A group of taxi drivers hit Peck, who was standing outside of the bus. They followed the four arrested men to the police station across the street and someone declared, "They'll never get a bus out of here tonight." After the men were released on fifty dollar bonds, the Reverend Charles Jones, a white Presbyterian minister, hurriedly drove them to his home for protection. He was followed by two taxicabs filled with angry whites who were armed with sticks and rocks. He was hardly inside his front door when his pursuers arrived. They started toward the front porch, but evidently had second thoughts and became sufficiently frightened to depart. Shortly afterwards, an anonymous telephone caller told Jones, "Get those damn niggers out of town or we'll burn your house down. We'll be around to see that they go." Within an hour, to avoid the possibility of bloodshed, the interracial group left Chapel Hill by car for Greensboro.¹⁹

At the Trailways bus station in Asheville, North Carolina, shortly before their bus was to depart for Knoxville, Tennessee, Banks and Peck were arrested and placed on one hundred dollar bond until trial the following day. They were represented by Curtis Todd, a Negro attorney of Winston-Salem. Neither the judge nor the state's attorney was acquainted with the Morgan decision and they actually borrowed Todd's copy to read in the courtroom. Despite that fact, both men were sentenced to thirty-day terms on a road gang.

The Journey in Tennessee and Kentucky produced no arrests. On

¹⁷ Houser and Rustin, *We Challenged Jim Crow*, p. 4.

¹⁸ *Ibid.*, p. 5; "Background Statement on North Carolina Case" [1949] (CORE Archives).

¹⁹ Igal Roodenko to? (addressee illegible) n.d. [April, 1947], (CORE Archives); see also Houser and Rustin, *We Challenged Jim Crow*, pp. 5-6; *Pittsburgh Courier*, April 19, 1947; Peck, *op. cit.*, pp. 21-23.

the final leg of the trip, however, those who rode by bus from Lynchburg and Charlottesville, Virginia, to Washington suffered two arrests: one near Amherst and the other at Culpeper, Virginia. In both cases the bus drivers took no action while still in a major city, but when miles out, in a rural area, ordered the Negroes to move to the rear.²⁰

In twenty of the twenty-six tests, the interracial teams were able to violate segregation customs without getting arrested, despite the fact that bus and train companies were seeking to circumvent the Morgan decision. Generally the bus drivers did not know about the decision. Their ignorance of it was also shared by the police, who when summoned by the bus drivers were generally "polite and calm," according to the interracial teams. While some whites threatened violence against those violating the segregation patterns, there was only a single incident of violence — the one which occurred at Chapel Hill. Most of the white passengers did not seem to react very strongly. According to Rustin and Houser, they "were apathetic and did not register their feelings even in situations where it was apparent from facial expressions that they were for or against the action which the [interracial] group was taking." Negro passengers were "cautious" and, at first, many seemed to register fear when they saw other Negroes sitting in the front seats of the buses. But when it became evident that the Negro testers were not being molested, many Negro passengers "tended to move from the rear forward, too."

To account for what they regarded as the minimal tensions and lack of violence on the Journey, Houser and Rustin stressed the nonviolent, disciplined behavior of the interracial teams:

. . . We can not over-emphasize the necessity for this courteous and intelligent manner while breaking with the caste system. It is our belief that the reason the police behaved politely stems from the fact that there was not the slightest provocation in the attitude of the resisters. On the contrary, we tried at all times to understand their attitude and position first. . . . Another reason for the lack of tension was the interracial character of the group. We did not allow a single situation to develop so that the struggle appeared to be between white and Negro persons, but rather that progressives and democrats, white and black, were working by peaceful means to overcome a system which they felt to be wrong.²¹

After the Journey, FOR and CORE hoped that the NAACP would bear the legal and financial burden of the appeals of the cases of persons arrested; they were soon disappointed with the very limited help provided by the Association's national office. At first, apparently, CORE intended to let matters be taken care of by NAACP lawyers in North Carolina. The NAACP branches in North Carolina were raising money to help fight the cases, which FOR and CORE with their meager re-

²⁰ Houser and Rustin, *We Challenged Jim Crow*, pp. 6-9.

²¹ *Ibid.*, pp. 10, 11.

sources could not finance²² but, contrary to what had been CORE's original understanding, the national office decided against assisting any of the cases except one which had a special legal significance.²³ All this was but a prelude to the tangle of legal difficulties that lay ahead.

Actually all but the Chapel Hill cases were settled to CORE's satisfaction, since they were dropped by the authorities.²⁴ The Chapel Hill cases ended less fortunately. These involved two whites, Igal Roodenko and Joe Felmet, and two Negroes, Rustin and Andrew Johnson. At their trials in June, 1947, in Chapel Hill Recorder's Court, the Negroes received small fines and the whites received the maximum sentence of thirty days on the road gang.²⁵ The case was appealed to the Orange County Superior Court, and on March 17, 1948, after an all-white jury deliberated twenty minutes and sustained the convictions, the judge increased the sentences of the Negroes from small fines to the thirty-day road gang terms of the whites.²⁶ The State Supreme Court in January, 1949, upheld the lower courts.²⁷

All along there had been trouble with the lawyers in the case. There was disagreement over fees, even after Houser, in November, 1948, had gone to Durham and had secured a committee of prominent local citizens to manage affairs and raise more money.²⁸ There was also dissatisfaction at the way in which the trials were conducted. The four faced a legal technicality because of the fact that although they held interstate bus tickets, at the time of their arrest they were traveling between two cities within the same state. Consequently, the prosecution claimed that they were actually intrastate passengers. At the Superior Court trial, the lawyers arranged for only Roodenko to testify, and their examination of him failed to bring out clearly the interstate nature of the trip.²⁹

Houser and Rustin hoped that the NAACP would carry this case to the United States Supreme Court.³⁰ Houser even attempted to have the Durham committee secure pressure from the North Carolina State NAACP to interest the national office in underwriting the appeal. The Durham committee decided it would not be able to sponsor the case,

²² Rustin to C. J. Gates, June 5, 1947 (CORE Archives).

²³ Rustin to Gates, May 13, 1947 (CORE Archives).

²⁴ *Corelator*, April, 1948; "Background Statement on the North Carolina Case," *op. cit.*

²⁵ Houser and Rustin, *We Challenged Jim Crow*, p. 9.

²⁶ CORE Press Release n.d. [March, 1948], entitled, "Four Anti-Jim Crow Bus Riders Get Maximum Under State Law" (CORE Archives).

²⁷ Typed copy of "Decision Rendered January 7, 1949, State v. Andrew S. Johnson, Bayard Rustin, Igal Roodenko, and Joseph A. Felmet, in the Supreme Court of North Carolina, Fall Term, 1948" (CORE Archives).

²⁸ Extensive correspondence of Houser and Rustin with C. J. Gates, T. V. Mangum, C. E. Boulware, Herman L. Taylor, 1947-1949. Also Muste to J. S. Scarborough, October 7, 1948; Houser to Belford V. Lawson, November 12, 1948; Houser to Nelle Morton, December 7, 1948 (CORE Archives).

²⁹ "Decision Rendered January 7, 1949, State v. Andrew S. Johnson *et al.*," *op. cit.*; Houser to Robert Cahoon, February 12, 1949 (CORE Archives); *Fellowship*, XV (May, 1949), 25. Meier-Rudwick, p. 16.

³⁰ Houser to Charles M. Jones, January 10, 1949; Houser to Catherine Raymond, January 17, 1949 (CORE Archives).

especially because the issue of interstate travel was not clear.³¹ FOR's A. J. Muste contacted Roy Wilkins, who said that Thurgood Marshall would be glad to study the trial transcript. However, Association attorneys concluded that the court record "is not full enough for us to make a good showing in the United States Supreme Court . . . it may cause us more harm than good to raise this question . . . with the incomplete record we now have." Besides, another Virginia case, the Norvell Lee case, which presented the same issue, was pending, and had a more complete record.³²

In its publicity on the matter, CORE and FOR explained the failure to appeal by stressing the complicating factor of the stopovers in North Carolina and the desire not to jeopardize the Norvel Lee case. Privately, however, Houser felt that "because of the way our attorneys in North Carolina handled our case in the courts, we have no basis for an appeal."³³

And so on March 21, 1949, three of the four men returned to North Carolina to serve their sentences; Andrew Johnson decided that he was "both mentally and physically unprepared to serve thirty days on the road gang."³⁴ The only course left open to FOR and CORE was to appeal to Governor W. Kerr Scott for commutation of the sentence after the men were imprisoned. But this effort, in which liberal whites of North Carolina participated, proved unsuccessful.³⁵ Accordingly, with time subtracted for good behavior, the men were jailed for twenty-two days.³⁶

What was the significance of the Journey of Reconciliation and what did it accomplish? Several years later, James Peck, looking back on the event, described it as "perhaps the most unique and outstanding undertaking CORE has ever made. This does not represent just my opinion."³⁷ Its actual impact, however, is difficult to measure. CORE and FOR never claimed that it led to the desegregation of any transportation lines. The Atlantic Greyhound Corporation maintained that since the state laws were still in force in regard to intrastate travel, as a "practical" matter they must continue to segregate all Negro passengers.³⁸ Thus the faith that nonviolent direct action would succeed where legalism had failed, or had had only limited effect, was misplaced. Nor is there evidence that the Journey served the function of stimulating the

³¹ Houser to C. E. Boulware, January 8, 1949; Boulware to Houser, January 17, 1949 (CORE Archives).

³² Robert Carter to Houser, February 8, 1949 (CORE Archives).

³³ See especially, Houser to Walter Gellhorn, March 31, 1949; Houser to Nelle Morton, February 12, 1949 (CORE Archives).

³⁴ Andrew Johnson to Houser, March 12, 1949 (CORE Archives).

³⁵ Correspondence of Houser to Gates, Morton, Cahoon, February-March, 1949; letters of Houser to Roodenko and Felmet in prison, both dated April 7, 1949; Minutes of "Meeting to Consider Status of North Carolina Case," February 11, 1949 (CORE Archives).

³⁶ On experiences of the men in prison see especially Rustin to Muste, March 27, 1949; Mrs. F. M. Felmet to Houser, April 9, 1949; Mrs. Hugh Marshall to "Jessie," April 4, 1949 (CORE Archives); and Rustin, "22 Days on a Chain [sic] Gang" (Mimeographed, n.d., FOR Archives).

³⁷ Peck to Maurice McCrackin (n.d. [1954], CORE Archives).

³⁸ George S. Engle, president, Atlantic Greyhound Corporation to Rustin, November 10, 1947 (FOR Archives).

growth of CORE and its chapters. In fact, the correspondence indicates CORE remained so weak that in the end the responsibility for the Chapel Hill cases came to be viewed as that of FOR.

For the immediate future, the main impact of the Journey and the jail sentences that resulted was the "publicity." In reporting to the FOR National Council in May, 1947, Houser and Rustin observed:

The FOR received a good deal of publicity, most of it quite fair, in both the daily and the Negro press. That there has been a large amount of interest is indicated by the many meetings which have been held since the project was finished, where there has been an enthusiastic response, as well as by the demand for copies of the complete report.³⁹

More importantly, the Journey served to publicize nonviolent direct action and, thereby, undoubtedly played a part as one of the many events that gradually were to make protest of this type respectable, even fashionable. As Peck observed as late as 1954, in his speaking engagements he found that the Journey interested audiences more than anything else. Moreover, he added, "through the meetings we held each night during the Journey itself [in the communities where the riders stopped along the way] and through the nationwide publicity which it received, more Negroes than ever before were made aware of the non-violent technique of CORE."⁴⁰ Probably, however, the Journey's greatest significance lies in the fact that it served as the model and inspiration for the far more dramatic and successful Freedom Ride of 1961.

³⁹ George Houser and Bayard Rustin, "Report to the FOR National Council About Racial-Industrial Work," FOR National Council Minutes, May 30, 1947 (FOR Archives).

⁴⁰ Peck to McCrackin (n.d. [1954], CORE Archives).



By **SAM BRADLEY**

An Extension of Seeing

I break a leaf to frame my eye:
how green land is, downside of sky!

I shield from sunglare to see more true.
How good is the field of God-put-by!

Here, praise a vision. The diamond dance
pours through the least rift of chance.

Widen your seeing. Break a leaf, too.