

the student, the liberal, the liberator, triumphed. The French monarchs had their thorns in the form of student agitators. The Russian tsars had their Polish students to continually remind them that they were oppressors. The German kaisers also had their student agitators. Even Great Britain has not escaped this eternal tormentor of tyrants. As Brutus was to Caesar as Cromwell was to Charles I, as the philosophers were to the French kings, as the American colonies were to George III, so, even so, is the student to the oppressor. Call him liberal, call him idealist, call him radical, the student has ever been the humanist, the friend of the oppressed, the champion of free thought.

Even today the power of the student is recognized. In Germany, Italy, Russia and Japan, dictators fear him and his liberal thought. At home too, in our American states, the power of the student is respected. Political organizations, peace committees, and other public institutions seek the nod of his endorsement. To this body of American students comes an increasing horde of Negroes, unpolished as rough diamonds, and oppressed, looking for and seeking the armor of education in order to better fight their oppressors. But are we Negro students proud of our tradition? Are we ready to and capable of holding on high this torch of liberalism and free thought which we have sought for and received of our own volition?

About the middle of the last century, many benevolent and munificent organizations, especially churches and states set up a series of institutions for the education of the Negro. Today, many of these schools

are recognized colleges. But the student; are we true to the ideals of our forerunners? Are we champions of the oppressed? Answer. How can we be? We are given no opportunities to exercise those priceless theories of democracy taught to us by our professors. How can we, when in charge of our institutions are placed men, frequently unsympathetic to our cause, men who attempt to dictate our every move and even enslave our thoughts? How can we, I ask, espouse the cause of liberty when we ourselves have no liberty? How can we advocate freedom for others when we have no freedom?

It is an all too true fact, that in many Negro colleges, the Negro is mistreated. His needs and wants are ignored and he is forced to accept the dictum of his patrons. His social life is naught but a series of "don't's" which leave very little for him to "do." His preparation—his practical preparation for life in the world is very narrow. He is not trusted and consequently his actions are limited by various rules and regulations which authorities themselves recognize as an inducement to sneaking and dishonesty. On many campuses, too, the student is given no chance at practical living. Thus his education remains but a theory.

As other students were, so are you Negro students now oppressed and hampered. But like other students, you too can throw off the bonds that enslave you. Be not discouraged. Take heart from the examples of your illustrious forbearers. You, Negro students, are you worthy of the trust that has been placed in your hands at your own request? Are you truly students? Are you