

Here's  
My Story  
By PAUL ROBESON

**WE NEGRO PEOPLE** are very mature in our political understanding. We may not act at once upon all we sense and know—but we know.

Our forefathers and mothers before us sensed and correctly evaluated the tremendous crisis facing this land in the pre-Emancipation years.

Finally this nation was torn apart. It had to decide, and it did, in fratricidal combat. The



answer was crystal clear as it resounded across the land—this nation “conceived in liberty and dedicated to the proposition that all men are created equal” — cannot live half slave and half free.

Unfortunately, the enemies of the American people still range the country, free, wide and handsome. The Rankins, Lanhams, DuPonts, Reynolds, Morgans, are still with us—apostles of Jim Crow and wage slavery, advocates of a return of our folks and poor white folks as well to modern agricultural and industrial serfdom.

But walk in the streets of any American city among the rank and file of our people. Talk to the Negro people, the thousands and millions of us. Brother, we're bitter. We haven't been fooled. We know we don't have basic opportunities, do not enjoy our basic freedoms—as in fact do no other Americans. We sense and see the real enemies of our land for what they are, sitting as they do in lofty and powerful places.

**BUT WE KNOW** that history is at the crossroads. We see people like ourselves pressing toward and gaining freedom in the tens of millions. Truman, McCarthy, Wallace, McCarran, Budenz, can argue and distort among themselves, but the Chinese people have their freedom and they're going to keep it. The Indian people, the Indian masses, watch and weigh their chances. The peoples of  
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**Douglass on Labor:**

“We invite your earnest attention (to) the condition of the laboring classes all over the South. Their cause is one with the laboring classes all over the world. The labor unions of the country should not throw away this colored element of strength. . . In what we have to say for our laboring class we expect to have and ought to have the sympathy and support of laboring men everywhere and of every color.”

—Frederick Douglass, from speech at 1833 Convention of Colored Men.

# Freedom

“Where one is enslaved, all are in chains!”

Vol. I—No. 10



OCTOBER, 1951

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## National Negro Labor Council Calls Founding Convention

### All Roads to Cincinnati



‘To the Good People of the World’

### Jamaica's People Hold Out Their Hands

By FORTUNATE

KINGSTON, Jamaica.—One reads with alarm about the typhoons of China and the earthquakes of Chile, but to read about the hurricane that struck Jamaica on Aug. 17, 1951 is not only to be alarmed but to be shocked out of one's wits. It was a bleak day and the warning of the hurricane was being flashed throughout the island all day. The day was comparatively fair, with several showers of rain falling at intervals of one hour.

At 7 p.m. on that memorable day, the winds started to blow. The night came and the showers became more intense. The radio flashed more hurricane warnings. The governor of the island came on the air and

made a stunning appeal and warning to the people to remain indoors and all the men to remain at home with their families. He informed the citizens of the many places of shelter and the arrangements made by the Red Cross and the government for people in distress.

At 8 p.m. the wind intensified  
(Continued on Page 8)

As soon as FREEDOM learned of the disastrous hurricane which swept the island of Jamaica, we wrote to His Worship the Mayor, Mr. Ken Hill, offering our help. At the direction of the Mayor, a leading Jamaican journalist, Fortunate, sent the moving description and appeal which appears here.

Negro working men and women from all parts of the country are responding to the founding convention of the National Negro Labor Council which will be held in Cincinnati, Ohio, Oct. 27 and 28.

Declaring that “American foreign policy cannot advance freedom for Asians and Africans until American domestic policy advances freedom for American Negroes as a people,” the call states that “the time has come to establish a permanent national organization in order to mobilize the greatest organized strength of Negro workers.”

The Cincinnati convention will be the outgrowth of a year's labor by the continuations committee of the Chicago Conference for Negro Rights held in June, 1950. Officers of the continuations committee are president, William R. Hood, secretary of Ford Local 600, UAW-CIO; vice-president, Cleveland Robinson, who is also a vice-president of the Distributive, Processing and Office Workers Union (Ind.); and executive secretary, Coleman Young, veteran labor leader of Detroit and former director of organization of the Wayne County CIO Council.

During the past year the continuations committee has established 23 Negro Labor Councils in major industrial centers throughout the country and these Councils have joined in initiating the Cincinnati founding convention.

Convention officers, in an exclusive interview with FREEDOM, pointed out that special efforts are being made to guarantee a large and representative delegation from the South and that the convention will pay particular attention to the problems of Negro sharecroppers as well as industrial workers.

In inviting delegates from local unions, departments, shops, rank and file committees and non-union organizations, the convention sponsors promise a kind of leadership that “will be content with nothing less than full freedom for the Negro people and an end to the era of second-class citizenship.”

Join Our 4-in-4 for FREEDOM Drive — See Page 8



## Editorials

### 'Speaking Bitterness'

WHEN THE CHINESE PEOPLE threw out the last of their oppressors two years ago, the women of the new People's Republic of China seized the opportunity to intensify their fight for equal status with their men. In the country districts, they organized discussions in which they recounted the numberless abuses to which the women of old China had been subjected for centuries. And they called upon their men to correct them.

These were called "speaking bitterness" meetings.

We were reminded of these meetings while hearing an account of the recent Sojourn for Truth and Justice conducted by our women at the nation's capital.

From the depths of their hearts 132 Sojourners poured forth an acid condemnation of the barbarous subjection in which they and their entire people have been held for 300-odd years. It is not likely that the government officials in the War and Justice Departments have ever before received a delegation which matched this one in eloquent militancy and defiant demand. And the visit of the Sojourners should be the forerunner of others to follow.

MEANWHILE THE ORGANIZERS of the Sojourn have many problems of policy and tactics to tackle as they consider the consequences of their dramatic action. Unlike the women of China, who have a powerful government sponsoring their demands for equality, our Sojourners must find a way to place their aspirations in the mainstream of the demands of the majority of Americans for peace, freedom and security—demands which the Administration is intent on thwarting.

How, then, does the recent Sojourn contribute to the unity of action of all Negro women? How will the Negro mother, indignant at the sacrifice of her son in a racist war in Korea, join hands with the white mother who shares her recognition of the futility of the Asian adventure and wants her son home, too? How will the Negro domestic and factory worker unite with her white sister in the labor movement for a common assault against the special exploitation of all working women?

We are confident that as the Sojourners return to their homes, they will combine with the militancy displayed in Washington, the kind of understanding and skill required in dealing with these questions which press to be answered. Then the recitation of our ills will be seen as a necessary—but preliminary—step toward their elimination.

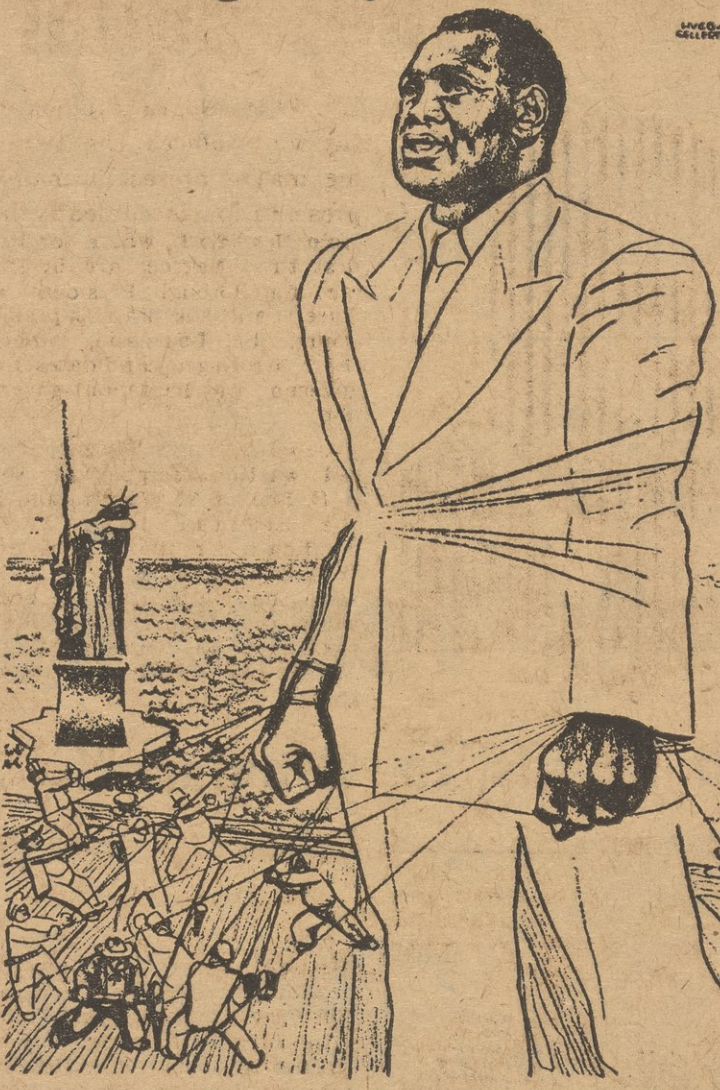
### The Cicero 'Conspiracy'

WE WONDER what U. S. President Harry Truman has to say about the action of a Cook County, Illinois grand jury indicting six persons who favored the right of Harvey Clark and his family to move into an apartment in the Chicago suburb of Cicero?

Certainly Negroes will know that unless he acts, every move we make to smash Jim Crow is likely to be met, North as well as South, with the mailed fist of government repression.

The "conspiracy" charge which began with Ben Davis and his Communist colleagues has now been extended to embrace George Leighton, NAACP lawyer for the Clarks, and five other defendants. The fight against the damnable Cicero indictments should be joined with the fight against the Smith Act violations of the Constitution. It is the latter, and the hysteria accompany them, which make the former possible.

### Sam Sage Says: Hear That Mr. Truman?



Talking about those people down in Washington refusing a passport to Paul Robeson . . . well, it kind of reminded me of the story they tell about old sister Jones down home.

Seems that after 40 years of working from "kin to kaint" she decided to take a little vacation, go up North and visit all those relatives who always come down visiting her every summer.

So old sister Jones packed her little bag and asked the depot clerk to sell her a ticket "going and coming."

"Going where?" he asked.

Old sister Jones looked him dead in the eye. "That's the trouble with you white people—always wanting to know where us colored folks are going and what we're doing when we get there! So mister, you just sell me a ticket going and coming—and never mind where to!"

But now it looks like the big white folks are getting worse. Not only do they want to know where we're going, but they want to say that we CAN'T GO NOWHERE! And better keep quiet while we stay!

Well, our folks didn't ask to come here, and I say that any time any Negro—Paul Robeson or anyone else—wants to take a trip somewhere else, nobody ought to stand in his way. Hear that, Mr. Truman?

### LETTER COLUMN

### Get It Off Your Chest

#### 4-in-4 in Hotels

Getting subs for FREEDOM is about the easiest thing I ever did. I got 14 in the hotel where I work and my aim is to establish a FREEDOM Club there.

Here's how it's so easy. The first sub I got was from a chambermaid. She was busy, so I just put the paper on her truck and told her to read it. Three or four days later I went back and she asked me about the paper. She was a little shocked at the low price, because she felt this was the paper she wanted.

I got the other subs that way too. All you have to do is get someone to read the paper and the rest practically takes care of itself.

J. D.  
New York, N. Y.

#### Confidentially—It Smells

Recently I glanced through Lait and Mortimer's book "Washington Confidential." It was full of slanders and outright lies against women, Jews, liberals and minorities including Negro citizens of Washington.

The book indicated by implication, false association, bad logic, big and little lie, and direct statement that crime in our nation's capital centered around and was caused by the Negro residents. Though I am not predicting, I say the danger exists that Lait and Mortimer's book may have such influence that a Washington crime "probe" would be taken out on Negro Washingtonians—with a whitewash of the D.C. police.

I must tell you that your newspaper is excellent and getting better, if possible. Your

art work and reporting style and makeup are tops, better than the N.Y. Times. Yes, we white workers here think FREEDOM is OK. I wish you could have seen a white foundry-man pick up a copy of FREEDOM and spend most of his lunch hour reading it—and I think he took it home!

C. Kurrier  
Springfield, Mass.

#### Keep Flying!

I subscribed to FREEDOM several months ago and have had time to make a personal evaluation of the worth of the

paper in the contemporary social scene.

FREEDOM is social reporting of the highest order. Its articles are factual and incisively written in a very trenchant style. You make the facts speak for themselves and hence no coloring is necessary.

FREEDOM is a must on my reading list and I cannot understand how any person who desires to be well informed can afford not to read it. Best wishes, and keep its masthead flying.

Rev. John H. Owens  
Los Angeles, Calif.

### "I Lose Too," Says White Reader

I first want to thank you for FREEDOM. I will best tell you how I like your paper by getting subs for it.

The reason for this letter is to get something off my chest. Too many times we talk of what is happening to the Negro people and other minority peoples under this system of white supremacy that prevails in our land. But too little is said of what's happening to the so-called white people under this system. The result is that too few white people understand why they must fight to do away with this horrible monster.

First off is the hate that is spread. It starts with, hate people of darker skins, or people who look a little different than Lana Turner and Clark Gable.

Then, cheating. It starts with cheating minority groups, then it gets to a point where we cheat just to be cheating, and most of the time it's called "business." How many times have we heard it said that the person who cheats is smart and the one who is cheated is a sucker?

Third. We let the police attack, jail, frame and kill the minority people, so that more and more the police and the people who run the courts are saying they are the law, and the people who pay them have nothing to say as to what is the law. If you do say anything, you are hit on the head or shot for resisting arrest.

These are a few of the reasons I, as a so-called white person, want to fight to get rid of this monster. To the Negro people and other minority people I say, please keep fighting and let me and my people cooperate with you. For we all have so much to gain in this fight. To Freedom!

J. T.  
Los Angeles, Calif.

# Freedom

"Where one is enslaved, all are in chains!"

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# 1951 Election Issue: Equal Representation



Capt. Hugh Mulzac



Jacques Isler

## Conversation From Life

By ALICE CHILDRESS

Well, Marge, I started a new job today. . . . Just wait, girl. Don't laugh yet. Just wait till I tell you. . . . The woman seems real nice. . . . Well, you know what I mean. . . . She was pretty nice, anyway. Shows me this and shows me that, but she was real cautious about loadin' on too much work the first morning. And she stopped short when she caught the light in my eye.

Comes the afternoon, I was busy waxin' woodwork when I notice her hoverin' over me kind of timid-like. She passed me once and smiled and then she turned and blushed a little. I put down the wax can and gave her an inquirin' look. The lady takes a deep breath and comes up with, "Do you live in Harlem, Mildred?"

Now you know I expected somethin' more than that after all the hesitatin'. I had already given her my address so I didn't quite get the idea behind the question. "Yes, Mrs. Jones," I answered, "that is where I live."

Well, she backed away and retired to the living room and I could hear her and the husband just a-buzzin'. A little later on I was in the kitchen washin' glasses. I looks up and there she was in the doorway, lookin' kind of strained around the gills. First she stuttered and then she stammered and after beatin' all around the bush she comes out with, "Do you have a health card, Mildred?"

That let the cat out of the bag. I thought real fast. Honey, my brain was runnin' on wheels. "Yes, Mrs. Jones," I says, "I have a health card." Now Marge, this is a lie. I do not have a health card. "I'll bring it tomorrow," I add real sweet-like.

She beams like a chromium platter and all you could see above her taffeta house coat is smile. "Mildred," she said, "I don't mean any offense, but one must be careful, mustn't one?" Well, all she got from me



was solid agreement. "Sure, I said, "indeed one must, and I am glad you are so understandin', 'cause I was just worryin' and studyin' on how I was goin' to ask you for yours, and of course you'll let me see one from your husband and one for each of the three children."

By that time she was the same color as the house coat, which is green, but I continue on: "Since I have to handle laundry and make beds, you know . . ." She stops me right there and after excusin' herself she scurries from the room and has another conference with hubby.

Inside of 15 minutes she was back. "Mildred, you don't have to bring a health card. I am sure it will be all right."

I looked up real casual kind-of and said, "On second thought, you folks look real clean too, so . . ." And then she smiled and I smiled and then she smiled again. . . . Oh, stop laughin' so loud, Marge, everybody on this bus is starin'.

4-in-4 for Freedom!

With Negro candidates seeking several traditionally lily-white offices, the 1951 "off-year" elections are arousing major interest in many states. The fight for equal representation is currently being waged across the country from New York, where for the first time Negroes are in the race for Borough President of Queens and the State Supreme Court, to Louisiana, where there are Negro candidates for governor and lieutenant governor.

Captain Hugh Mulzac, noted wartime skipper of the S. S. Booker T. Washington, is the American Labor Party candidate for the Queens office. Campaigning on a platform that hits at police brutality and the excessively high tax rate in Queens, Capt. Mulzac has stated, "I stand as the peace candidate.

"Only if our energies are converted from war to peace can we succeed in lowering our present exorbitant living costs and provide for the real needs of the people."

### Non-Partisan Backing

Also in New York, a non-partisan committee is spearheading the drive to crack the Jim Crow State Supreme Court with Jacques Isler, prominent Harlem attorney, as its candidate. Snubbed by Mayor Vincent Impellitteri and Tammany boss Carmine DeSapio, the committee, headed by newsman Carl Lawrence, is picking up strong support from aroused Democrats, Republicans and Liberal Party voters.

Long active in labor causes and movements such as the one to end Jim Crow in the Stuyvesant Town housing project, Mr. Isler is running with the full support of the ALP. He polled up an impressive vote of over 100,000 in the race last year for the same office.

### Detroit Fight

In Detroit, the militant Rev. Charles H. Hill makes another bid in the non-partisan race for the nine-man Common Council. Rev. Hill emerged 16th out of 18 victors in a primary fight and has been pledged the support of three other Negro candidates who were eliminated, as well as the powerful Ford Local 600, UAW-CIO. Local observers say his chances of becoming the first Negro on the Common Council are good.

Meanwhile, the struggle for participation in government by Negroes in the South is symbolized by the entry of Negroes in the race for governor and lieutenant governor in Louisiana. Kermit A. Parker, a New Orleans pharmacist backed by the La. Democratic Civic Association, has his sights set on the governor's seat, and James S. Davidson, an auto mechanic, is his running mate.

All in all 1952, a presidential election year, will undoubtedly see many more Negro candidates running throughout the country, since most states, such as Illinois, Washington and Colorado, do not have local elections this year. However, in Louisiana eight men and women have filed for the state legislature's lower house.

Included are Rev. A. C. Alex-

ander, 11th Ward in New Orleans; James Severan, 2nd Ward; Carrol Bolden, executive secretary, Transport Workers Union, CIO, 2nd Ward; Robert Delahoussaye, pharmacist, 5th Ward; Rev. James Lewis, 15th Ward; Mrs. Ellnorris Robbins, beautician, 10th Ward; Joseph Jones, railroad worker, 11th Ward; and Dr. T. R. Williams, pharmacist, 11th Ward.



Rev. Charles Hill

4-in-4 for Freedom!

## It Happened in Harlem

New parking meters along 125th St. were surrounded by little knots of angry tenants demanding of each other how they could park their cars near their business now, at 10 cents per hour. But bigger business men of the Uptown Chamber of Commerce hailed the meters at a luncheon honoring the police (yes) and traffic departments. Harlem was the first place in the city to be saddled with the meters.

High prices in Harlem have got to the point where people just aren't buying meat. Butchers have felt the pinch of customer resistance heaviest on Tuesdays and Thursdays, observed as Don't Buy Meat days by the Harlem Tenant and Consumers Council. The Council is participating in a citywide picketing of wholesale butchers Oct. 11 to protest meat prices. And housewives who travel out of the community to do their shopping are getting dead serious about making the city come through with that long-promised and often-budgeted public market for Harlem.

San Juan Hill tenants are up in arms over being displaced by the proposed high-rent Manhattanville housing pro-

ject. They have no place to go now and they couldn't afford to move back into the new project at \$30 a room. William Stanley, speaking for the Harlem Tenants Council, denounced the move and called for more low-rent projects in the slum areas.

The warm hand of the community stretched out to bring back two little boys marooned in Dixie whose mother, Mrs. Mary Boston of 25 West 133 St., couldn't raise the funds needed. The children, visiting an aunt in Lugoff, S.C., were jailed when a white farmer demanded \$200 because their slingshot hit a cow's leg. Rev. Thomas Kilgore, pastor of Friendship Baptist Church, collected \$140 from his congregation and Frances Smith, American Labor Party leader, rounded up other contributions. The family, which includes three smaller children, is on relief.

Eggs fresh from the farm are available at lower than market prices at the 11th A.D. American Labor Party club, 61 West 125th St. They come in every Saturday morning. This is a community service the club hopes to expand.

## Reader Completes West Point Story

The question of what became of Johnson C. Whittaker, West Point cadet of 1880 whose tragic story was told by Lawrence Gellert in FREEDOM last month, has been answered by one of our readers. Giles Cooper of Lexington, Kentucky writes as follows:

Being a former cadet, I was quite interested in your article on Cadet Johnson C. Whittaker, the Negro who in 1880 was made ineligible to attend the academy by having his ears mutilated. You wonder what happened to Cadet Whittaker, saying he dropped out of sight and his name is not on the roll of graduates. I believe that I can shed some light on the story of poor Whittaker. I had the story from my father, now deceased.

He told me that since a mutilated man can not be a cadet, that method, maiming, was used to remove Whittaker from West Point. A cadet is supposed to be a perfect physical specimen, as an odd appearance might detract from his ability to command the re-

spect of men.

But since Whittaker, although no longer eligible to attend, could not be discharged and refused to resign, he was simply put on the inactive list and paid according to grade. He was made a second lieutenant when his class graduated and advanced in grade as his class advanced, finally reaching the rank of and receiving the pay of a colonel.

As far as is known, Whittaker was never called upon to perform any duty—at least not of a military nature, requiring the wearing of the uniform and insignia of his rank. It has happened to other "undesirables."

I believe that he lived out his life in a small town in Ohio, within 60 miles of Cincinnati. Once when the Sixth Infantry, then stationed at Fort Thomas, were on maneuvers, on the eve of the Spanish-American war, he did put on his uniform and visit an officer of his class who had been his friend. Then he did receive the salute and respect due his rank—"salute to the rank, not the man."

## AUTUMN DANCE

Sponsored by NEGRO HOTEL & RESTAURANT WORKERS at CLUB DANCELAND, 322 West 125th St.

THURSDAY, OCTOBER 11—9 p.m. until . . .

Admission: \$1.25



# History To Be Made At National Negro Labor Council

## Labor Will Lead Our People To First Class Citizenship

By WILLIAM R. HOOD

The immediate consideration in the experiences of the black people of America, it seems to me, is that they come head-on daily with the following things: They see the rebirth of the KKK, not only in the South but in the North as well. They see seven Negroes judicially murdered in Richmond, Va., by the state. They see Willie McGee murdered in the same manner. They see trigger-happy policemen shooting down Negroes in cold blood in cities throughout the nation. They see the First Amendment of the Constitution being destroyed.

They see men like Ferdinand Smith, William L. Patterson, Dr. W. E. B. DuBois and other Negro fighters for complete liberation of the Negro people, becoming victims of a hysteria conceived in Wall Street and carried out in Washington.



WILLIAM R. HOOD

They see an unimpeachable fighter for complete liberation of black people of America and colonial people of the world like Paul Robeson, being put under virtual house arrest, denied a passport to travel abroad and give to the people of the world of his talent.

They see the despicable and unforgivable Cicero, Ill., incident. They see the authorities there indict the legal counsel for the Clarks as well as others who felt that all people should have the right to the pursuit of happiness. All this they see happening in this America. Therefore it becomes imperative that Negro men and women meet together and devise ways and means of putting a stop to these outrages in order that they can help themselves as well as America.

The convention of the Negro Labor Councils

### Convention Guide

**CONVENTION HEADQUARTERS.** After Oct. 22, the National Negro Labor Council staff will move from Detroit headquarters, at 260 East Vernor Highway, to convention headquarters in Cincinnati, at 1002 Central Ave., Cincinnati; phone before Oct. 22—Dunbar 4088; after Oct. 22, dial information for new phone.

**CREDENTIALS.** After Oct. 22, credentials committee will be located at convention site. Prior to that date, write to Coleman Young, executive secretary, at Detroit headquarters. Registration fee of \$2 should be included.

**TRANSPORTATION.** For information as to cars leaving from various localities, contact the Negro Labor Council in your area. Addresses of the various councils may be obtained at Detroit or Cincinnati headquarters. For arrivals at railway station, take bus to Parkway and Central Ave.; walk three blocks to Ritz Ballroom. For arrivals at airport, take airport bus to Hotel Gibson, then cab to Ritz Ballroom.

**HOUSING.** Secretary, Housing Committee—Miss Helen Ogletree, 942 Richmond St., Cincinnati 3, Ohio. After Oct. 22 write to Miss Ogletree at convention headquarters. Housing delegates will be a big job. You can cooperate by writing immediately for reservations. State whether you require free housing (there is a limited amount); hotel reservations (rates average \$5, single; \$6, double; \$7, twin beds; \$10, suites); private housing (averaging \$4 per person).

**FOOD.** Restaurants within walking distance of the convention. Plans call for setting up a snack bar in the convention building.

**ENTERTAINMENT.** Information will be available at convention headquarters. Special treat for delegates and the public will be a cultural evening followed by a dance, at convention hall, Saturday, Oct. 27 with the world famous artist Paul Robeson participating with artists from Cincinnati.

William R. Hood is recording secretary of Ford Local 600, UAW-CIO, and provisional president of the National Negro Labor Council.

will be unique because its purpose will be primarily to nail down in no uncertain terms a blueprint for the complete liberation of the black people of America; having a clear understanding of the need for a complete break with the old methods and gradualist theory of the past.

We will consciously call upon organized labor, labor unorganized, sharecroppers, professionals, small businessmen, the churches, and all people and organizations of good will to come together to take their position unequivocally on the question of right against wrong.

This convention will be under the leadership of Negro working men and women. It will take into consideration the part that must be played by the Negro masses in the South. It will strike a new note for complete freedom of the Negro people and call for rededication to an all-out struggle to attain that freedom.

The interests of Negro and white workers in America are basically the same. They must work to live. They must struggle against the same common enemies—the bosses of industry and of farms and plantations. We will make clear to our white brothers and sisters that it is in their interest to fight uncompromisingly for the complete freedom of black America if they are to be free themselves. We are certain that starting on this premise, the unity of Negro and white workers will be strengthened.

While we shall fight for Negro and white unity in America, we are conscious of our international responsibility. The great struggle for Negro liberation is also tied with the struggles of the colonial peoples of the world in their effort to throw off the shackles of foreign domination. We will come to Cincinnati conscious of the fact that the rulers of our country are at this point the leaders of world reaction and the drift toward war and fascism. We will understand that these leaders are the main oppressors of the darker people of the world. And we will understand that it is impossible to carry on a war of oppression and subjugation and at the same time have freedom for the darker people of America and independence for the darker people of the world.

I want to call upon, first the Negro people, to come to Cincinnati with a new song in their hearts, with an unshakable determination to see and get freedom, not in the far distant future, but soon. I call upon them to come with the approach that no matter what the cost, we will have freedom—and freedom NOW. I call upon white people of good-will to come with the spirit of joining this over-all struggle.



Maryland Hod Carrier

### GREETINGS

Greetings, men and women of labor!

FREEDOM salutes the founding convention of the National Negro Labor Council and welcomes you to the family of organizations and movements which press for the unconditional equality of our people, NOW.

We bid you God-speed in the words uttered by Paul Robeson at the Chicago Conference for Negro Rights which provided the inspiration for this convention:

"As the black worker takes his place upon the stage of history—not for a bit part, but to play his full role with dignity in the very center of the action—a new day dawns in human affairs. The determination of the Negro worker, supported by the whole Negro people, and joined with the masses of progressive white working men and women, can save the labor movement, CIO and AFL, from the betrayals of the Murrays and the Greens, the Careys, Rieves and Dubinsky—and from the betrayals too, of the Townsends, the Weavers and the Randolphs. This alliance can beat back the attacks against the living standards and the very lives of the Negro people. It can stop the drive toward fascism. It can halt the chariot of war in its tracks.

"This is history's challenge to you. I know you will not fail."



TOBACCO workers in South have built a union to act in sawmills, factories in movement.

## Labor Council Links Negro People and Jobs

By VICKY GARVIN

The "why" of a National Negro Labor Council is as important as what is. And while it is always hard to answer questions before they are asked, perhaps several important points as Negro labor leaders from all sections converge on Cincinnati for our historic conference.

Almost without hearing the direct questions, we can imagine the queries: "Is this an attempt by Negroes to 'jimmie' themselves?" "Isn't this dual unionism?" "What can such an organization accomplish that already existing groups, including labor unions, cannot?"

To begin with, it is an historical fact that Negroes have always had their own organizations, religious, fraternal, civic and other, which have fought sometimes alone, sometimes alongside of white or mixed groups interested in similar aims.

As Negro workers who are subject to problems and pressures not borne by others, we assert and accept our responsibility to give leadership to develop programs for our freedom and equality. This does not mean that we either believe or will try to resolve our problems alone.

While it is our perspective that this new organization will be composed in the main of Negro workers, united and determined to wage an uncompromising struggle against Jim Crow, we do invite and encourage the participation of white workers in the Council who are willing to accept and support our program. We will exclude no freedom fighter.

We further propose cooperation with those existing organizations, community and trade unions, which have undertaken genuine campaigns for the full citizenship of the Negro people. However, we will initiate programs involving the economic and political rights of Negroes where none are under way.

At this point one can imagine an active trade unionist declaring that the labor unions already have sufficient know-how and apparatus to solve the problems of Negroes. While the trade union movement can and must make a powerful contribution to these struggles, both on and off the job, it cannot be a substitute for the independent movement of Negro workers fighting in all areas for equality. The Council is a necessary and vital organization to the trade union movement, and vice versa. They complement each other in a parallel direction.

As for the charge of "dual unionism," we



Vicky Garvin

want to emphasize the fact that the Council is composed of Negro workers from all sections of industries—organized and unorganized—as well as farm workers. Negroes—adopting practical policies with respect for equal work, apprenticeship, representation at all levels of similar questions.

Because of their "to-day" Negro workers are beset to ship to the trade union movement for Negro rights. In fact are a major part of the Negro people who can rally support to the movement on issues of mutual interest.

On the other hand, many Negro workers, more than any other Negro people, are providing secure support for themselves from their white fellow workers.

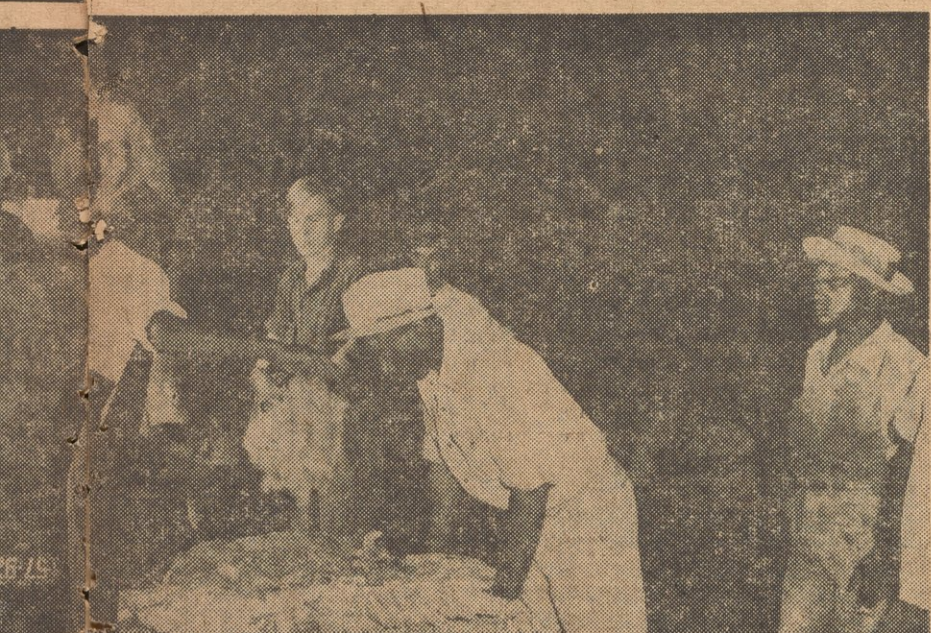
Although white workers have common problems—high prices—Negro workers have special problems. In the face of these difficulties, it is necessary for workers should not be afraid to help develop union programs and policies and plans a responsible, militant leadership in the Council are noting other Negro organizations and the white workers. For we conscious bridge between the both the strength of the operating to the fullest relationship to white workers in Council will seek to establish the identity of our people, forge genuine unity, mutual respect and dignity, equal common struggle.

This article outlines the purpose of a National Negro Labor Council conference in Cincinnati for the elaboration of our aims.

Our presence and our determination to prove that we have attained the win full citizenship now. We are confident that the Negro people, and patient waiting a while, are confident that the Negro country, too, are on the march toward a better life, and a lasting peace for our



# Concil Convention



South, like those shown above handling the wealth-producing tobacco leaf, do not get their working conditions and living standards. But thousands of others in the cotton fields are unorganized and need the help of the labor union. Photo by Rosalie Gwathmey

# Workers Fight Unions

It is—if not more so, perhaps will help clarify the country prepare to

the Council will be from a wide variety of unorganized, as will encourage Negro unions to organize practicing democratic upgrading, equal pay, leadership training, no classifications, Negro leadership, and

to-day experiences, to provide leadership in the struggle, since they in and have the most direct Negro community, or the trade union importance.

members of unions, any other section of position to seek and community struggles workers.

Negro workers have fighting, unemployment, workers have additional fight to overcome conceivable that Negro their own organization among themselves, to and to select reform from their ranks. We ating ourselves from and people or from we seek to form a the two, giving to ver we possess, content possible. In our ers in particular, the sh an understanding ic interests. We will emphasis on mutual equal partners in a

briefly the "why" Council. Our historic will provide further

ous deliberations will ted the challenge to We reject those poli- and tolerate delay. ure. Victories of colo- world have demon- begging, compromise awing to an end. We Negro people in this arch. With the sup- om we extend a fra- e, security, freedom ours.

## 1869 Convention Also Made History

Because the times demanded it, a call went out for a convention of labor which the New York Tribune declared would be the "largest in point of numbers, influence and intelligence of any similar body of colored men ever assembled in this country."

That was in 1869, a milestone in the history of American labor, when the founding convention of the Negro National Labor Union was held.

"The white laboring men of the country have nothing to fear from the colored laboring men," Isaac Myers told the almost all-white National Labor Union convention earlier that year, when the call to the Negro working men had already gone out. "Mr. President, American citizenship for the black man is a complete failure if he is proscribed from the workshops of the country."

Up to that time, the white unions in general either ignored the Negro workers or discriminated against them. So Negroes of that day were forced to form their own organization in order to advance their interests.

Isaac Myers, a Baltimore caulker, long recognized as the leader of the Negro labor movement, was elected as the first president of the Negro National Labor Union. It was his Maryland labor body that issued the call to the founding convention. (The second president was Frederick Douglass.)

The convention called for organization of all laboring people with "no discrimination as to nationality, sex or color. Any labor movement based upon such discrimination . . . will be suicidal."

The new organization immediately got down to fundamentals. It sent Isaac Myers South to organize and petitioned Congress for land reform, asking that the public lands of the Southern states be given to freedmen in 40-acre tracts. Its official paper, the *New National Era*, publicized the program.

Thus, soon after the Civil War, Negro workers came together to try to solve problems strikingly similar to those we face today. And the words of a labor paper, *The Workingman's Advocate* in 1870 might have been written today:

"We firmly and honestly believe that the success of the labor movement for years to come depends on the cooperation and success of the colored race. . . . Their interests are our interests; our interests are theirs."



Isaac Myers

# 'Peace' Treaty Reduces Japan to Colonial Status

By THOMAS RUTLEDGE WATKINS

SAN FRANCISCO—If signs saying "For Occupational Personnel Only" are being removed from places of public accommodation throughout Japan, this is perhaps the maximum step toward freedom and equality the Japanese people will receive from the recent treaties signed here early in September. For in all things else, the treaty of "peace" and the pact of "defense" impose as arbitrary a colonial status on Japan as exists for Puerto Rico and the Philippines.

What is more, the week-long ceremonies arranged by the Truman Administration to stuff these treaties down the throats of the 52 other countries assembled here were the most brazen demonstration of arrogance this reporter has ever seen or heard of.

The Japanese were deliberately forced to crawl on their bellies, speaking figuratively. They were seated in the rear of the War Memorial Opera House, where the ceremonies took place. They were not allowed to have a word to say until everyone else had spoken.

The vile racism of the Truman-Dulles clique of politicians was evident in a number of other ways. The biggest fact of the entire conference which betrayed a fundamental white supremacist attitude was the exclusion of China. Not even the puppet Chiang Kai-shek clique whom the State Department keeps pretending is the legitimate Chinese government was invited. This was deliberately shutting the door in the face not only of Japan's biggest and most important economic neighbor, but also of 500 million people, or roughly one-quarter of the population of the globe.

The Truman-Dulles clique, of course, claims that this was done because the Chinese government is "Communist." But this does not explain why they threatened all kinds of reprisals against India when the Nehru government, which nobody calls Communist, refused to attend the San Francisco meetings. This was another 300 million people, but Democratic and Republican spokesmen talk of punishing them as if they were children. Which is all too familiar to most of us!

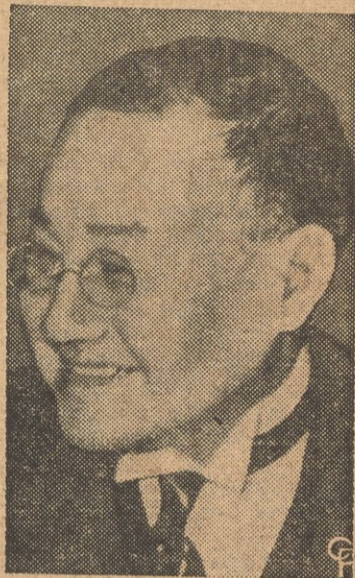
If to the Chinese, Indians and Burmese, we add the majority of the people of Japan, Indo-China, Malaya, Indonesia (whose vote for the treaty precipitated a cabinet crisis), the Philippines and Korea, and if we also add the Soviet Union, which is a big Asian power, then clearly we have the overwhelming majority of the people of Asia dead set against the treaty.

And this is just what happened. For at the very time the handful of puppet governments of Indonesia, Pakistan, Japan, the Philippines and Indo-China were signing the treaty, the peoples of these countries were joining the Chinese in calling the whole thing a step toward extending the war in Asia.

Even with the puppet governments representing their populations, which they do not, less than 300 million of Asia's one-and-a-quarter billion people have affixed their signatures to the treaty. Which means that it is a MINORITY instrument, foisted on the MAJORITY by the arbitrary action of the Truman Administration in connivance with the old

militarist clique of Japan.

But let us look at the "defense pact" signed a few hours after the signing of the "peace treaty" by Acheson and Yoshida. Many observers believe the "defense pact" was the real purpose of the San Francisco meetings, and that the "peace treaty" merely provided window-dressing. This "defense pact" allows the Pentagon to garrison Japan indefinitely with occupation troops; to build bases from which to launch naval and air forces; and to organize Japanese economy with a view to facilitating these aims.



Prime Minister Yoshida

How much "sovereignty" is left to Japan by such terms? The Egyptian delegate, while signing the treaty, spoke out against this "defense" agreement, pointing to the irrefutable fact that a country in which a foreign army is based cannot determine its own policies. And Egypt, with a British army stationed in its territory, should know.

No peace is possible in Asia, in the first place, without participation of the Chinese People's Republic. This was stated not only by Gromyko and the Polish and Czech delegates, but was also admitted by the other Asian delegates as well as those from the Middle East. And it is quite probable that when the treaty comes up for ratification in a number of these countries, it will be rejected.

To this correspondent, one of the most shameful phases of the meeting was the spectacle of the delegations from Liberia, Ethiopia and Haiti joining with the delegation from fascist South Africa to sign this war plan against the Asian peoples. The Truman-Dulles gang and its South Africa protegee, the Malan government, have the same regard for the peoples of Liberia, Ethiopia and Haiti as Birmingham's Police Commissioner Bull Connor has for Dr. Ralph Bunche, Dr. Channing Tobias and Mrs. Edith Sampson. But they will invite them into their "one big happy family" if by doing so they can further their war aims against the colonial peoples of Africa and Asia.



JAPANESE PEOPLE demonstrate in Tokyo against American occupation forces. Bitter resentment against the humiliating terms of the U.S.-imposed "peace" treaty will bring more struggles like this for national independence and democracy.



# Women Voice Demands in Capital Sojourn

By LORRAINE HANSBERRY

A tense audience sat in a Washington church and watched the wives, mothers and victims of race hatred walk to the front and stand side by side. They were part of the better than 100 women delegates—"Sojourners for Truth and Justice"—who went to the capital to demand of responsible departments: "A redress of grievances."

There was the soft-spoken lady from Youngstown, Ohio, Mrs. Pauline Taylor, whose son had just come back from the senseless war in Korea and whose nephew had also just been returned from the same war—in a box. The government had taken Mrs. Taylor's passport, because she had attended a peace meet in Poland.

There was Mrs. Westry, whose son had been shot on the emergency operating table by a policeman, while the doctors were trying to treat the sockets where his gouged out eyes had been.

There was Mrs. Josephine Grayson, whose husband with six other black tobacco and furniture workers of Martinsville, Va., had been legally lynched in February. She is the mother of five children.

There were Mrs. Bessie Mitchell and Mrs. Dorothy Hunton, and so many others.

The day before they had gone to the home of Frederick Douglass and stood around the porch of the beloved hero of

*When Negro women gathered recently in Washington for a "Sojourn for Truth and Justice," FREEDOM's reporter, Lorraine Hansberry, was there. On this page we present Miss Hansberry's impressions of the Sojourn.*

their people and heard their proclamation read. It declared in part: . . . "In the spirit of Harriet Tubman and Sojourner Truth—we demand the death of Jim Crow!"

Now on Sunday they sat in this community church, filling it with the hymns of their people and sharing the bitterness of the tears of the women who walked up to the front of the church, leaving empty spaces for those who could not be there: women like Claudia Jones, a victim of political persecution who was not even permitted to travel to Washington. And there was a space for the imprisoned Mrs. Rosa Lee In-

gram, whose militancy had become the symbol of the Sojourn itself.

The chairman of the meeting stood up. Herself weeping, she said what had become the slogan of the Sojourn:

"Negro women, dry your tears and speak your mind. We have a job to do!" And for three days that is just what 132 Negro women did all over Washington, D. C.



Amy Mallard



Bessie Mitchell

## Where Was the FBI?

# Women Demand Justice Done

The white guard sitting in the long, high-ceiling hall of the main corridor of the United States Justice Department looked up in amazement at the face of the determined Negro woman before him. Behind her, through the big steel door, were streaming some 60 other Negro women, with exactly the same look on their faces. The first woman,

Mrs. Angie Dickerson of N. Y., said they had an appointment with Mr. Hubbard in the Civil Rights Section of the United States Justice Department — and that they meant to see him.

The guard fumbled with the phone for a while and then stood up and promptly led them up one flight to the office of Mr. Maceo Hubbard. The delegation crowded into the large, red-carpeted, leather-upholstered office and stood facing the government spokesman: a Negro.

With less than two weeks' notice, these women had come to Washington from 15 states, 132 strong, as the call said: "to demand a redress of grievances."

Mrs. Dickerson began to speak. She told where they came from, how they had come, who they were and WHY they came.

A single white government official stood at first with his arms folded in cold arrogance, as if he had come to watch a show. And Mrs. Dickerson turned to him: "I'm glad you are here. You may not have had a Negro mother, but you are the son of a woman and therefore must have some interest in the protests of women. We invite you to stay and hear our indictments and our demands." And maybe for the first time in his life, some shade of humility began to creep in that man's face, and he moved closer to the doorway.

Mrs. Dickerson turned again to Mr. Hubbard: "Sir, we are here to speak of our grievances. Our men are lynched, beaten, shot, deprived of jobs and, on top of it all, forced to become part of a Jim Crow army and go thousands of miles to Korea to carry war to other colored peoples. . . ."

Mrs. Josephine Grayson sat in one of the red-upholstered chairs, quiet, with her head bowed a little, and Mr. Hubbard began to move around in his chair.

Mrs. Amy Mallard, whose husband had been shot in Georgia for voting, stood up then and shook her fist in his face: "Where was the FBI and the Justice Dept. and Truman when they burned my house down to the ground and shot my poor husband to death as he sat beside me in our car? Where were you?!!!" And then one after the other the women began to speak.

Mrs. Bessie Mitchell leaned forward and asked: "How can you people here explain the sale of the Confederate flag in the UNION Station?" There was no answer.

There was question after question. The voices were passionate and angry, but the desires, the demands, were clear. Finally a housewife from N. Y. City said: "Tell us, Mr. Hubbard, what are you going to do, what can you do?" She went on, "We Negroes are always proud to have our people put in high places, but we like for it to mean something. If a man is going to be a leader then he should lead us forward, or give up his job."

A tall, handsome young woman in the middle of the room spoke up then: "I have a letter I want to read—just a part, it is in order here." And she read the last few lines of a letter from Mrs. Rosa Lee Ingram, who is in a Georgia jail for defending herself from a would-be rapist-murderer. When she finished there wasn't a dry eye in the room, except for the white official who was still standing there. No one could see Mr. Hubbard's eyes; he held them down. Then he

said he was from Georgia, too.

You could tell the women almost felt sorry for this man, stuck behind a desk to make it easy for some white official to escape the guilt on his hands. But they knew he had a role to play, too. And they asked, point-blank: "Will you take us to the office of the Attorney General? We know he can put people in jail just like that, and that's what we want — the locking up of some of these lynchers." Mr. Hubbard said Mr. McGrath was away for the day.

The women said that the next time they came they wanted to see Mr. McGrath, himself. Mr. Hubbard promised that he would press for an appointment with the Attorney General on Oct. 15. He must have known that the women who came to Washington for the Sojourn for Truth and Justice are in no mood to be denied.



MRS. ROSA LEE INGRAM remains in a Reidsville, Ga., jail, sentenced to life for defending herself against the attack of a white farmer.

## They Dried Their Tears And Spoke Their Minds

The Sojourners came from all walks of life. PTA mothers like Mrs. Ollie Jones from Chicago. Trade unionists like Mrs. Pearl Laws. The Reverend Mother Lena Stokes of New York. Mrs. Eslanda Robeson. Miss Beulah Richardson, California poet and actress. A former government employee who said she would rather be jobless than to sacrifice the right to fight for her people. Mrs. Evelyn Brucell.

There were domestic workers, factory workers and property owners. Among the young women there was a government employee who had received a call in the mail and come, and a young student from Sarah Lawrence. They said that the grievances of the Mrs. Huntons, of the Amy Mallards, of the Mrs. Westrys and of Rosa Ingram were theirs, so they had come.

And the Negro people of Washington knew they were there. On the street a Negro woman came up to the dele-

gates and said they certainly "came to the right place."

Everywhere the Sojourners went, it was necessary to use at least five or ten cabs. And once when the Negro drivers learned why they were there, they refused to accept payment as their way of saying welcome to the women.

A hundred thirty-two Negro women spoke their minds.

That was why they had come to Washington. That is why, wherever the call had gone, women debated whether to pay rent or make a contribution to send a sister to Washington. That is why some \$700 was raised in California in less than a week to send four women by plane. That is why, in New York, young women gave paychecks and new-clothes money to send and be sent as Sojourners.

The bitterness of our women is overflowing and the time was ripe to go to Washington—to dry their tears and speak their minds.

**4-in-4 for Freedom!**



Mrs. Josephine Grayson, shown with her five children during the fight to save her husband's life, was one of the Sojourners for Truth and Justice.



## Here's My Story

By PAUL ROBESON

(Continued from Page 1)

Africa are gathering at this moment in far away, yet spiritually near, South Africa, demanding an end of Malan-imposed separation (apartheid), meaning simply a vast nationalized Jim Crow. No people can sympathize more with these black African, brown Indian and mixed colored populations of South Africa than we Americans of African descent, rooted as we are in Talmadge Georgia and Rankin Mississippi, with Dewey Peekskill and Stevenson Cicero right up there with them.

And close to these shores our gallant cousins of the West Indies, suffering all manner of hardship, press onward to Federation and self-determination, and one can well prophesy that soon they will proudly represent their lands in the congress of nations and lend a helping hand to us as we struggle and strike back in Georgia and Alabama.

We in the United States must break through the wall of common terror. The world looks to us, especially the emerging, struggling hundreds of millions of the colonial peoples. All over the world tens of millions have signed the call for a Five Power Pact of Peace. They look to us here at the very heart of the attack upon the sacred rights of mankind—at this decisive historic moment—to recapture our democratic heritage and re-join the human race.

**THESE THOUGHTS FLOW** from a moving experience I had the other day as I read what young Roosevelt Ward wrote about his experiences in a Louisiana prison. He's there, as are so many other brave fighters, because of the most bare-faced kind of frameup—on a "draft-evasion" charge. But they won't scare or deter him. In no time Ward became beloved in the place. The men recognized at once that here was one of the real leaders of his people, one who has deep faith in every human being. He gave aid and hope to

those men who were for the most part victims of a vicious Jim Crow and half-slave economy and way of life. No wonder the Negro-baiting powers that be want to stifle the powerful voice and example of Roosevelt Ward.

If any people needs its youth, it certainly is the Negro people in the United States. The South of his birth can well be proud of Roosevelt Ward. He comes from our great traditions.

**AMONG MANY, I REMEMBER** especially two journeys to the South, both to conferences of Southern Negro youth—one at Tuskegee and one at Columbia, South Carolina.

Never have I been so proud of my heritage, never so sure of our future here in these United States as when I stood among those young men and women. Never was I so proud as then to be an artist of and for my people, to be able to sing and inspire these proud descendants of our African forebears, standing as they were with head and shoulders high in the deepest South.

In one voice they demanded land for their struggling fathers and mothers, breathing space and free air, the full fruits of their back-breaking toil, full opportunity — full freedom.

That's what scares the powers that be in the arrogant ruling circles of this and other lands. That's the cause of the terror.

Roosevelt Ward was among these Southern youth. He has emerged as one of the young giants of our American struggle—modest but assured—trained and tried in the line of highest duty, the fight for freedom. We need him to give us the help and guidance of militant youth, unafraid of any challenge. He is one of the builders, like the young labor leaders gathering at Cincinnati, of a way of life in which his people, the Negro people, will share fully of this American earth and tread thereon in concrete realization of the fullest human dignity.

## "I Feel a Quiet Confidence"

By ROOSEVELT WARD

It seems like I have had a whole lifetime of experiences crammed into the last two months. Sitting there in that courtroom in Foley Square, even though I understood the reasons why I was being brought under this persecution, still it seemed to be a little—illogical. The facts were the facts—I was not trying to evade the draft. But after 21 years of never having been arrested even on a traffic violation, all of a sudden there was this white man (the prosecuting attorney) talking about a Negro not wanting to go back South as though this was some extraordinary thing, or different from the feeling of any Negro—especially going down to face a trial.

I wasn't worried about going to jail, because the first night in jail is always the hardest. Then every thought of your existence comes back to you—your past, your present, your future. And a man thinks about the fact that now he has walls all around him, he can't walk out to the show or something like that. After the first day you begin to get adjusted, and though no jail is good, I didn't feel too bad because I understood the reasons why I was there.

The guys in jail would ask what I was in for, and they understood right away that it was a frameup. They had a lot of respect for a political prisoner. They would connect my case with their own experiences. Any little old frameup, especially for a Negro, is good enough, and so many of them were in there on flimsy charges.

The press in New Orleans gave the case a pretty good writeup because I was well known there—used to play football there and had a wide range of contacts. So people would come up to me when I got out and kid me about what a dangerous character I was for those white people, to be worth all that money and put in jail and everything. I didn't need to do much explaining because



Roosevelt Ward

they understood right off the bat that this had happened because I was a Negro who had left New Orleans and gone up North and become a leader in this organization that has both white and Negro in it, and stood up for my rights.

The people in church would say a prayer and in their own way demonstrate their concern about what was happening. And friends of my folks would tell them how they admired a man who stood up for his beliefs and didn't compromise. They told my parents not to worry because Christ died for what he believed in.

One reason I have never felt bad about this thing is seeing how many militant Negro leaders are under one sort of persecution or another. Paul is under house arrest, and his family; Patterson, DuBois,

*Roosevelt Ward is administrative secretary of the New York State Labor Youth League. He was framed on a "draft evasion" charge and extradited to New Orleans. It was from the parish prison there that he sent to FREEDOM the following account of his thoughts and feelings about his imprisonment.*

Hunton, Ferd Smith and Claudia Jones. So while I was a little surprised I was brought into such a select group, at the same time it didn't frighten me. I feel a quiet confidence about the whole matter.

I have learned a lot from this experience and I think I have become much stronger. Now I begin to see my own connection, not only with the Negro youth but with the youth all over the world in relation to this whole fight today for peace—for the right to live a decent, happy life and not have to think about killing and war and all the things that go along with that.

4-in-4 for Freedom!

## This Happened In Penn Station

I went down to Louisiana in style. I had never ridden in a room on a train before. That was real contradictory.

There were four marshals along and when they took me through Penn Station, I was handcuffed. People looked, quite naturally, and you knew they wondered what terrible crime I had committed.

But one Negro woman, rather elderly, walked right up and said in a very strong voice, "Where are you taking that man?" The guy with me grabbed my hand, even though it was handcuffed to his, and it seemed like he got kind of scared. I laughed, and he walked away and didn't say anything.

Then he meets the other guys and he talks very brave. He says, "Yeah, there was a colored woman came and asked me where was I taking this man. I told her to go mind her business."

And all he had done was to act scared of that little woman.

4-in-4 for Freedom!

## Stories for Children

### There Were Biscuits in the Cabin That Night!

By ELSIE ROBINS

Oh lord child, all right. I'll tell you again about your great-grandma Vinney. Well . . . like you surely know, a long time ago she was a slave away down South in Virginia. Now these white folks who owned the plantation were even meaner and stingier than most of the other plantation owners around, which was powerful mean. Well, Grandma used to work in the big kitchen. She was the head cook and child, sometimes that was a hard thing, more than field work. 'Cause when you worked in the kitchen you could see for yourself all the food that was to be had and all the food that went to waste, while your own people near-bout starved to death tryin' to live on a little old salt pork and cornmush. Whole slave families used to be kept alive by what was slipped into garbage buckets and sneaked out of the big house down to the quarters.

One day the master's wife comes into the kitchen and says to your great-grandmother: "Vinney, there's been a lot of stealing of food lately, so I shall come myself every morning and check on the food." And that's what she



did. She would come into the kitchen and count every single biscuit that Vinney would have rolled out, then she would check on the mixing bowl to see if there was extra batter. And all the slaves would go on with their work. But just as soon as miss white lady swished out of the kitchen, they would break out laughing. They knew there would be biscuits in the cabins that night!

For soon as the door was closed, clever old Vinney would fast bend over the biscuits and carefully trim the edge from around every single one! When she finished she had quite a heap of dough, especially since there were far more biscuits than the master's family needed anyhow. And when the mistress would come in later, she would naturally count exactly as many as she had counted before the baking!

But still in the cabins very late, after the work in the field and the big house was done, dozens of black people would crowd around some small but delicious biscuits and chuckle among themselves that once again beloved Grandma Vinney had outsmarted the master and his wife.





JAMAICAN FISHING VILLAGE of Port Royal lies nearly flat after the hurricane blasted it. Hardly a house was left intact. Money, food and clothing are desperately needed for the thousands of homeless all over the island.

## Jamaica Asks for Help

(Continued from Page 1)

and with it the fright and trembling of the people inside the houses. The wind could be heard like the siren of a fire brigade. At 9 p.m. the danger point was reached. Limbs of trees, roofs of houses, electric and telephone poles were blown off and rooted up. Everyone started to pray. No one knew what would happen next, and all waited for the death blow. It was a night of terror, never to be forgotten.

This hurricane caused the greatest damage to the island within memory. Of the 25,500 homes in the chief town of St. Thomas, only 505 were left standing. Thousands upon thousands of people live today in the schools and churches and have to be fed by the government and the Red Cross. The death toll was heavy—163 reported dead.

Many of the shelters announced by the governor that night could not be used. They were blown to bits.

The Governor, Sir Hugh Foot,

and His Worship the Mayor of Kingston, Mr. Ken Hill, M.H.R., worked like two giants to bring relief to the people. I saw all the members of the House of Representatives for Kingston and St. Andrew going around their constituencies early that morning while the wind still blew, giving a word of cheer and comfort to their people.

Some of the schools are still being used as shelters. When the children will return to school is the question being asked today. The total estimated damage to date is 15 million pounds.

Appeals were made and are still being made to the world to help Jamaica in her rehabilitation. I join with them through your paper to help with whatever FREEDOM's readers can give. Send all donations to His Worship the Mayor of Kingston, Mr. Ken Hill.

Jamaica and her people hold up their hands and ask for help from the good people of the world.

## In the Freedom Family

# 4-in-4 for Freedom—Let's Go!

By GEORGE B. MURPHY, Jr.

In this copy of FREEDOM you will see this slogan—**FOUR-IN-FOUR FOR FREEDOM**—popping up everywhere. It has a great deal to do with every reader, with the life of this paper, with the 300-year struggle of the Negro people to be free. For let us not forget that the Negro press, with papers like Frederick Douglass' "North Star," played a vital part in that struggle. It is in that tradition that FREEDOM speaks today.

The **FOUR-IN-FOUR** slogan is a clarion call to all the friends of FREEDOM throughout the land, in the workshops, in the steel mills, in the coal mines, in the churches big and small, in the social clubs, the lodges, in the rat-infested Jim Crow ghettos of our large cities,

in the Klan-ridden rural areas of the sharecropper South, in the thousands of homes where angry mothers cry out to stop the murder of their sons in Korea for the sake of American big business.

And what does it mean? It

means that every subscriber of FREEDOM is called upon to get four new subscribers for this paper during the four-month period of September through December.

In Harlem, where FREEDOM has its headquarters, it means that this goal has been set at 4,000 new subscribers.

It is a challenge to all our friends, Negro and white, to keep alive this voice of Negro freedom at a time when leaders of the Negro people and their allies in the fields of civil and political rights, art and science, culture and education, are in jail, threatened with jail or attacked by white supremacists in the halls of Congress, in the kept American press and in the courts.

This slogan—**FOUR-IN-FOUR FOR FREEDOM**—says we must build this paper NOW, not later. We must strengthen this fighting voice of the Negro people to meet the arrogant pro-fascist challenge of the big-business slaveholders of

1951 whose symbol we see in the bloody flag of the slaveholding confederacy fluttering in the breeze from store windows and automobiles up and down the land.

We know that our subscribers and our readers will meet this challenge. We know that you are going to build this paper. We know that you believe with us, that we must keep this fighting voice of the Negro people alive, strong and sturdy to play its historic role in the fight for peace, freedom and

democracy, for bringing fast the day when we shall be free people in our own land.

We urge you to act now. Already one month has passed. Simply cut out the sub blanks in the paper, sign up your new subscribers, put the dollars in an envelope and mail it immediately to FREEDOM, 53 West 125 St., New York 27, N.Y.

Don't delay. Do it NOW!

**4-in-4 for Freedom!**

## Here's Your Ammunition!

FREEDOM ASSOCIATES

53 West 125th Street, New York 27, N. Y. Tel. EN 9-3980

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