

# Freedom

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

Vol. II—No. 9

SEPTEMBER, 1952

178

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## Here's My Story By PAUL ROBESON

THE BETTING WAS ALL one way that day, so you know it wasn't about the Dodgers and the Giants.

"I'll bet they're going to win this time," said one.

"Can't see how they can lose, the way they're going," said another.

"They mean to win, you can see that," said still another man.

"That's right," I agreed. "All the colored

people have gotten together this time. The leaders too. They say Jim Crow has got to go and no two ways about it. Yes sir, it looks like this is the last go round for white supremacy, and furthermore—"

"Hold on a minute, Paul," said a man moving closer to our street-corner discussion. "I don't dig all this—are you fellows talking about my folks?" One of the men took an exaggerated look at the newcomer. No doubt about it, chum," he answered finally. "Your folks."

"We're talking about South Africa," I explained after the laughing. "But that's USA too—Union of South Africa—and it's really the same thing as here, only more so."

Here we are pushing for civil rights now, for performances not promises, and over there—well, they're really rolling. And it's so much the same that we ought to compare notes on these two great movements against white supremacy in the two USA's.

Take some of the laws that they're fighting against over there: the Removal of Colored Voters Act, the Group Areas Act, the Mixed Marriages Act, the Suppression of Communism Act, the Flogging Law. . . Sounds mighty like "down home," doesn't it?—and up North too for that matter.

And what about that item in

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## Baptists Meet in Chicago

Twenty-five thousand delegates are expected in Chicago, September 9-14, when the National Baptist Convention, U. S. A., Inc., holds its 72nd Annual Convention. As usual, Dr. D. V. Jemison, venerable Convention president, of Selma, Ala., will convene and conduct the gathering.

See story on pages 4 & 5

# Registration and Voting Is Key to Political Equality

NEW YORK—One Negro Congressman, four assemblymen, and one city councilman are all the representation in government won by three-quarters of a million Negroes in the "liberal" city of New York. Eight Negro judges, and a sprinkling of appointive non-policy making positions round out the picture.

Yet Harlem is estimated to control more than one-fifth of the Manhattan vote, and the voting potential in a single assembly district, the 11th, is held to be about 40,000. Less than 17,000 were registered in this district last year, and "official" estimates say 20,000 will register for this coming presidential election.

Yet "officials" from the two major parties have never been interested in a big registration from Harlem or any other district where Negroes live. They are interested only in sewing up the vote for their parties and, if possible, discouraging any further effort to secure real representation.

To some extent they have been successful. Never has a Negro sat in the all important Board of Estimate, made up of the Mayor, comptroller, city council president, and the five borough presidents.

The Board of Estimate not only wields veto power over the city council, but controls the purse strings for new housing, schools, playgrounds, hospitals and sanitation.

Never has there been a Negro U. S. senator, state senator or a congressman from any borough except Manhattan. Yet the Negro and Puerto Rican vote could be decisive in many sections of the city, where fighting representatives could abolish Jim Crow, poverty and slums.

If Negroes can overcome the apathy caused by the two party double-cross on civil rights they can, this year, change the local picture considerably. Here

is what will happen:

A quarter million Negroes in Brooklyn will have a congressman from the 10th congressional district sitting in the House of Representatives.

Three Negroes and a Puerto Rican from three boroughs will sit in the lily-white state senate.

An assembly post in Queens will go to a Negro, shattering white supremacy tradition in that borough, where only recently an interracial couple was threatened with death for moving into an all-white housing development.

Numerous assembly posts throughout the city will go to fighting Negro and Puerto Rican leaders, who have achieved the broadest kind of support.



A MASS TURNOUT of Negro voters in November can help to stop the Jim Crow war program and force the use of the people's tax money for useful construction of homes, hospitals and schools.

In the 21st senatorial district Julius J. Archibald is the first Negro to be endorsed by the Democratic Party for the state senate.

Though the white incumbent, Harold Panken, tried every smear in the book to beat Archibald in the Democratic primary, the teacher-lawyer beat Panken by 151 votes. The 11th A. D. gave Archibald 800 votes. Panken in a last-ditch fight to maintain "white supremacy" is seeking to reverse the popular vote by a court recount.

The nomination was secured through a long battle carried on by the non-partisan committee to elect a Negro State Senator headed by Jacques Isler, ALP candidate for the supreme court last year.

In the 23rd senatorial district, the Rev. John J. Sass of St. Matthew Baptist Church is running for the senate seat with ALP support and on an independent Fair Play line.

A Negro furworker, Dan Sheppard, is running on the ALP line in the 26th senatorial district in the Bronx.

For the first time in history, a Negro is running for Congress in Brooklyn with major party endorsement. After a long struggle by liberal and progressive forces, Negro and white, the Rev. George A. Thomas of the Brown Memorial Church was nominated by the Republican Party for Congress in the 10th congressional district, at last giving Bedford

(Continued on Page 6)

## You Must Register to Vote

The New York registration dates are as follows:  
New York City and Westchester County

October 6, 7, 8, 9, 10 . . . . . 5 p.m. to 10:30 p.m.  
October 11 . . . . . 7 a.m. to 10:30 p.m.

Cities and Villages of 5,000 or More Inhabitants  
(Except New York City and Westchester County)

October 3, 4, 10 . . . . . 10 a.m. to 10 p.m.  
October 11 . . . . . 7 a.m. to 10 p.m.



THEY CAN BE VOTED AWAY. The mass registration and vote of eligible Negro voters this fall can wipe out slums like the one above, which scar Negro communities throughout the nation.

# Signature Drive to Free Ben Davis Gets Warm Response in Harlem

NEW YORK—Fourteen thousand Harlem citizens have signed their names to a petition to the President and the Congress of the United States "to grant Benjamin J. Davis his freedom."

At the same time hundreds of others have petitioned to place the former New York City Councilman's name on the ballot for the State Assembly in the heavily populated 11th Assembly District.

The Provisional Committee for the Amnesty of Ben Davis, under the leadership of such prominent Harlem citizens as Rev. Harold Williamson, Rev. Fitz Alleyne, Mrs. Adelaide Lockhart and Mrs. Rosalie Pinckney has initiated a campaign for the freedom of Ben Davis, now serving a five-year term after his conviction under the Smith Act in the Federal Prison at Terre Haute, Ind.

The community response to both campaigns resulted in a total of 13,000 signatures on the amnesty petition collected in 11 days. A series of Saturday evening block parties have been attended by ten to fifteen hundred people on each occasion. Over two thousand posters have gone up in New York City calling for amnesty, half of them in Harlem.

Canvassers for both committees have been deeply impressed by their experiences in the petitioning. People are eager to know why Ben Davis is in jail. The unproven "force and violence" advocacy charge of the Government is thought a curious one in Negro communities, where white authority is completely disinterested in the part that it plays in the suppression of the Negro people.



**BENJAMIN J. DAVIS, Jr.**  
Harlem wants him in Albany—not in jail.

Typical was a woman coming from church who was approached by a canvasser. She signed the petition readily and commented, "They persecuted Christ, too. And just look what Christianity has done for the world."

Another reaction was that of a man who signed and said that he remembered Ben Davis well. He had fought "for Negro longshoremen like no one else."

The tremendous response to the campaign indicates that

the people of Harlem have not forgotten the twice elected Councilman who introduced 56 measures for civil rights, 24 measures for public housing, and 10 measures for labor rights.

The law requires a minimum of 1,500 signatures to place a name on the ballot. An enthusiastic spokesman of the Non-Partisan Committee to Elect Ben Davis, said that he felt sure that judging from the response thus far, they were bound to have the needed number of signatures by the Sept. 5th deadline.

## DuBois Blasts "Lesser Evil"

"Vote, then, but for whom? In 1928 Negro voters could choose only between the devil of Hoover and the deep sea of Tammany and the South. So today comes the second proposal to Negro voters: 'the lesser evil.' Vote for Truman, he tried. (Did he?) Vote for Stevenson, he may try. (Will he?) You can't get what you want, therefore settle for what you can get. That is exactly what American prejudice would love to have you do—what it has advised for 75 years. If you follow this path, the Negro American will never reach freedom. He'll always settle for something less.

"Today there is no such necessity. There is the Progressive Party, offering Negroes everything they ask. Reaction, North and South, is scared stiff lest the Negro will have sense enough to accept this offer. The Progressive Party is pledged to a complete program of civil and economic rights; is headed by a defender of the rights of working people and a Negro woman."

(From an address, *The Negro Voter*, 1952, by W. E. B. DuBois)



**STAUNCH FIGHTER FOR HIS PEOPLE:** During the years he was in the New York City Council, Ben Davis provided the Harlem community with real representation of their interests and needs. Above, Mr. Davis examines rotting interior of one of Harlem's slum dwellings.

## It Happened Last Month

**JACKSON, MISS.**—Northeast Mississippi voters were told that "Harlem has taken over Washington" and that if Rep. John Rankin is not returned to Congress "the same thing may happen here. . . . The business men up North see the South as a great new industrial center and Yankees know it. That's why the Communists are trying so desperately to cram that damnable F.E.P.C. down the South's throat." This "warning" was cast by none other than Rankin himself, infamous guardian of white supremacy.

**NEW ORLEANS, LA.**—Five vote commissioners were indicted by a federal grand jury with conspiracy "to injure, oppress, threaten and intimidate citizens." The fraudulent practices in question concerned the 1950 primary in the Parish of Plaquemines, where there is not a single Negro registered.

**WASHINGTON, D.C.**—The cost of living jumped to a new record high with food prices leading. The Bureau of Labor Statistics said its consumer price index, which reflects the cost of things the average family buys, now stands at 190.8 percent of the 1935-39 average.

**LYNCHBURG, VA.**—Bernard Skipper, 19, filed a \$100,000 damage suit against four local policemen in which he accused them of violating his civil rights when the officers cursed, beat, and arrested him falsely.

**DETROIT, MICH.**—Cora M. Brown, Detroit attorney, was nominated in the Democratic primary for a seat in the State Senate. Miss Brown polled more than 20,000 votes.

**DENVER, COLO.**—Dr. Clarence F. Holmes won a \$200 settlement from the Colonial Drive-In restaurant after charging that the restaurant refused to serve him and his wife.

**BOSTON, MASS.**—Attorney Lawrence H. Banks announced his candidacy for the office of state representative from Ward 9, the strongest Negro ward in the city.

**COLUMBIA, S.C.**—Columbia City Council, acting on a petition given it several weeks ago, completely vindicated the police department of brutality charges brought by the Negro Citizens Committee, which sought action in the police beating of Joe Bethel.

**HUNTSVILLE, ALA.**—C. J. Jamar, high school principal, became a candidate for the City Council. Principal Jamar is the first Negro to run for that office since the adoption of Alabama's 1901 Constitution.

**OAKLAND, CALIF.**—A major victory over police frame-up and bigotry was won when District Attorney J. Frank Coakley moved to dismiss murder charges against Jerry Newson, 22-year-old Negro. This marked the end of a three-year battle for the youth's life. During those years Newson underwent three trials. The California Supreme Court by a 6 to 1 decision reversed the "guilty" verdict of his first trial, and two subsequent trials ended with hung juries. Thousands rejoiced as banner headlines proclaimed the news: "Jerry Newson Murder Charge Dismissed."

**NEW YORK, N.Y.**—Eighteen thousand people heard Paul Robeson at the New York Peace Institute sponsored Peace Under the Stars concert rally, August 20, at Tri-Boro Stadium, Randall's Island. The famous pianist-composer Mary Lou Williams and her Trio, along with a parade of other outstanding performers, appeared on the program.

### FREEDOM SALUTES

## Nina Evans---Leader of Domestic Workers

The many members of the Domestic Workers Union of New York City cherish the youthful, energetic, and guiding spirit of Mrs. Nina Evans, their president. Mrs. Evans entered the union in 1940, just three years after it was organized. She was a vital spark from the very beginning. Before becoming President in 1944, she had been on the Social Committee and Grievance Committee, was a member of the Executive Committee and Vice President.

Mrs. Evans struggles tirelessly to organize and raise the living standards of cooks, house workers, baby sitters and

other domestic workers. Her labor has been fruitful.

In 1940 the general pay of domestic workers was 50 cents per hour with no limitations on hours worked or type of work an employer might force the worker to do. Today domestic workers have a 44-hour week—five and a half days, eight hours a day—and are paid \$1.25 per hour. Under eight hours, workers are paid \$1 per hour plus carfare. Employers cannot force them to wash windows, do heavy laundry, or other work out of the ordinary.

"One of our main problems," Mrs. Evans explains, "is to get people to see the need for organizing domestic workers. These workers constitute a very important part of the labor movement."

The present stronghold of

the Domestic Workers Union is New York, but Mrs. Evans visualizes a much wider growth. "We are not only interested in organizing New York State, but in extending our work to wherever there are domestic workers, even to the South. The Negro Labor Council, from which we have received invaluable help, will play an important part in our growth. Our relationship to it is such that we plan to branch out in all areas where the Council has based itself."

Mrs. Evans has a modest manner, but in her, one catches a glimpse of that brave and heroic spirit which has characterized many Negro women leaders, the spirit of Deborah Garnett, of Harriett Tubman, and Sojourner Truth.

FREEDOM salutes Nina Evans and the Domestic Workers Union.



Nina Evans

## Freedom

Published monthly by Freedom Associates, Inc., 53 West 125th St., New York 27, N. Y. Telephone: ENright 8-3980.

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Application for entry as 2nd class matter pending at the Post Office at New York, N. Y.

Subscription Rates: U.S. and possessions, Canada, Latin America, Philippine Islands, \$1 a year. All other countries \$1.50 a year. Single copies 10c. First class and air mail rates on request.

# Migratory Workers Live in Squalor and Want

By JAMES W. KELSAW

A most horrible blight on "the American way of life" is the miserable and brutal lot of migrant workers of the United States. These workers live on the border of slavery.

From season to season they leave home in Alabama, Georgia, Florida, South Carolina and other Southern states, and go from farm to farm in Pennsylvania, New Jersey, New York and New England, digging potatoes, picking beans, gathering fruit, and harvesting other crops for barely enough wages to keep them alive. They are the poorest-fed, most ill-housed workers in the U.S. Many die of malnutrition. Sometimes they are guarded day and night by armed patrols and punished by flogging.

Typical of migratory workers is the story of S. M., a resident of Jacksonville, Florida, who has a wife and two children.

S. M. had a porter's job in a service station, making \$35 a week. He heard that wages at the rate of 75c per hamper could be made up North picking beans and other crops. He knew that this would double his income and standard of living, so he applied for work and was offered employment on a large commercial farm in Pennsylvania. In addition to the 75c a hamper, S. M. was told that transportation both ways would be paid by the company, that the trip would be made in a truck which would stop every 50 miles for conveniences and that they would be fed regularly.

S. M., along with 42 other persons, including one woman, left in a semi-trailer truck which lacked adequate ventilation, seats and sanitary facilities. They were fed only once during the 1,250 mile trip, and the truck stopped only four times. S. M. and his fellow companions relieved themselves of necessity in the truck.

Upon arrival at the farm in Pennsylvania, the group was given a talking to, told that they would be paid 50c a hamper instead of 75c, that they would be charged \$10.00 per week for board and charged additionally for use of other items such as utensils and blankets. They were further told that any one with notions of strikes would be jailed, and "if you're thinking of getting away or jumping your board bill, you'll be caught and brought back to camp and it

will be just too bad." S. M. ended up making between \$2.70 and \$14.00 a week in wages after deductions.

Housing of the workers is terrible. Often whole families—man, wife, and seven children ranging from four months to 16 years—live in one miserable room. Barns and chicken coops are often used. Children work in the field, getting hardly any education.

The scandalous lot of the migrant workers is a part of problems faced by four million agricultural workers in the United States. A large percentage of these workers are Negroes.

Labor leadership has shown little understanding of the harmful effect and threat the low wages of farm workers have on trade unions. Employers, the big ones particularly, have fought union organization with every vicious and brutal weapon. Almost all the time they have complete cooperation of local and state government. On occasion, state troopers with drawn guns have forced these workers, some too ill to work, into the fields.

The Agricultural Workers Union of New York has made some small headway in organizing migrant workers. Many of the workers come from southern countryside and have contact with tenant farmers, sharecroppers, and wage farm laborers. Others, after following the crops all during the harvest season, return to Southern city jobs. Migrant workers form an important link between different sections of Negro labor. Organization of these workers is a key factor in the struggle for freedom.

## UN Body to Get Peonage Data

"It is still possible to buy a Negro by buying a debt."

The traditional pattern of debt slavery, often called peonage, where Negroes are held in bondage and forced to do free labor on the contention that they are working to pay debts, still exists around the turpentine, lumber and cotton plantations in the deep South.

Stetson Kennedy, Southern author and researcher on peonage in the U.S., in a telegram to the Forced Labor sub-committee of the UN Human Rights Division, recently offered to present evidence of present existing conditions.

If Kennedy's evidence to the UN is convincing enough he may be asked to testify in person when the Committee reopens its hearings in Geneva in October. He is looking for Negroes willing to accompany him to Geneva to tell their stories. Anyone knowing of such persons or having knowledge of debt slavery, can address Kennedy at Switzerland, Fla.



LONG ISLAND, N. Y., is popularly known as the home of solid middle and upper-class families, miles of beautiful beach-front, parks and recreation centers. Few people realize, however, that thousands of Negro migrants, like the potato pickers above, live under the most brutal conditions in "enlightened" New York.

## Steel Worker Seeks Council Seat From All-Negro Section of Ala. City

FAIRFIELD, ALA.—For the first time in history a young Negro steelworker, Edward Robinson, is running for the City Council in this little steel town which is the home of the Tennessee Coal and Iron Co., U. S. Steel's southern subsidiary.

Last December 19th an all-Negro district known as the Second Addition was annexed to Fairfield, without the consent of its residents. Since then, under the leadership of the Fairfield Civic League, the residents of the Second Addition have been standing up for their rights.

Three times this year a delegation headed by Andrew Roach and Twillie Smith, president and chairman of the Civic League, has gone before the Fairfield City Council. The issues raised were garbage removal, street lighting, fire protection, installation of fire plugs, increased school facilities and upkeep of the streets.

They also requested that Edward Robinson, a resident of the Second Addition, be appointed councilman from that area until the September municipal elections.

In reply Council chairman Homer Allgood and Mayor J. T. McLaughlin claimed to have ordered more street lights and fire plugs. (Residents remember the terrible fire last year in which dozens of Negro families were burned out while "Bull" Conner's Birmingham Fire Department stood and watched, refusing to move one block across the city line.)

On the request for representation the answer was to appoint a white resident of another part of Fairfield to represent the all-Negro Second Addition.

But the Civic League was just getting started. A month ago it filed a nominating petition with the City Clerk, signed by the required number of regis-

tered voters, nominating Mr. Robinson as independent candidate for City Council.

Election will take place on Sept. 15 and all voters will vote for each Council position. Aside from a rebel Dixiecrat running against the Mayor, the race for the Second Addition Council seat is the only contest. One of the Fairfield CIO Steelworkers locals has already come out for Robinson. A parade is planned by the Civic League, and an outdoor meeting, with Mrs. Ruby Hurley, NAACP Southeastern organizer, as one of the speakers. A group of white voters, organized into the Fairfield Committee for Fair Play, is urging Robinson's election in a letter to registered voters in this steel town.

The majority of Fairfield's population is Negro, and there is hardly a family, Negro or white, which does not have at least one member working in the giant TCI plants.



NEGRO MEN AND WOMEN, determined to exercise full citizenship, line up to vote in a small Southern town. Will voters like these elect Edward Robinson, young steelworker, as the first Negro member of the City Council of Fairfield, Alabama? The decisive primary election will be held on Sept. 15.

# Baptist Tradition of Freedom Built On 'World Is a Brotherhood' Idea

The Baptist Church was born in the dark, suffering days of slavery. That which is today the largest organized section of the Negro people grew out of the brave and unprecedented exploits of its early pioneers, men and women who have given stirring chapters to the great history of their people.

From the earliest times, the fear of slave insurrection by the slaveholders was a powerful obstacle in the way of the Negro church movement. Negro preachers were known to be a main source of organization and agitation for freedom.

One of the greatest anti-slavery names in history, that of the great insurrection leader who organized the most successful slave revolt of the 19th century was that of the Baptist preacher—Nat Turner.

One of the early founders, Leonard Grimes, who later became a pastor of the Boston church which was known as the "church of the fugitive slaves" was himself called to preach while serving a prison term for his activities in the work of the Underground Railway.

### Set up First Negro Church

Negro Baptists were the first to establish separate Negro churches in America. George Lelle and Andrew Bryan pioneered in this movement. Lelle was born a slave in 1750 in Virginia. Early in manhood speculators brought him to Georgia and sold him to a Mr. Henry Sharpe of Kiokee, in Burke County, who was a deacon of the Baptist Church there. Once after hearing a sermon and meditating a while, Lelle began to preach. With the permission of his master he went up and down the Savannah River carrying the gospel to the slaves. He was ordained in 1775 and enjoyed absolute freedom.

When his old master died, the heirs to his estate tried to re-enslave Lelle. To avoid returning to slavery he joined up with the British army which was giving freedom and protection to all Negroes who joined them. He was sent with thousands of other slave refugees into their camps.

When the British evacuated Savannah, Lelle went with them to Jamaica and became an indentured servant to a Colonel Kirkland, for exactly the amount of money necessary to pay his transportation. But while he was still in Savannah he baptized Andrew Bryan and his wife, Hannah, Kate Hogg and Hagar Simpson, who became the first founders of the First African Baptist Church of Savannah.

### Early Leaders Jailed

Meanwhile Lelle established two churches in Jamaica, becoming America's first foreign missionary on record. The churches became so powerful that slave masters feared that they would become instruments of revolt for the large slave population.

The masters passed a rigid law which forbade Negroes from preaching and Lelle and his comrades were maliciously charged with preaching sedition and "most brutally beaten and heavily loaded with irons and chains." They spent a long period in jail and were finally retried and acquitted.

Andrew Bryan and his followers carried on in Savannah. They were not permitted to hold meetings often so they gathered in the swamps. The group held together and was finally recog-

nized by the Rev. Thomas Burt and Rev. Abraham Marshall, white preachers who organized Bryan and his group into a church.

### 'World is Brotherhood'

The existence of a formal church increased Bryan's influence among the slaves and the masters were convinced more than ever that his work could only result in slave revolts. Patrols began to whip slaves who attended services, even when they had passes to do so. Large numbers were arrested. Bryan himself was accused of insurrectionary plans and was "inhumanly cut and lashed until the blood ran down his back to the earth." It is said that in the

midst of the torture, Bryan lifted his hands and shouted that he would "freely suffer death for the cause. . . ."

History has proved that the masters had good reason to be fearful. Thousands and thousands of Negroes learned hope and faith in little plantation cabins, clearings in the woods or gatherings in the swamps of the South where a people searching for the light of freedom translated into their struggle the true principles of Christian deliverance.

Inspired by George Lelle and Andrew Bryan, Negro Baptists have built a great organization ever insisting that the "world is a brotherhood."



ONE OF THE EARLIEST Negro separate Baptist churches (above) was established in Savannah, Ga., by Andrew Byron, about 1779. Before this, church meetings were held in a barn.

## Miss Nannie Burroughs

For almost fifty years, Miss Nannie Burroughs the president of the Women's Convention Auxiliary to the National Baptist Convention has worked with the Baptist World Alliance. She attended the very first meeting in London in 1905 and is at present a member at large to the Executive committee.

Miss Burroughs is a foremost leader in the field of education. She is the founder of the National Training School for Women and Girls in 1909 and has been instrumental in raising funds for the school.

In her book, *What Do You Think?* Miss Burroughs put forth her feelings on many important social questions. On democracy and the defense of democracy she wrote, "Education and justices are democracy's only life insurance. Without these, mere armament is so much junk and high preachments about democracy is so much bunk."

In another chapter in her book, Miss Burroughs writes "In this very century, Negroes who are determined to become American citizens, will have to fight a war that will win for them all the rights for which the wars of

1776 and 1865 were fought—freedom from oppression and unjust taxation without representation, freedom from physical slavery.

Miss Burroughs who is known throughout the world as a leader of her church and her people is a splendid example of the vital service and leadership women have given to the Baptist movement.



Miss Burroughs

# Baptists Are Major Leaders

High on the list of leading Negro Baptist ministers in the United States today is Dr. Gardner Calvin Taylor, pastor of the Concord Church of Christ in Brooklyn, N. Y. Dr. Taylor was born in Baton Rouge, Louisiana, June 18, 1918. He received his A. B. from Leland College of Louisiana in 1937, and a D. D. (Hon.) in 1940. He took his B. D. from Oberlin Graduate School of Theology in 1940. Before coming to the Concord Baptist Church Dr. Taylor had pastored the Beulah Baptist Church of Baton Rouge and the Mt. Zion Church of the same city. He had also served as Dean of Union Baptist Seminary of New Orleans from 1942 to 1944, edited the Louisiana Baptist Advocate from '43 to '48, was a delegate of the National Baptist Convention to the United Nations Organization

in San Francisco, 1945, and delivered the Sunday morning sermon at the World Baptist Alliance meeting in Copenhagen, Denmark in 1947.



DR. G. C. TAYLOR

## WELCOME AND

FREEDOM takes this occasion to welcome and wish Godspeed to the representatives of more than four million Negro Baptists convening in Chicago September 9-14.

Much of the future of our young people depends upon the quality of leadership provided by the ministers and lay personalities of this Convention in tackling the bitter problems of the day.

We are confident that if four million Baptists say, "THE NEGRO PEOPLE MUST HAVE FULL CIVIL RIGHTS NOW," and organize to achieve them—the days of our second-class citizenship

## Baptist Colleges Train Youth

The Baptist Church has always been one of the first institutions of the Negro community in the United States to associate itself with the most immediate problems of the community.

One of the primary needs facing the Negro after the Civil War was education. Negro Baptist opened the doors of their churches in the South to organize the education of the freedmen.

Before 1893 most of the educational and missionary work of the Negro Baptists was directed throughout the country by the American Baptist Home Mission Society of New York and the American Baptist Publication Society of Philadelphia.

Graduates of the Home Mission Schools, like Dr. Harvey Johnson of Baltimore, W. F. Graham of Arkansas, R. H. Boyd, L. L. Cambell and David Abner of Texas, A. M. Townsend and William Haynes of Tennessee, Joseph A. Booker, T. O. Fuller and John Wilson and scores of others began to take a hand in directing the policy of the schools of which they were graduates, which had formerly been under white leadership.

This group felt that there should be schools which would be entirely under the direction of Negro Baptists. The results were schools like State University of Kentucky, Selma University in Alabama, Arkansas Baptist College, Guadalupe College in Texas, Virginia Seminary of Lynchburg, Central City College in Georgia,



MANY CHILDREN like these young education in Baptist supported schools

Morris College of South Carolina and many other independent Negro Baptist schools which sprang up all over the country.

Generation after generation of college-trained Negro youth may be thankful for the educational

Dr. Daniel Victor Jemison, who has guided the destiny of the National Baptist Convention, Inc., since 1940 as its president, was born in Marion, Alabama in 1875. He was educated at Selma University, Emerson Institute, and Chicago University, from which he received his B. D. in 1906 and his D. D. in 1931. Among churches he has pastored are the Elbethel Baptist Church of Marion, the St. Louis Street Baptist Church of Mobile and Tabernacle Baptist Church of Selma. He has led the Tabernacle congregation since 1936. Dr. Jemison became moderator of the New Cabaka District Convention in 1934, is present chairman of the local Trustee Board of Selma University, and for over twenty-seven years has been president of the Alabama Baptist State Convention.

# Convention to Adopt Program of Social Action for Civil Rights

As the Seventy-Second Convention of the National Baptist Convention of America Incorporated convenes this month in Chicago, the temper of the colored peoples of the world, weary of the unjust status they have been relegated to by a white world minority, will surely penetrate the doors of this great body again as it did in 1949 when one of the most complete and forceful Civil Rights resolutions of any organization in the country was drafted and adopted.

The resolution called for:

1. The establishment by the government of an active, aggressive campaign to defend and enforce civil rights and liberties: housing, education, enforcement of the abolition of discrimination in all branches of the armed services.
2. Establishment of fair employment practices.
3. Abolition of the poll tax as a requirement for voting.
4. Enactment of a federal anti-lynching law.
5. Elimination of discrimination within civic and professional groups.

And the resolution commented:

"As a Christian group we denounce the activities of the Ku Klux Klan, with or without hoods and all other lawless groups which intimidate citizens."

The failure of either of the old major parties to adopt a full civil rights program is an affront to the emphatic formal demand of the largest organized body of Negroes in the country—4,000,000 Baptists.

The history and the growth of the Convention has been in many instances tied up with the struggle for progress of the Negro people. The meeting of the National Baptist Convention was in Montgomery, Alabama, November 24, 1880. Foremost in the founding was Rev. William W. Colley who served as the Convention's first corresponding secretary and first missionary to Africa. Rev. W. H. McAlpine was the first president and Rev. J. M. Armstead the first recording secretary.

### Influence in Negro Life

The Convention has been a powerful influence in the establishment of hospitals, academies, colleges and other institutions for the betterment of Negro life.

In these times when those who seek to confuse the issues of the

Negro people's fight for first class citizenship, Baptist leadership has remained clear on the destiny and the desires of our people. This was shown again in the 1949 Civil Rights Resolution, which concluded:

"It is high time for the leaders of the Negro People, especially the ministers . . . to speak boldly in defense of justice, and with responsibility, resist all forms of oppression and to preach universal goodwill and global brotherhood."

"If our protests against police brutality, search and seizure without warrants and injustice

in the courts constitute disloyalty, we are guilty.

"If seeking to break down discrimination and segregation in housing, in education, in hotels, restaurants, employment, health facilities and extend equal opportunities to all citizens regardless of race, creed or national origin is a move to overthrow the government, we are guilty and, may we add, double guilty."

The traditions set down by Nat Turner and the early heroes of the Baptist Church have not been lost in today's efforts to establish a true brotherhood of mankind.



THE LARGEST organized body of Negro people in the U.S., the National Baptist Convention of America, Inc., reflects not only the problems and aspirations of American Negroes, but those of the peoples of Africa, Asia, Latin America and the Caribbean. Above is a Haitian mother and child.

## Dr. J. Pius Barbour

Texas born, Morehouse and Shaw trained, Dr. J. Pius Barbour is the editor of the outstanding Baptist newspaper, the *Baptist Voice*.

Dr. Barbour was one of the first to recognize that forces are today at work in our land to destroy free speech and he has spoken out against them:

"There has arisen in this country an invisible government that seeks to regiment the thinking of the American people. The smear tactics of these sinister forces are well known. Supported by powerful interests, they are seeking to intimidate those who dissent from their reactionary policies. By smear tactics and economic strangulation, they seek to bludgeon into silence all who would speak a word for freedom and progress.

"By what right do they monopolize the word American, and call all who disagree with them anti-American? Dr. Johnson said years ago that 'Patriotism was

the last refuge of a scoundrel.' But they will not win! Triumphant for a few days, yes. They will win the battle, but freedom will win the war!

"The Negro has more at stake than any group in America. The very life of the Negro Church of which I am a part, depends on freedom of speech. In this battle I am not concerned about the ideology of my allies. The main thing is: America must have freedom of speech. On this platform all lovers of America can unite."

The *Voice* has attracted the attention and respect of Baptist and non-Baptist because of its excellent quality as a journal. It is published semi-monthly by the Baptist Publishing Plant in Nashville. Readers look forward for each publication not only to the well written and often inspiring editorials of Dr. Barbour but also to such other features as "Our Baptist Women," "The Voice Pulpit," and "Among the Brethren."

## GODSPEED!

will be numbered.

Similarly in the battle for economic security, for peace and real brotherhood, the initiative of this great church organization is indispensable.

An entire people—and indeed all forward-looking sections of the whole nation—will eagerly await the deliberations of the 72nd Annual Convention of the National Baptist Convention, Inc., as its 25,000 delegates and observers set about ordering the affairs of the Church and strengthening its part in the American Negro's battle for full equality.

## Youth for Leadership



Youngsters above attending Sunday School, will receive their higher education.

opportunities afforded them by the Baptist educational institutions throughout the South which include such nationally known schools as Morehouse College, Shaw University, Benedict College, and Virginia Union

University. The latest edition of the Negro Year Book lists 25 Negro Baptist colleges and 7 high schools, while Baptist property holdings exceeded \$93,000,000 and is probably a great deal higher now.

## Leaders in National Affairs

The people of Alabama especially love and revere this son who lifted himself to his present heights.



DR. D. V. JEMISON

Dr. Thomas S. Harten, gifted pastor of the Holy Trinity Baptist Church of Brooklyn, gives inspiring leadership to his congregation and also to his community. His church, located on Hancock Street, near Franklin Avenue, takes pride in its ownership of the Open Door Community Center which is of great worth to people of Brooklyn. Dr. Harten has pastored successfully for more than 24 years and his influence also extends to a national level in Baptist activities. He is a vice president of the National Baptist Convention, Inc.

In the crowded Bedford-Stuyvesant community of Brooklyn, Dr. Harten has long been a leader in movements aimed at improving the housing, health and employment conditions of his

members and their neighbors.

A varied program of youth activities has been part of the church's work.



DR. T. S. HARTEN

## Editorial

### New Day in Mississippi

**A**N ERA ENDS in Mississippi. A new generation rises to take command.

The defeat of John Rankin in his bid for a 17th term in the U. S. Congress signals the dawn of a new day in the political history of the nation's most backward state and the nation as a whole.

To be sure, Mr. Rankin's likely successor, his victor in the Democratic primary election, does not differ from the leading Congressional hate-monger in his devotion to the ideals of "white supremacy." And worshippers of the slave-minded cult may take some small consolation from the fact that the new representative of the First Mississippi District, Tom Abernathy, is a young 49 compared to Rankin's decrepit 70.

Their satisfaction will be short-lived, however. For Tom Abernathy's tenure will most certainly not be as long as Rankin's has been.

The same papers that announce Rankin's defeat also inform us of the first statewide meeting of Mississippi Negro Democrats in Jackson, the state capitol, on Labor Day. This meeting is the culmination of a decade of political activity under the leadership of the militant editor, Percy Greene, and other stalwarts. Their efforts have resulted in an unprecedented 50,000 registered voters in Mississippi.

This is but the beginning. The end—full political participation and the election of Mississippi Negroes to offices at all levels—is not far away.

Meanwhile, we want nothing to stand in his way as John Rankin hurries on to a well-deserved oblivion.

### Registration and Voting Key to Political Equality

(Continued from Page 1)

Stuyvesant the chance for real representation.

Among the important assembly fights are those being waged by Carl Lawrence, veteran Amsterdam News reporter and long-time fighter for civil and labor rights, in Harlem's 12th A. D., and Dr. Frederick Ellis Bell, running in the 5th Assembly district in Queens. Both men, registered Democrats, were scratched out of the primary race by the conniving of a well-oiled political machine.

Despite this fact, both men are given a good chance of winning on independent lines with ALP endorsement. Dr. Bell is the first Negro given a chance to break through the all-white representation set-up for the Queens community.

Important battles for Puerto Rican representation are being waged in the 8th senatorial district in Brooklyn, where Jesus Colon is running on the ALP line for the state senate, and in the 14th A. D. in Manhattan where Manuel Medina is expected to make a strong showing.

Medina was beaten for the post by only a handful of votes in 1950.

The grim picture of Negro

representation for this city need continue no longer. A large registration and vote can capsize the lily-white lawmaking vessel on which supremacy-minded politicians have traveled so long and comfortably.

Harlem, East Harlem, Bedford Stuyvesant, and the South Bronx and South Jamaica too, when they wake, register and vote are a force in this city that makes the white supremacist politicians and their masters quake and tremble. And well they might.

Mass registration and voting can send the ghetto wall tumbling down, can build schools and hospitals and playgrounds, and clean and decent housing where all are welcome.

It can drive out these politicians who, standing for Jim Crow and hate, hide behind election-year platitudes.

Here, and in all the great cities of the North and West and Midwest: In New York, Pennsylvania, Michigan, Illinois and California, where five million Negroes already hold the balance of power that sends the Democratic and Republican politicians scurrying for favor.

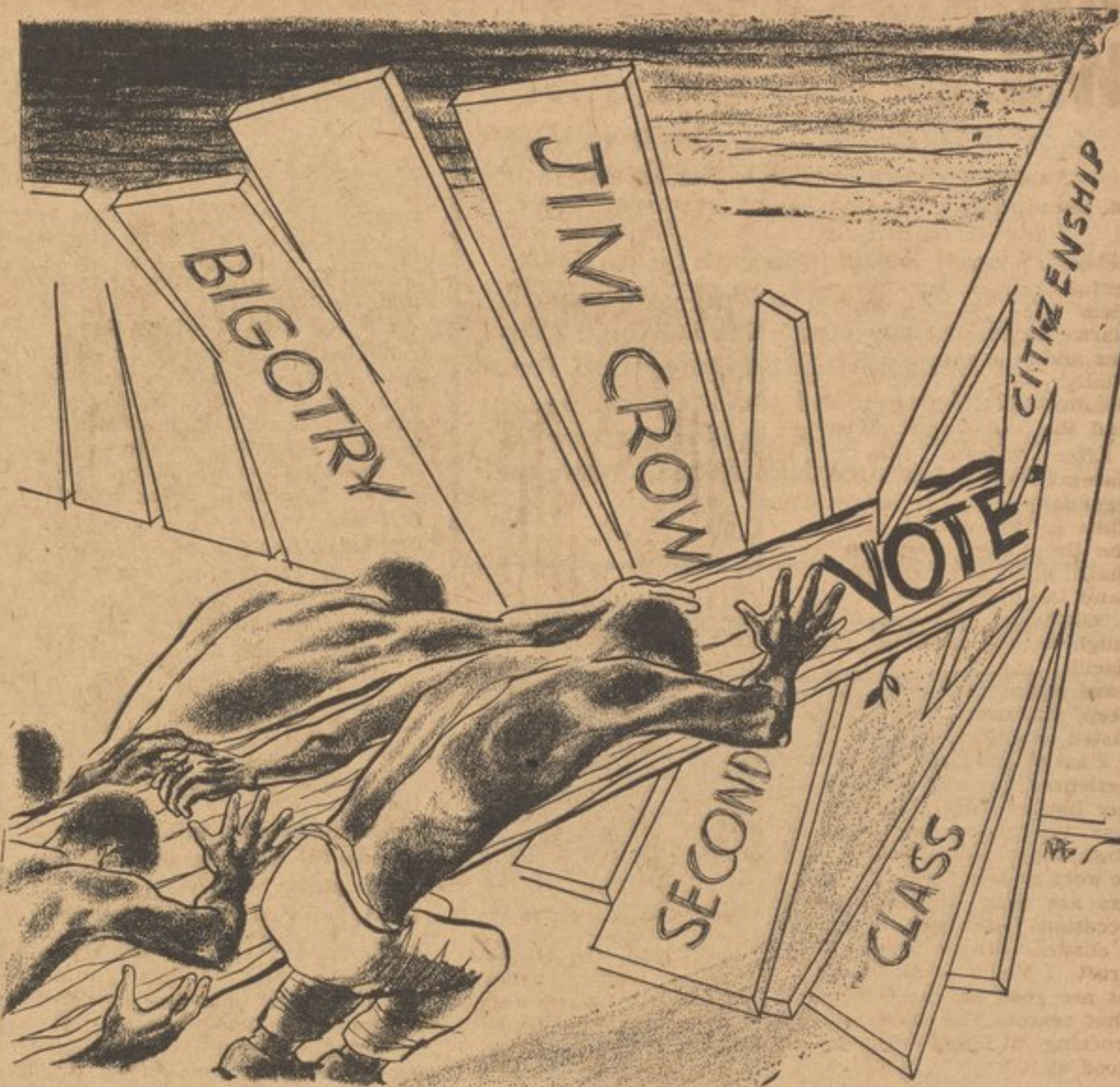
And though the politicians may talk civil rights with only one side of their mouths, when the Negro people speak at the polls, they must act . . . or go.

### Frederick Douglass Said:

"Flagrant as have been the outrages committed upon colored citizens in respect to their civil rights, more flagrant, shocking and scandalous still have been the outrages committed upon our political rights, by means of bull-dozing and Kukluxing . . . fraudulent counts, tissue ballots and like devices. Three States in which the colored people outnumber the white population are without colored representation and their political voice suppressed. The colored citizens in those states are virtually disfranchised, the Constitution held in utter contempt and its provisions nullified. . . ."

—1883

## Heave Now!



### LETTER COLUMN

## Get It Off Your Chest

#### Vote for a Change

I hear some say, if the war stops millions will be out of a job. Such a belief is gross ignorance. I ask—how much longer can the costly war last? It must stop some time and with a bankrupt USA where will your fat war jobs be?

On the other hand, stop the war now and convert the billions of dollars now being spent for war to the manufacturing of life's essentials. This would give jobs to all living workers at a living wage, lower taxes and the high cost of living, and bring our boys home to enjoy life in PEACE, instead of being murdered on foreign battle fields.

So I again appeal to all workers and the common masses to wake up and for the sake of yourselves and future generations, vote for a change. Vote for Hallinan and Bass.

S. A. Ott  
Joplin, Mo.

#### Work for Peace

Every time I get my copy of FREEDOM and read it through I want to sit down at once and write to you as a whole family of friends. There is such a feeling of warmth and closeness to the good people of the earth that permeates your paper. I want to tell you how far this spirit of truth and honesty and plain simple goodness reaches—away out here in the Pacific ocean and beyond. I am sure wherever the paper goes, a light and warmth and a sure knowledge that we shall someday all be free, goes with it.

If I might send a message that could be of help to FREEDOM readers, it would be to

urge you to work for peace and go to the polls wherever possible and vote for honest, fighting Americans, which seem to me to be found only in the Progressive Party. . . . As you know we in Hawaii live in a "colony" and have no say in the matter of choosing our president. We have fought for many years for statehood, but some of our population are not of the right color, so white and black and brown are alike denied our rights under the constitution. You of the South are not the only Americans who are "Jim Crowed." I would therefore urge that all of you who can, subscribe to the National Guardian, spokesman for the Progressive Party.

Adele Rosenstein  
Honolulu 14, T.H.

#### Chain Gang Expose

I wish to acknowledge . . . receipt of your July, 1952 issue of FREEDOM containing the excellent article of "The Georgia Chain-Gang Case" of Edward Brown. The matter is pending in Philadelphia and another hearing will probably take place in October at which the Georgia authorities will have the opportunity to present further testimony in their behalf.

As for the congratulations—I took this case without charging any fee not only because I was shocked at the sadistic tortures visited upon Edward Brown but because his case was, to me, a symbol of the terror, insult and violence to which the millions of unknown, hard-working Negro people still living in the South are subjected. As a Jew, I have experienced the humiliation and injustice of discrimi-

nation. And my people too, have been lynched! Let us hope that the day is not too far off when all men may live in peace and with dignity.

David Levinson  
Attorney-at-Law  
Philadelphia, Pa.

#### Pen Pals Wanted

I am an American Negro now living permanently in Prague, Czechoslovakia. I would like to correspond with Southern Negro church and social groups, or individuals. As an American Negro so far from my own brothers and sisters, I would like to keep up with the social and cultural activities of Southern youth. I can supply like information of the youth and people of Czechoslovakia and other People's Democracies, including the Soviet Union. Yours for peace and friendship.

James Miller Robinson  
9 Stalinova Trida  
Prague 12 Czechoslovakia

#### Liked "Kitchen" Article

Your paper is a great one but the August issue is wonderful. Of course Paul Robeson is always good, singing, talking or writing. I mean wonderful.

The articles by James Kelsaw on "kitchen" jobs and the one on FEPC would get Negro workers 4½ billion now paid to Jim Crow, are wonderful, too. The way these articles are written they quickly answer the guys who say, "Look at Dr. Ralph Bunche," or "See 'em in the post office."

Enclosed find \$2—one for the sub on the enclosed card and one for luck and best wishes.

Kenneth W. Johnson  
Los Angeles, Calif.

# Star Ruby Dee Says Negro People Will Enrich American Theatre

By JULIAN MAYFIELD

I asked the young actress sitting across from me on the porch of her new Mount Vernon home, how she first became interested in the theatre.

Cleveland-born Ruby Dee, who has soft brown eyes and a friendly, warm manner, answered, "I came into the American Negro Theatre around 1939. There were some wonderful people working with them then, Fred O'Neil and Clarice Taylor and Alice Childress and so many others. I was finally cast as Cobina, the debutante, in *Striver's Row*. And that was the beginning."

After *Striver's Row* came *Natural Man*, a play about the legendary hero John Henry. Then in 1946 she got a part in the Broadway show, *Jeb*, and that's when she met her husband Ossie Davis.

"Oh yes," she interrupted laughing, "I was in *South Pacific*—only not the one you have heard of. It was a real deep, dramatic thing, which lasted exactly one week."

I asked about her movie experiences. She said she felt that her limited work in Hollywood was typical of the handicap that Negro movie actors have to work under. "Negro performers are only used on special occasions and they never get a chance to really develop their craft. I don't think many of us are good on the screen for that reason. You have to keep working at something to be good at it."

Moviegoers know that she has managed to turn in a good job in spite of this handicap. She was Jackie Robinson's wife in the *Jackie Robinson Story* and Sidney Poitier's sister in *No Way Out*.

At this point little Nora Lee, aged two, the oldest daughter of Ruby Dee screams for help, she has caught her hand in the yard gate. Her mother gathers her up and kisses the bruises. The pain is miraculously gone and our conversation goes on.

I thought how typical this bright young woman was of the talented Negro artists who wait from "special role" to "special



RUBY DEE, star of the "Jackie Robinson Story" and "No Way Out" looks forward to the development of a national Negro theatre.

role." Who live through lean days trying to avoid doing parast that either degrade or ridicule their people or themselves.

I asked Miss Dee if she had any special feelings about the future of the Negro theatre.

She was thoughtful and serious, "I think the next few

years will see us develop a great theatre because the Negro people are at that point in their history which inevitably produces real works of art.

"In fact," she seemed to be reflecting deep into her own experience, "I think the new vital theatre in America will come from the Negro people."

## Careers for Negroes in Science Will Be Theme of Sept. 13 Meet

NEW YORK—The American Council on Human Rights, the American Association of Scientific Workers and the Committee to End Discrimination in Science and Health have combined to sponsor an Employment and Education Fair in

Science on Saturday, Sept. 13, from 1-5 P. M.

The sponsors promise the participation of outstanding leaders in every major field of science for the panels and plenary sessions which will take place at the New Lincoln School, 31 West 110th Street.

## Here's My Story

By PAUL ROBESON

(Continued from Page 1)

the paper the other day that told of how Dr. J.S. Moroka, president of the African National Congress, was arrested on charges of breaking the anti-Communist law because he is one of the militant leaders in the fight against segregation? Makes you think of our own brave Ben Davis, jailed for over a year now under the Smith Act because he led the fight against Jim Crow housing and for equal rights for his people.

More than 2,300 Africans and Indians have been jailed in South Africa since June 26 for such "crimes" as walking through public entrances marked "Whites Only" or for sitting on a railroad station bench reserved for "Europeans." And now we read that four African women are to be flogged.

But despite the jails and the whips, my friend on the corner is right. They are going to win because they mean to win.

We mean to win too, but we ought to take a lesson from our South African brothers and sisters. The lesson is UNITY. It was harder for them in many ways but now they've gotten together—the leaders and the people, the blacks and the Indians and the "coloreds" and the Trades and Labour Council, and they say: "This is it! Freedom for us now!"

Somehow we've got to get united like that, and it had better be soon. Not after the elections, but today. And why not? We're united now in our insistence on civil rights, but when we unite all our strength—churches, NAACP, trade unionists, lodges, women's clubs, business and professional groups—and move together, well, we'll get our civil rights in 1952.

And there's something else we talked about on the corner along with all the rest about whips and jails. There are the invisible chains too—like denying me a passport because, as

the government noted in one brief, Robeson "has been active politically in behalf of the independence of the colonial peoples of Africa."

I have for a fact, and I'm still fighting for my passport which they are still keeping from me . . . but the African freedom fight just keeps rolling along. And how it must have pained certain people down in Washington to read in the N. Y. Times that parading black and brown men in Johannesburg were singing "Robeson songs!"

Songs of liberation—who can lock them up?

The spirit of freedom—who can jail it?

A people's unity—what lash can beat it down?

Civil rights—what double-talk can satisfy our need?

O my brothers and sisters of the two USA's—we are going to be free!

### THE SMITH ACT

The Smith Act is a thought control law. It penalizes ideas and the right to advocate ideas which may be distasteful to the temporary rulers of our government. There were once laws which penalized the right of Negroes, not to advocate but to acquire ideas. In all of the Southern states, at one time or another, laws made it a crime for Negroes to learn to read and write, because, as Frederick Douglass said, "Knowledge unfits a child to be a slave."

But Negroes did learn to read and write. Indeed they learned well enough to write pamphlets, publish papers and books, preach sermons and make speeches, and raise enough general hell so that, together with the white abolitionists of that day, they brought the system of chattel slavery tumbling down—and with it the hateful laws intended for its support and perpetuation.

Excerpts from a speech by Mrs. Andrew W. Simpkins of Columbia, S. C.

## Stories for Children

# How Little Okele Learned the Stirring Song of Freedom

Little Okele sat down to rest a moment. He put his tiny bundle of food down on the road beside him. It would soon be morning. He would be glad to get to the prison. And he would be so glad to see his big brother Nkabo!

Nkabo was nineteen. He worked in the mines near Johannesburg in South Africa. For many months Nkabo had taken part in the demonstrations for freedom in the city. One day the police had come and shot at the people and arrested many of the young miners.

So now Okele was on his way to the prison with the food his mother was sending to Nkabo. He climbed up the hill to the long, low building where the prisoners were held. He knelt at one of the little windows and looked into the cell as he had done many times before and called softly: "Nkabo!"

A tall young man looked up and cried out in happiness, "Little Okele!" The other men in the cell stirred and greeted their young visitor.

"Here is food, my brother." The boy pushed his small bundle between the bars. He told the men the news of the village and of their families and of the new arrests.

His brother looked sad, and said: "Yes, they will arrest many more before we win freedom.



THIS IS A PICTURE of a demonstration of South Africans in the capital city of Johannesburg. Meetings like this one are taking place in all major cities of the country in the campaign of the people against unjust laws.

Even little fellows like you, Okele. But it is all right, the demonstrations must go on."

Little Okele looked a long time at the heavy, ugly chains on his brother's wrists. Then he waved his hand between the bars at the men and said goodbye.

As he started down the hill he heard them singing. The voices of the white guards called out angrily: "Quiet!" But the music swelled out from the prison. Okele began to sing it to himself as he ran. It was a song of his village. His mother said it was very old, and they always sang it during times of trouble.

Suddenly Okele heard the song coming from another direction. Many, many voices were singing. It was coming from the village. He saw long lines of people. They were marching and carrying signs like the day Nkabo was taken by the police. In between the verses of the song the people cried out: "Africa!"

Then Okele saw his mother marching in the demonstration. He ran to march beside her. As he marched he thought of Nkabo in the jail, and the terrible irons on his wrists, he thought of the strong, beautiful song and he held tightly to his mother's hand and cried out in his own little voice: "Africa!"

# Conversation From Life

By ALICE CHILDRESS

## A NEW KIND OF PRAYER

Dear Marge:

Hope this letter finds you well as it leaves me the same. My sister is much better now so I will be able to come home next week. Last night I went with her to prayer meeting at her church and I got so caught up with the spirit, that I said a prayer. And afterwards somebody told my sister that it was a dangerous prayer to be making out loud.

Now Marge, whoever heard of a dangerous prayer? I listened to several prayers before mine and they were all good and sincere, but they were so general-like. I guess everyone asked help for the "poor and afflicted" but they'd leave it there and then jump to themselves and ask for special small favors—and it struck me that we were not praying right. We were praying general when we should be praying specific.

After all, Marge, there are so many people asking the Lord for things that it behooves us to pray clear and direct, with no fuzziness at all.

So I got up and said: "Dear Lord, will you please put a stop to the Klan, will you please? I ask this in the name of Your son Jesus. In the first place they claim to follow his teachings, but they would not let Jesus join it if he were here (someone said 'amen') and secondly they spend all their time finding fault with your handiwork. They don't think much of you, Lord, and whenever they want to torment some of the folk you created they put up a cross like the one your son died on and set it on fire. And this means—in the name of Jesus get going before you get killed' and on top of that, Lord, they got the nerve to say only white Christians can join it. (Right here the minister said 'Amen, Amen!')

"Dear Heavenly Father," I said, "I want you to notice what folk have been doing with the good things you put here on earth for us. They are grabbing everything up and putting a gate in front of it while some of your children are starving for what's inside! I am asking you, God, to stop men from killing in your name. Things have been destroyed in your name for a long time, but if you will notice, Lord, nothing is built in your name except churches and the main thing they are praying in them churches is: 'Oh Lord, help us overcome somebody!' (There were some more Amens, Marge.) Then I went on to say "Dear Lord, please, please stop people from saying God Is On Our Side because today, if you say

that you can go out and do all manner of devilment and get away with it (I could feel the people praying with me Marge).

"Heavenly Father," I said, we pray Thee to go easy on Judas if he is still in torment, because men are still informing for the sake of silver only they haven't the shame to hang themselves afterward.

"Lord, there has been enough blood spilled, homes burned, enough arrogance in your name. Let it all change, Lord, and in thy name have Peace, Love and Plenty. (I walked to the front of the church and I opened my arms to everybody.) Dear Lord, I said, I thank You for the gifts You gave me—a voice to speak, hands to work, eyes to see . . . that I might have the wherewithal to make a good and decent world . . . and I shall work, Lord, with all or any of these powers granted me, until the day I die. For I have faith when I look upon the innocence of the newborn who have but four needs: food, shelter, love and learning. . . .

"Dear Lord, we teach these little ones of hate and bloodshed. God, we are ashamed of the wickedness done in your name, Amen."

So you see, Marge, I only prayed what I thought, and it strikes me as an awful sign of the times, when it's even dangerous to tell God what is exactly on your mind.

Goodnight for now and don't forget to empty my ice pan for me.

Your friend,  
Mildred

### Labor Backs FREEDOM

This is to inform you that we have formed an organization named: Freedom Associates. The organization's main task is to further the aims set forth by the publication FREEDOM. We set ourselves a task of getting subs as a start to carrying out these aims.

There are approximately 30 members of Local 43 of our Union who have indicated they want to be active members of such an organization. George L. Washington was elected chairman and Morris Davidson was elected secretary.

We hope to make FREEDOM part of our life in the Union, and part of our fight for the liberation of the Negro people. We will try to cooperate with you in every way possible.

Morris Davidson, Sec'y.,  
Freedom Associates,  
Local 43, IFLWU (Ind.)  
Chicago.



THIS AFRICAN VILLAGE, typical of the thousands throughout Africa, needs the help of its youth like Emanuel Addy to throw off the yoke of colonialism and build a bright future for its people.

# African Student's Untimely Death Spurs Chicago FREEDOM Campaign

Almost the last thing the African student, Emanuel Addy, told his friend Elmo, a steelworker, before they both went swimming on July 3rd near Morris, Illinois, was that he planned to go to Chicago the next day to see Paul Robeson.

He came to the United States from Ghana on scholarship to study electronics at Lewis College. He was told by the American Information Service Bureau in Accra, that America was a land of democracy as well as the most technologically advanced country of the West.

Emanuel Addy's dream was to serve his country in its growing independence movement. When he spoke of the future, one saw a new world being born from the will of Africa's peoples, a will which all the years of colonial rule have failed to break.

He came to the United States with a deep interest and without prejudices, but—"When I arrived at the college a crowd of students burst into my room without knocking, which is very bad manners to an African. They had come to look at me. They opened my closet, went over my clothes. They asked me personal questions and wanted to know how I had managed to get there—and what the jungle was like."

Emanuel Addy hadn't come to America to change the "American Way of Life." He simply wanted a technical education, but the more he saw of the "American Way," the more he felt compelled to speak out. He joined the NAACP and be-

gan to speak at high schools and Kiwanis Clubs and before any other group that would listen. He spoke about British Colonialism as he had known it at home in Ghana and throughout West Africa. And he spoke about the new kind of colonialism which he found in the United States, in the status of the Negro people. He believed in freedom and he was very proud of what his people have already done in the land long known as the Gold Coast.

Emanuel Addy wanted to tell Paul Robeson about that struggle and about the part he had lived and fought in it himself. And he told his friend that this is what he planned to do the next day. But that afternoon, Emanuel Addy was drowned.

His friends found a focal point in honoring his memory—something for Paul Robeson's paper. They raised \$17 to help pay the first expenses of a new Freedom Associates Club in Chicago. They feel that the organization which will grow from it, will give the death of Emanuel Addy in an alien land

and his interment in an earth which was not his own, a living meaning.

So young Emanuel Addy, who loved the least grain of Africa's earth and who counted the days when he would return home to Accra, to Ghana, will live as long as those who met him inspire others—as he inspired them.

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