



HISTORIC DEMONSTRATION—NNLC delegates picket airlines in Cleveland.

Freedom

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

Vol. 11—No. 12 December, 1952 178 10c

Here's
My Story
By PAUL ROBESON

WELL, HERE ON MY DESK are two clippings—and a post-card.

Both clippings are from the New York Times. The first is a large political advertisement (you may have seen it in some other papers, too) signed by 86 prominent Negroes. It appeared on Oct. 24—before the elections—and it doesn't stack up so well next to the second clipping, a news report dated a month later (Nov. 21).

The elections are over, but the struggle for equal rights for Negro Americans goes on—and must go on harder than ever before. So it is not for the purpose of quarreling that I look back at the statement of the 86 Negro Democrats. I just want to make clear the actual situation that we Negroes face, and the need for united action by all of us.

(Continued on Page 7)



Labor Council Convention Launches Jobs, FEPC Drive

By OSCAR BROWN, Jr.

CLEVELAND—One thousand five hundred representatives of America's black working sons and daughters and their white allies have met and spoken.

They have hurled a ringing challenge at every vestige of "white supremacy" oppression in our nation. They have marched in a mass picket line before the offices of the Jim Crow American Airlines, Inc., and pledged themselves to struggle for jobs, ownership of the land and security.

The three-day meeting of the National Negro Labor Council, November 21-23, attracted 1,256 delegates from nearly every state in the nation, who related their experiences in the battle against discrimination, and offered their suggestions for the building of a stronger, more dynamic Council.

Probably the high point of the Convention for all of the delegates was a mass picket line that left the Cleveland Public Auditorium Saturday afternoon and proceeded through the downtown section to the airline office.

Singing and chanting "Jim Crow Must Go! We Shall Not Be Moved," 1,500 marchers walked four abreast in a line extending nearly half a mile. Downtown shoppers read signs that bore slogans: "Negro pilots fly in Korea—Why not in America?" "End Jim Crow in American Airlines"; "We want Negro Stewardesses."

The impact of the demonstration was tremendous. A Negro street sweeper dropped his broom and joined the line saying: "I can always get a job sweeping, but it ain't often I can join something like this." People along the line of march blew kisses and applauded the delegates.

Cleveland officials were reportedly upset at the lengthy pro-

cession that tied up traffic and drew large crowds, but the demonstration proceeded in orderly fashion without incident.

Before leaving the Public Auditorium, the delegates had heard a stirring keynote address by NNLC President William Hood, who is also Recording Secretary of the world's largest local union, United Auto Workers CIO Local 600 in Detroit.

"To the 16 million Negro people," said Hood, "we say: 'We have pooled the great strength of your black sons and daughters. We represent the Negro people's greatest striking power.'"

Referring to the Council program to win 100,000 new jobs for Negro workers Hood added: "Let us keep in mind that if in the struggle to win security, job equality, for ownership of the land, we workers and farmers fall—then the doctor, the shopkeeper, the lawyer and the church, all of whom depend on us for support, will be in bad shape."

Playing a major and dramatic part in the Convention was Paul Robeson, who is one of the Council's founders. The delegates came cheering to their feet as Robeson linked the struggles of the Negro Labor Council to the current struggles of black workers in Africa.

"I said more than three years ago, Robeson reminded, "that

(Continued on Page 4)

Merry Christmas, Marge!

A Conversation from Life
By ALICE CHILDRESS



Merry Christmas Marge! Girl I just want to sit down and catch my breath for a minute. . . . I had a half a day off and went Christmas shopping. Them department stores is just like a madhouse. They had a record playin' real loud all over Crumbleys. . . "Peace On Earth." Well sir! I looked 'round at all them scufflin' folks and I begun to wonder. . . . What is peace?

You know Marge, I hear so much talk about peace. I see it written on walls and I hear about it on the radio and at Christmas time you can't cut 'round the corner without hearin' it blarin' out of every store front. . . . Peace . . . Peace . . . Peace.

Marge, what is peace? . . . Well, you're partly right, it do mean not havin' any wars . . . but I been doin' some deep thinkin' since I left Crumbleys and I been askin' myself. . . . How would things have to be in order for me to be at peace with the world? . . . Why thank you dear. . . . I will take an egg nog. Nobody can make it like you do. . . . That's some good. I tell you. . . .

And it begun to come to my mind. . . . If I had no cause to hate "white folks" that would be good and if I could like most of 'em . . . that would be peace. . . . Don't laugh Marge 'cause I'm talkin' some deep stuff now!

If I could stand in the street and walk in any direction that my toes was pointin' and go

in one of them pretty apartment houses and say, "Give me an apartment please?" and the man would turn and say, "Why it would be a pleasure Mam. We'll notify you 'bout the first vacancy." . . . That would be peace.

Do you hear me? If I could stride up to any employment agency without havin' the folk at the desk stuttin' and stammerin' . . . That my friend . . . would be peace also. If I could ride a subway or a bus and not see any signs pleadin' with folks to be "tolerant" . . . "regardless" of what I am . . . I know that would be peace 'cause then there would be no need for them signs,

If you and me could have

a cool glass of lemonade or a hot cup of coffee anywhere . . . and I mean anywhere . . . wouldn't that be peace? If all these little children 'round here had their mamas takin' care of them instead of other folks' children . . . that would be peace too. . . . Hold on Marge! Go easy on that egg nog . . . it goes to my head so fast. . . .

Oh yes . . . if nobody wanted to kill nobody else and I could pick up a newspaper and not read 'bout my folks gettin' the short end of every stick . . . that would mean more peace.

If all mamas and daddies was sittin' back safe and secure in the knowledge that they'd have toys and goodies for their

(Continued on Page 7)

Everybody Wins!

In FREEDOM'S Second Anniversary Sub Drive Contest — Jan. 1 to Feb. 28

1st Prize

\$150.00 VACATION TRIP!

Whenever You Want to Take It!

2nd Prize

\$100.00 WEEKEND HOLIDAY!

A Glorious Weekend Vacation!

3rd Prize

17-JEWEL BULOVA WATCH!

Handsome Ladies' or Men's Model!

And !

SPECIAL PRIZE: An Autographed Album of the brand new Othello Recordings' release — "Robeson Sings"



The Rules Are Easy:

- 1** 1st, 2nd and 3rd prizes will go to national winners who sensed in the highest number of subscriptions.
- 2** Everyone who sends in 25 or more subs will win a free copy of Dr. DuBois stirring account of his 83rd birthday "In Battle for Peace"—PLUS—an autographed album of the new album, "Robeson Sings."
- 3** Everyone who sends in from 3 to 24 Subs will win a free copy of "In Battle for Peace."

In case of ties, contestants who submit subs earliest will be judged as winners.

Contest is closed to employees of FREEDOM ASSOCIATES Inc.

FREEDOM ASSOCIATES CONTEST DEPT.

53 West 125th Street

New York 27, N. Y.

I want to participate in the Sub Drive Contest.

Please send me sub blanks

Name.

Address

City Zone State

ENTRIES MUST BE POSTMARKED NOT LATER THAN MIDNIGHT, FEB. 28, 1953

Today the People of the West Indies Are Uniting for Their Freedom and Federation

By HARRY DRAYTON

(Secretary, Jamaica Trade Union Congress Youth League)

KINGSTON, Jamaica—The three and one-half million people of the West Indies live on a chain of islands in the Caribbean which stretch from Trinidad in the Southeast to Jamaica a thousand miles away in the North. And the Indies include the two mainland territories of British Guiana and British Honduras.

Roughly one-half of the population is concentrated in Jamaica. One of the small islands, Barbados, 160 square miles in extent, has a population density of over a thousand persons to the square mile. This is one of the highest population densities in the world. British Guiana on the other hand, with an area of 98,000 square miles has a population of over 400,000.



Except for a small proportion of European Civil Servants and plantation owners, just a few Syrian and Jewish traders and a small colony of Arawak Indians in British Guiana, the people who live in the Indies today are the descendants of persons who came to work on the sugar plantations. The majority are Negroes whose ancestors were brought forcibly from Africa as slaves. The others are Portuguese, Chinese and East Indians, all of whom came as indentured immigrants after the abolition of slavery in 1838. Like their forefathers, the bulk of the people in the West Indies depend for their very existence on the production of a single crop—sugar cane. Large numbers of West Indians find employment either on the plantations themselves or in other industries associated with sugar. Slavery has gone, but the plantation system remains.

Glimpses Into the Past

With the abolition of slavery in 1838, the freedmen in the West Indies became wage earners, the slaves who had struggled for and won their emancipation, in some colonies like Jamaica, bought or "squatted" on plots of land far away from the plantations and became independent cultivators. Others drifted into the towns, but large numbers still remained tied to the plantations.

In the years that followed, wages remained at a low level

and the living conditions of the workers were as inhuman as under slavery. As early as 1919 a trade union organization was formed in British Guiana to fight the employers for higher wages and improved working conditions. This union and others like it which were formed around the same time was made up of dock laborers, railway workers and the like. Trade union organization on the plantations (the majority of them down to the present day under absentee ownership) came much later. That same year Jamaican railway workers called their first strike.

Self-Government Demanded

At the time the constitutions in all of the islands gave the people a semi-self governing status, and unfair voting laws made sure that the dominant voices in the government were those of the European planters. Crown Colony government was instituted in all the territories except Barbados, around 1928.

In 1932 a conference of West Indian legislators met in Dominica. The legislators were unanimous in demanding from Britain self-government and federation of their island homes.

This was the period in the West Indies when a rising middle class was attempting to



Typical Sugar Worker

win its freedom from British imperialism apart from and unaided by the masses of the working people, who also wanted freedom from low wages and a subhuman standard of existence.

Labor conditions in the islands, steadily deteriorating over the years, led to a series of strikes throughout the Caribbean during 1935-38. There were strikes on the sugar estates in British Guiana, in the oil fields of Trinidad and a dock strike culminating in a strike and riots in Jamaica and countless others. Twenty-nine workers lost their lives and over 100 were wounded, as a result of the use of force by the guardians of private property during these three years of workers' revolt.

Part II of Mr. Drayton's article will appear in the Jan. issue.



ONE THOUSAND KIKUYU WOMEN in Kenya, British East Africa, marched on the prison compounds where 500 Kikuyu men had been imprisoned by British Colonial Office authorities in the British Government's efforts to break the growing anti-imperialist movement in that colony. The picture shows the police attempting to break up the women's demonstration.

Kenya's Kikuyu: a Peaceful People Wage Heroic Struggle Against British

By LORRAINE HANSBERRY

Among the Kikuyu people of Kenya, British East Africa, there is a folk story which describes the history and the future of world imperialism in Africa like this:

A man once had a friendship with an elephant. During a terrible storm, the man took pity on the elephant and let him put his trunk into his hut to keep dry. As soon as the elephant got his trunk in, he pushed in his head and then his whole body so that the man himself was forced out into the storm.

When the lion, who is king of the jungle, heard the man grumbling, he called an "Imperial Commission" of the other animals to decide if injustice had been done to the man. The elephant told the Commission that the man was very backward and that he had merely saved the hut from being blown away in the hurricane. The Commission agreed with the elephant and chided the man for his backwardness.

Thieves Fall Out

And so the man built another hut and immediately another animal moved in, and it happened again and again. The man would build a hut and each time one of the animals would move in. So finally the man hit upon a plan and he went off a little further in the jungle and built a very

big hut. As soon as the animals saw the new hut, they ran to take it from the man. And when they were all inside they began to argue with one another about the ownership of the hut and soon they fell to fighting one another. While they were fighting the man made a fire and burned down the hut, jungle lords and all. Then he went off to build himself another hut in peace.

Today the Kikuyu people are helping to set fire to British imperialism in Kenya. In recent months news agencies in the United States and Europe have been sending out frantic dispatches about the "terrorists" and "witch-craft societies" in the colony. The purpose is to distort a fight for freedom by five million Masai, Wakamba, Kavirondo and Kikuyu people who make up the African population of Kenya.

Since the coming of the British in 1890, the Africans of Kenya and particularly the Kikuyu have exhausted practically every form of delegation and petition to the British Government in seeking corrections of their grievances against 20,000 white settlers, and against the British Government itself.

Land Grabbers

Most of the grievances of the Kikuyu concern land. They are primarily an agricultural peo-

ple and to take away their land is to take away their life. That is what the English have done.

When the "Muzungu" (Kikuyu for "European," meaning he who is dizzy) came into Kenya they told the Kikuyu that they were only passing through to Uganda. But through the years one treachery followed another, treaties were broken and more and more land was stolen from the Kikuyu. The British said they were bringing civilization and Christianity to the Kikuyu; they brought death, violence, humiliation and famine. When the Kikuyu protested they were ignored, when they resisted they were slaughtered.

The Kikuyu know that the gold discovered in the territory of the Kavirondo and that their own land is so precious to the imperialists that they will never leave Kenya—unless they are put out.

That is the reason for the Mau-Mau society, pictured by British propagandists as some kind of weird association of witch-doctors and fanatics. It is more likely a highly organized guerilla movement for African freedom. If not, it is the first "witch-craft society" in history which has remarkably singled out only British Colonial Office authorities and Kikuyu collaborationists (or Uncle Toms) as its victims.

Freedom
Where one standard of living reigns

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

Published monthly by Freedom Associates
53 West 125th St., New York 27, N. Y.
Phone: ENright 9-3980

EDITORIAL BOARD:
PAUL ROBESON, Chairman;
Revels Cayton, Shirley Graham,
Alphacus Hunton, Modjeska M. Simkins
Editor: LOUIS E. BURNHAM
General Manager:
GEORGE B. MURPHY, Jr.
Business Manager: Bertram Alves
Associate Editor: Lorraine Hansberry
10c per copy;
subscription rate—\$1.00 a year

Negro Labor's General Staff



OFFICERS ELECTED at the closing session of the NNLC Convention are pictured above. Seated, left to right: Marie Bowden, vice-president, California; Octavia Hawkins, treasurer, Chicago; Coleman Young, executive secretary, Detroit; William Hood, president, Detroit; Viola Brown, vice-president, North Carolina; Vicki Garvin, vice-president, New York. Standing are regional vice-presidents and vice-presidents-at-large, with the exception of Ernest Thompson, director of organization. They are: Asbury Howard, Alabama; William Chester, California; Leroy Wilson, railroad industry; Mr. Thompson; Sam Parks, Chicago; Joseph Banks, Brooklyn, N. Y.; Ewart Guinier, New York; Sterling Neal, Ohio; Joseph Morgan, Detroit; Walter Garcia, New York, and Oliver Palmer, District of Columbia.

Labor, Cultural Leaders Confer



PROMINENT IN THE ACTIVITIES of the Convention were (left to right): National Executive Secretary of the NNLC Coleman Young, honorary member Paul Robeson, National Chairman William Hood, and screen star William Marshall.

Outstanding Figures at NNLC Session



CITY COUNCILMAN Theodore Williams (Dem.), of Cleveland's 12th Ward, who gave the Welcoming Address at the opening session of the Convention. The Councilman pledged his support of the NNLC program.



THE INVOCATION of the opening session was given by Rev. M. E. Nelson, of Mount Pleasant A.M.E. Church; President of the Methodist Minister's Union of Cleveland. Rev. Nelson is President-elect of the I. M. A.



REV. O. D. HENRY, who addressed the NNLC Convention at its opening session at the St. Matthew's Methodist Church, is the Chairman of the Civic Committee of the Cleveland Baptist Minister's Conference.

Convention

(Continued from Page 1)

It would be unthinkable that Negro youth should go a thousand miles away to fight their friends on behalf of their enemies. You remember what a great howl was raised in the land."

Then referring to the heroic battles being waged against British rule by Africa, Robeson queried: "I ask you again, should Negro youth take gun in hand and join British soldiers in shooting down the brave people of Kenya?" As the audience cried "No! No!" Robeson replied: "I don't think so either."

Other leading participants in the Convention included stage and screen star William Marshall, who recently won universal acclaim for his role as "King Dick" in the motion picture "Lydia Bailey."

After a lively discussion, a resolution was passed outlining areas and methods of work in the South with special attention paid to the strike of 6,000 Negro fishermen on the Atlantic and Gulf Coasts. Asbury Howard, Council vice president from Bessemer, Ala., brought delegates to their feet as he declared: "The South is the battleground and the battle must be won in the South!"

Other resolutions passed by the convention dealt with Council building, the continuation of the fight to crack Jim Crow in Sears Roebuck Stores, with special focus on the Christmas rush season as a time for mass picketing and boycott.

A program of Council building and defense of civil liberties was also projected from the Convention for action by the 35 local Councils across the nation. Other resolutions passed included FEPC and Jobs; a special resolution on women workers; a resolution on Youth; one dealing with the problems facing Negro railway workers, and the screening of Negro maritime employees.

The spirit of the Convention, reflecting the mood of the Negro people, was summed up by Joe Johnson, Marine Cooks & Stewards secretary-treasurer from San Francisco. Johnson thundered: "We're not tired of being black; we're just tired of being pushed around."

National Holds H In Cle FO

Women Union

MRS. JULIA WHITE of Chicago, Illinois—Mrs. White is a clear-eyed, modest and cheerful young wife and mother. Her husband has been in Korea since the Spring of 1950, and has never seen their two year-old daughter, Linda.

Men and women of all ages in Chicago's Local 758, Mine, Mill and Smelter Workers Union, think nothing of bringing their problems in and out of the shop to Sister White, whom they elected as shop chairman in the metal firm where she works as a spot welder. They know they can depend on Mrs. White to present their demands forcefully and



Mrs. White

The South: Heart Land of Hope in

By WILLIAM HOOD
(Excerpts from Keynote Address at NNLC Convention.)

... The South (is) the heartland of Negro oppression and the land of promise for Negro freedom. The shift of industry to the South ... threatens to undermine the gains made by the American labor movement in past years. ... (This) shift is of particular concern to the Negro Labor Councils, for big business seeks to exploit the lack of democracy and unionization in the South for lower wages and company unions.

The crisis among the textile workers in the North and South is proof of this. The textile industry has moved to the South in the hope of operating on a lower wage scale. They have had the backing of various governmental agencies in the areas to which they have moved; and the unions of textile workers have been unable to organize effectively in these Southern areas because they have been unwill-

National Negro Labor Council Holds Historic 2nd Convention in Cleveland, Maps Program For Jobs and FEPC

Unionists Prominent in NNLC Meet

confidently to the employer.

Earlier this year, Mrs. White's Local sent her to the union's international convention in New York as one of their key delegates. And as the Chairman of the FREEDOM Committee in the Local, she is getting results in building Paul Robeson's paper among the Union members.

Somehow Mrs. White finds time to get out on picket lines, sing in the choir of the True Vine Baptist Church on Chicago's Southside, devote special attention to the rearing of her child and work actively in the union.

When you ask her how she does it, she just smiles and says: "I guess it's just organizing yourself, while you are organizing decent wages and living conditions."

MRS. FRANKIE SIMS of Los Angeles, Calif.—Mrs. Sims is the Treasurer of the Los Angeles Negro Labor Council. Her husband, Mr. George Sims, is a Trustee of the AFL Carpenters Local in Los Angeles. They are both devoted members of the Paradise Baptist Church in Los Angeles.

Mrs. Sims was born in Jackson, Mississippi, and has lived in Chicago and Los Angeles. The



Mrs. Sims

life of her people in the ghettos of these cities has left a deep impression on Mrs. Sims and she has devoted her life to fighting for the first class citizenship of the Negro people, and particularly of Negro women. Says Mrs. Sims, "No, I am not tired of fighting because I know that it won't be long before the fight is over and in my time too."

MRS. JOSEPH BANKS of Brooklyn, New York—Mrs. Banks is the wife of the Chairman of the Brooklyn Negro Labor Council. She is herself active in Local 968 of the International Longshoremen's Union, AFL. Mrs.

Banks has won the respect and admiration of the women in the newly-founded Local 968 Auxiliary by virtue of her fight against the dictatorship of ILA president Joe Ryan. The same spirit that prompted her to demonstrate her complete faith in the workers who were members of the Local, has led her in the organization of the auxiliary. How does Mrs. Banks feel about the NNLC? She says, "I feel that it is necessary to work hard in the Council. This is the sort of thing that should have been done years ago. I have made up my mind to do more."

Mrs. Banks and her husband are both ardent members of the Cornerstone Baptist Church in Brooklyn.



Mrs. Banks

MRS. BERTHA C. GORE, Longwood, North Carolina—For the past 18 months, Mrs. Gore has been spending long hours daily, working as a member of the women's auxiliary in the



Mrs. Gore

historic Menhaden Fishermen's strike on the Carolina coast. Her husband, Mr. Early Gore, and his fellow fishermen have been on strike against the big fishing companies for a year and six months.

Mrs. Gore, who was a delegate to the convention from Local 705, Intl. Fur and Leather Work-

The Eve of Victory



BEFORE THE VICTORY! Mrs. Harold Ward and her sons, Michael and Douglas, wave at the audience at a session of the NNLC Convention where she made a stirring appeal for support of her husband in his fight against a murder frame-up charge. Ward was cleared by an all-white Chicago jury on December 2.

Harold Ward Free --- Labor Council Sparked Campaign

CHICAGO—The action of a Criminal Court jury in freeing Harold Ward, militant Negro trade unionist of the framed-up "murder" charges brought against him in the course of the recent International Harvester strike, is regarded here as a major victory for the labor movement.

The all-white jury of 10 men and two women took an hour and 55 minutes to decide that Ward had not killed William Foster, a Negro strikebreaker, on October 3. In doing so, the jury justified the charge of the defense that Ward was on trial because, as financial secretary of the United Electrical-Farm Equipment Workers, Local 108, he had been one of the outstanding leaders in maintaining unity between Negro and white workers in the bitterly-fought strike.

The freeing of Ward recalls the dramatic moment at the National Negro Labor Council Convention when his wife addressed a packed opening-night audience and told the delegates the kind of man her husband is. Mrs. Ruth Ward said:

"Harold is just about as guilty . . . as you or I are. He is guilty of some things. Guilty of murdering the peace of mind of the big bosses in Chicago. He has been a thorn in McCormick's

side because he fights for the rank and file. . . . He is also guilty of fighting for peace. He went all the way across the sea, and that is terrible, they say. Every paper has tried him on that alone; he went to the Peace Conference. . . . So he is guilty of that . . . and he is guilty of something else, too. You know, this long bitter strike they had—he didn't work eight hours like he did at McCormick's. He worked 18, 20, 24 hours. He has gone as long as three days without sleep, fighting, fighting for the men in the strike—for the rank and file—and Harvester didn't like that either.

"He started with McCormick's in 1944; he started with the union in 1945. They all tie up together. He came home one day and I was just like the other wives—I didn't see why he didn't go on and take that foreman's job they offered him—it was nice and paid a little more money. But he didn't want that. It took him a long time to convince me, too; to show me that we have to work for everybody. Alone we don't get very far, and as Negroes we get even less far. So we have to work together just as Harold worked—for me, and his union."



Harold Ward

Heartland of Oppression; Key in Negro Freedom Fight

ing to fight against Jim Crow, disfranchisement, Ku Klux terror and all the other practices of state-supported segregation.

The result is that Negro workers suffer by being practically excluded from the major manufacturing industry of the South; and the unions have failed to improve the miserable conditions of white workers because they participate in degrading the potential power of great masses of Negro workers—even in those areas where the Negro is in a majority.

It is inconceivable that the labor movement can meet the tremendous new organizational tasks in the South and the new challenge of real independent political action without the participation, experience and support of the Negro Labor Council and the Negro peoples' organizations. This is the prime lesson of the great organizing drives of the mid-thirties.

In Birmingham, Memphis, Charleston, Durham, Winston-

Salem and Chattanooga, it was the most exploited Negro workers who first rallied to the cause of the new and vigorous CIO program to organize the unorganized. And these Negro workers drew behind them the articulate support of all sections of the Negro community. They also took the lead in establishing an important degree of unity with the white workers, without which the unions could not have lasted longer than it would take a Dixiecrat boss to blink his eyelash.

The way it was done in those early days is the way it will have to be done today. And when the South is really organized it will be a new day dawning in our freedom fight, a new page turned in the book of democracy. That is why the National Negro Labor Council regards a concentrated, well-thought-out plan to establish our organization in the South as a must in the fight for real equality and for social progress throughout this land.

Editorials

Segregation Must Go

ONE OF THE MOST IMPORTANT legal questions in the history of this country is now before the Supreme Court of the United States.

Spearheading the attack against the Jim Crow school system is a battery of NAACP lawyers headed by chief counsel Thurgood Marshall. Among the defenders of the system is John W. Davis, Democratic presidential nominee in 1924, now counsel for the State of South Carolina.

Mr. Davis admonished the court that the removal of segregation barriers would create a situation "one cannot contemplate with any equanimity."

Mr. Davis is probably right, if we specify the "ones" he has in mind. Certainly "one" John W. Davis, wealthy corporation lawyer, or "one" Herman Talmadge, or "one" James Byrnes will have a fit and blow a gasket to see the system on which they and their cronies have risen to political and economic power wiped away.

But what of the millions of common people of the South—white as well as Negro? Segregation condemns Negro youth to one-third the educational opportunities of white, and all Southerners to one-half the opportunities of the rest of the nation. Because of it all Southern workers receive \$10 a week less in their pay envelopes than workers in comparable jobs elsewhere.

Mr. Davis also talks about "forcing children into contacts that may be unwelcome." Hogwash! The precise point is that segregation is a force system. It forces the isolation of human beings and the subordination of one to the other. It is a punitive system maintained in the South by "legal" sanction, persistent terror and recurrent mob violence. It is a major blight of our national history.

A ruling on behalf of the Negro complainants in the current suits will mark the beginning of the end of one of the sorriest chapters in American history. The Supreme Court should so act on or before January 1, 1953. This would be a fitting—and long overdue—celebration of the 90th anniversary of the Emancipation Proclamation.

Frederick Douglass Said:

"... So long as my voice can be heard on this or the other side of the Atlantic, I will hold up America to the lightning scorn of moral indignation. In doing this, I shall feel myself discharging the duty of a true patriot; for he is a lover of his country who rebukes and does not excuse its sins. It is righteousness that exaltheeth a nation while sin is a reproach to any people."

Speech at Market Hall, New York City, Oct. 22, 1847

For All the World's People — Peace



LETTER COLUMN

Get It Off Your Chest

FREEDOM for Agitators

I am deeply impressed by your story recorded in the October issue of FREEDOM, of the Baptist traditions of freedom. I am an active member of the Baptist church and your story was a great source of inspiration.

Since we do not have any representation down here in

New Orleans or in any other Southern city, I wish they would read the First Amendment to Article I of the Constitution which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people

peaceably to assemble, and to petition the Government for a redress of grievances."

Please find a small contribution. I hope you can send me about three papers. I want to take them into a barber shop where all the agitators in this community hang out.

Joseph Banks
New Orleans, La.

Stories for Children: A Christmas Poem for Our Time

(This poem is dedicated to a young FREEDOM reader, Christophá Alves.)

OVER THE CITY in a soft blue glow,
The moon shone down on a new Christmas snow;
The world lay in silence completely,
While little ones slept ever so sweetly;
But high in a house, in a room tiny and bare,
A young mother sat in a single light's glare;
Her eyes looked down at a tiny tin bed,
To a little brown baby, dark curls round his head;
I'll sing you a song my son, said she,
And from her lips came a sweet melody:
"Sweet little son, there in your bed,
I know Christmas dreams play in your head;
I know that you dream on this clear Christmas night,
Of Saint Nick and Kris Kringle, of plum pudding delight;
Of the windows outside, all hung with holly,
The green and red boughs to make everything jolly;
Of children all laughing and carols in the streets,
Of tinsel and ribbons and presents and sweets;
But here in our room so tiny and bare,
There is little for Christmas but a single light's glare;
Your father was sent to a far-away land,
With tears in his eyes and a gun in his hand;



He was gentle and kind and ever so willing,
To stay here with us, and never go killing;
Forgive me, my boy, if my eyes do fill,
But your father died for nothing on that far-

away hill."

And the earth was quiet as the young mother sang,
While far across the city, the Christmas bells rang.

"THERE IS A TALE of a long ago while,
When men put their hope in the birth of a child;
The most precious of gifts, this babe born in the East,
Gave to the world the great hope of peace;
Some day, my son, I promise to you,
In memory of your father we shall make Christmas true;
So lie there my boy and dream of the holly,
And of all those things which make Christmas time jolly;
But this, little one, I beg you remember,
That the gift of the babe whom the ages hold tender
Was the promise of peace for you and for me,
And some day my son, it shall be, it shall be."

AND NOW THAT SHE'D come to the end of her song,
The mother's head bent and to sleep she was gone;
While over the city in a soft blue glow,
The moon shone down on a new Christmas snow.

Paul Robeson

Suite 3, Fifty-three West 125 Street, New York 27, N. Y.

December, 1952

Dear Friends:

I am writing to you about a matter that is most important to me as an artist.

For the past several years a vicious effort has been made to destroy my career. Hall-owners, sponsors and even audiences have been intimidated. Recently, in Chicago, 15,000 persons who wanted to attend one of my concerts had to assemble in a park because the hall-owner had been threatened.

The outrageous denial of my passport bars me from accepting contracts to appear in England, France, China and many other lands.

Although I have recorded for nearly every major recording company and sold millions of records both here and abroad, these companies refuse to produce any new recordings for me.

What is the meaning of this? It is an attempt to gag artistic expression, to dictate whom the people shall hear and what they shall hear. It is an attempt to suppress not only me, but every artist, Negro and white, whose heart and talent are enlisted in the fight for peace and democracy.

There is a way to explode the silence they would impose on us. An independent record company has just been established that will make new recordings for me. This company will also release work by other artists banned because of their views, and younger artists often denied a hearing.

My first new album is now in production.

But the making of records is only part of the job. The big task is to make sure that the records will reach a mass audience in every part of the country. To do this I need the active support of all my friends.

The first step is to assure an advance sale of thousands of albums. So, I am asking you to subscribe now to a special \$5 advance sale of my new album, which I will autograph for you. I hope you will tell your friends about our new project and get them to subscribe now to this advance sale.

I am determined to defeat those who would imprison my voice. Your subscription will help to break through the barriers.

Sincerely yours,

Paul Robeson

Robeson on records again

Here is the renowned People's Artist, greater than ever . . . Here is the lifting strength, the thrilling beauty and dramatic sweep of his world-famed voice! ROBESON SINGS, a new album of high fidelity recordings with Orchestra and Chorus, presents him—as never before—in a wide range of compositions . . . songs of power and protest . . . tenderness and love . . . soul-stirring songs of the people!

CONTENTS

- 1. WANDERING —poignant folk song of American labor
- 2. FOUR RIVERS —song of peace and brotherhood
- 3. WITNESS —rousing Negro spiritual
- 4. MY CURLY-HEADED BABY —beloved lullaby
- 5. NIGHT —lyrical Russian classic (in English and Russian)
- 6. HASSIDIC CHANT —Jewish epic of protest (in English and Hebrew)

SUBSCRIBE NOW

FOR AN AUTOGRAPHED ALBUM
Each album ordered in this \$5 advance sale will be autographed by Paul Robeson. The first albums, scheduled for release in January, will be sent to subscribers before public sale.

ROBESON SINGS will be available in either Long-Playing (33 1/2 rpm) or Regular (78 rpm).

A HOLIDAY GIFT SUGGESTION

You may purchase \$5 Gift Certificates, each good for one autographed album (either LP or Regular). These certificates will be mailed DIRECTLY TO YOU in time for you to give them as presents. When the person to whom you give the Gift Certificate sends it to us, we will ship him an autographed album.

OTHELLO RECORDING CORP.
53 West 125th St., Suite 3, New York 27, N. Y.

Here is my advance order for the new album, ROBESON SINGS. I understand that it is scheduled for release in January 1953, and that my album will be shipped to me at this time.

I want () Long-Playing Albums at \$5 each.
(HOW MANY)

I want () Regular Speed Albums at \$5 each.
(HOW MANY)

I want () Holiday Gift Certificates at \$5 each.
(HOW MANY)

Enclosed is \$..... in payment.

NAME.....
(PLEASE PRINT)

ADDRESS.....

CITY..... ZONE..... STATE.....