

## CENSUS OF 1850.

CENSUS OF 1850.

SCHEDULE No. 1.—FREE INHABITANTS.												SCHEDULE No. 2.—SLAVES.									
Dwelling-houses numbered in the order of visitation.	Families numbered in the order of visitation.	DESCRIPTION.			Name of every person whose usual place of abode on the 1st day of June, 1850, was in this family.	Profession, occupation, or trade of each male person over 15 years of age.	Value of real estate owned.	Place of birth, naming the State, Territory, or country.	Married within the year.	Attended school within the year.	Persons over 20 years of age who cannot read and write.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.	Name of slave owners.	Number of slaves.	DESCRIPTION.			Fugitives from the State.	Number manumitted.	Deaf and dumb, blind, insane, or idiotic.	Remarks.
		Age.	Sex.	Color — white, black, or mulatto.											Age.	Sex.	Color.				

## SCHEDULE No. 4.—PRODUCTIONS OF AGRICULTURE.

Name of owner, agent, or manager of the farm.	Acres of land improved.	Acres of land unimproved.	Cash value of farm.	Value of farming implements and machinery.	LIVE STOCK, JUNE 1, 1850.										PRODUCE DURING THE YEAR ENDING JUNE 1, 1850.																									
					Horses.	Mules and asses.	Working oxen.	Milk cows.	Other cattle.	Sheep.	Swine.	Value of live stock.	Value of animals slaughtered during the year.	Wheat, bushels of.	Rye, bushels of.	Indian corn, bushels of.	Oats, bushels of.	Rice, pounds of.	Tobacco, pounds of.	Ginned cotton, bales of 400 lbs. each.	Wool, pounds of.	Beans and peas, bushels of.	Buckwheat, bushels of.	Barley, bushels of.	Irish potatoes, bushels of.	Sweet potatoes, bushels of.	Value of orchard products in dollars.	Wine, gallons of.	Value of produce of market gardens.	Butter, pounds of.	Cheese, pounds of.	Eggs, tens of.	Clover seed, bushels of.	Other grass seeds, bushels of.	Hops, pounds of.	Dew-ratted hemp, tons of.	Water-ratted hemp, tons of.	Flax, pounds of.	Flax-seed, bushels of.	Silk cocoons, pounds of.

## SCHEDULE No. 6.—SOCIAL STATISTICS.

Name of town, county, or city.	Aggregate valuation of real and personal estate.	Aggregate amount of taxes assessed.	Public schools.	PUBLIC LIBRARIES.		PERIODICALS, INCLUDING NEWS PAPERS.			
				Number.	Volumes.	Name.	Class.	How often published.	Number of circulation.
	Rent estate..... \$ Personal estate... Total..... How valued. True valuation... \$	State..... \$ County..... Parish..... Town..... Total.... Road tax..... \$ How paid.	Number of colleges..... Number of academies..... Number of free schools... Number of other schools.. Number of school-houses. Amount of money raised by tax for schools last year... \$ Raised in other ways for schools last year..... Received from public funds for schools last year.....	Social..... Colleges..... Academies..... Public schools... Sunday schools.					

## SCHEDULE No. 6.—SOCIAL STATISTICS—Continued.

Seasons.	Public paupers.	Criminals.	Cost of labor.	Religious worship.
Has this season produced average crops?	Whole number of paupers supported during the past year? Number supported on the 1st day of June.	Number convicted of crime during year ending June 1, 1850. In prison on the 1st June, 1850.	Average wages to farm hand per month, hired by the year and boarded..... \$ Average wages of a day laborer— Without board..... With board..... Average payment to a carpenter per day, without board..... Average wages to a female domestic per week, with board..... Average price of board to a laboring man per week.....	Number of churches.  Number of persons each will accommodate.  Value of churches.
What crops are short?	Native { White. Black.	Native { White. Black.		
To what extent?	Foreign.	Foreign.		
What is the average per year?	Cost of supporting paupers during last year.			

## SCHEDULE No. 5.—PRODUCTS OF INDUSTRY.

Name of corporation, company, or individual producing articles to the annual value of \$500.	Name of business, manufacture, or product.	Capital invested in real and personal estate in the business.	Raw material used, including fuel.		Kind of motive power, machinery, structure, or resource.	Average number of hands employed.		Wages.	Annual product.
			Quantities.	Values.		Male.	Female.		
			Kinds.	Values.		Average monthly cost of male labor.	Average monthly cost of female labor.		Quantities.
									Kinds.
									Values.

## SCHEDULE No. 3.—PERSONS WHO DIED DURING THE YEAR ENDING JUNE 1, 1850.

Name of every person who died during the year ending June 1, 1850, whose usual place of abode at the time of his death was in this family.	Description.				Place of birth, naming the State, Territory, or country.	The month in which the person died.	Profession, occupation, or trade.	Disease, or cause of death.
	Age.	Sex.	Color—white, black, or mulatto.	Free or slave.				
				Married or widowed.				

# FORMS USED IN THE CENSUS OFFICE.

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BLANK FORMS USED IN THE CENSUS OFFICE FOR CONDENSING INFORMATION—1850.

## 1. CLASSIFICATION OF FREE INHABITANTS IN THE COUNTY OF \_\_\_\_\_.

		Whites.	Colored.	Total.	Born in State .....	White.	Colored.	Native.	Foreign.
						M.	F.	M.	F.
Under 1 .....	Male.....				Born in Maine.....				
	Female.....				Born in New Hampshire.....				
1 and under 5.....	Male.....				&c., &c.....				
	Female.....				Born in England .....				
&c., &c.....					Born in Ireland .....				
					Born in Scotland .....				
					Born in France.....				
					&c., &c.....				
					Married in year .....				
					At school.....				
					Adults who cannot read and write.....				
					Paupers.....				
					Convicts.....				

## 2. CLASSIFICATION IN THE STATE OF \_\_\_\_\_.

Counties.	WHITES.					COLORED.			TOTAL WHITE.		TOTAL FREE COLORED.		Aggregate.
	Under 1.		1 and under 5.		And so on, for all ages.	Under 1.		And so on, for all ages.					
	M.	F.	M.	F.		M.	F.		M.	F.	M.	F.	

## 3. CLASSIFICATION—Continued.

Counties.	ATTENDING SCHOOL.								Adults who cannot read & write.—[Same divisions as attending school.]	Paupers.—[Same divisions.]	Convicts.—[Same divisions.]	Married in the year.	SLAVES.		
	White.		Free colored.		Native.	Foreign.	Total.	Under 1.					And same divisions as free population.		
	M.	F.	M.	F.									M.	F.	

## 4. EDUCATION.

County.	Assistant marshal.	COLLEGES.							PUBLIC SCHOOLS.	ACADEMIES AND OTHER SCHOOLS.	LIBRARIES.				
		Number.	Teachers.	Pupils.	Endowment—amount received annually.	Raised by taxation.	From public funds.	From other sources.	Total income.	[Same divisions as Colleges.]	[Same divisions.]	Public.		Private.	Total.
												Number.	Volumes.	[Same divisions.]	[Same divisions.]

## 5. OCCUPATIONS.

Actors .....

Agents.....

Apothecaries .....

&c., &c.....

Bakers.....

Other occupations .....

And so on, for about 450 different pursuits.

## 6. DEAF AND DUMB, BLIND, INSANE, AND IDIOTIC.

DEAF AND DUMB WHITES.					DEAF AND DUMB COLORED.	WHO CANNOT READ AND WRITE.						PLACE OF BIRTH.				Having occupation.	No occupation.	* Blind, insane, idiotic.
Under 10.	10 and under 30.	30 and under 70.	70 and upwards.	Total.	[Same divisions as whites.]	Whites.				Colored.	Aggregate.	In State.	United States.	Foreign.	Unknown.			
						20 and under 30.		30 and above.		Total whites.								
						M.	F.	M.	F.									

\* The divisions for blind omitted the occupation and distinction of age and color of those who cannot read and write, simply noting the fact of such incapacity. For the insane and idiotic the divisions were the same as for the blind, except that the fact of reading and writing is not noted, and the ages are taken as under 10, 10 and 20, 20 and 40, 40 and 60, 60 and 80, 80 and over, for both colors.

## 7. NATIVITIES.

COUNTIES.	BORN IN STATE.	BORN IN UNITED STATES.				FOREIGN BORN.			
		Maine.	New Hampshire.	And so on, for all States.	Total.	England.	And so on, for all foreign States.	Total.	Aggregate.

## 8. CHURCHES IN THE COUNTY, &c.

Churches.	Number of churches.	Aggregate accommodations.	Value of church property.
Baptist.....			
Christian.....			
And so on, for every known sect and division of sect.			

## 9. MEDICAL STATISTICS.

CAUSES OF DEATH.	MORTALITY OF FIRST YEAR.				1 year and under 2.	2 and under 5.	5 and under 10.	And so on, as in printed classified
	First half.		Second half.					
	M.	F.	M.	F.				
Abscess .....								
Accident, not specified.....								
Accident, by fire.....								
&c., &c.....								
Cancer.....								
And so on, for all known diseases classified.								

Abscess .....

Accident, not specified.....

Accident, by fire.....

&c., &c.....

Cancer.....

And so on, for all known diseases classified.

## 10. DEATHS.

	Whites.	Total whites.	Colored, free.	Total colored, free.	Total.
Under 1 .....					
1 and under 5.....					
And so on, for classified ages to 100 and upwards.					

## CENSUS OF 1850.

## 11. VITAL STATISTICS.

POPULATION.										BIRTHS.	MORTALITY OF FIRST YEAR.			LONGEVITY.												DEATHS.	Prevalence of diseases.	Manner of deaths.	Notes.		
										[Same divisions as population.]				From 70 to 80.			From 80 to 90.			From 90 to 100.			Over 100.								
WHITE.		BLACK.		MIXED.		Total.	WHITE.		BLACK.		MIXED.		Total.	[Same divisions as 70 to 80.]			[Same divisions as 70 to 80.]			[Same divisions as 70 to 80.]			WHITE.	BLACK.	MIXED.						
M.	F.	M.	F.	M.	F.		M.	F.	M.		F.	M.		F.	Total.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	Total.					
											1st half.	2d half.	Total.																		

## 12. GENERAL STATISTICS.

Number of subdivision.		County.	Assistant marshal.	VALUATION OF ESTATE, REAL AND PERSONAL.					ANNUAL TAXES.					WAGES.					PAUPERISM.					CRIME.						
				Real estate.	Personal estate.	Total.	True valuation.	State tax.	County tax.	School tax.	Poor tax.	Road tax.	All other taxes.	Total.	Average monthly wages to a farm-hand with board.	Average to a day-laborer with board.	Average to a day-laborer without board.	Average day wages to a carpenter without board.	Weekly wages to a female domestic with board.	Price of board to laboring-men per week.	Native.	Foreign.	Total.	Whole number of paupers supported within the year end'g June 1, 1850.	Native.	Foreign.	Total.	Amount cost of support.	Whole number of criminals convicted within the year.	In prison on June 1, 1850.

## 13. NEWSPAPERS AND PERIODICALS.

Number of subdivision.	County.	Assistant marshal.	POLITICAL.						RELIGIOUS.						LITERARY.	AGRICULTURAL, MECHANICAL, AND SCIENTIFIC.	AVERAGE WEEKLY CIRCULATION OF ALL OTHER NEWS- PAPERS AND PE- RIODICALS.		TOTAL NUMBER AND CIRCULA- TION OF NEWS- PAPERS AND PE- RIODICALS.	
			DAILY.		TRI-WEEKLY AND SEMI-WEEKLY.		WEEKLY.		WEEKLY.		MONTHLY.		QUARTERLY.				Number.	Circulation.	Number.	Circulation.
			Number.	Circulation.	Number.	Circulation.	Number.	Circulation.	Number.	Circulation.	Number.	Circulation.	Number.	Circulation.						
														[Same as Re- ligious.]	[Same as Literary.]					

## 14. PRODUCTIONS OF AGRICULTURE.

Counties.	ACRES OF LAND IN FARMS.		Cash value of farms.	Value of farming implements and machinery.	LIVE STOCK.								Value of live stock. And so on with divisions for every production published.
	Improved.	Unimproved.			Horses.	Asses and mules.	Milch cows.	Working oxen.	Other cattle.	Sheep.	Swine.		

## 15. ABSTRACT SHEET.

Number of subdivision.	Name of assistant.	Name of county.	Name of city, town, ward, borough, township, or other division.	Number of families.	Number of houses.	WHITE POPU- LATION.			FREE COLORED.			SLAVES.			Total population.
						Males.	Females.	Total whites.	Males.	Females.	Total free colored.	Males.	Females.	Total slaves.	

## 16. COMPENSATION SHEET, TO ASSISTANT MARSHALS.

Number of subdivision.	Names of assistants.	Number of houses enumerated.	Square root thereof.	Number of square miles in subdivision.	Square root thereof.	Compensation for travel.	Number of persons enumerated in schedule No. 1.	Compensation for enumeration.	Number of persons enumerated in schedule No. 2.	Compensation for enumeration.	Number of deaths in schedule No. 3.	Compensation for enumeration.	Number of farms enumerated in schedule No. 4.	Compensation for enumeration.	Number of industrial establishments enumerated in schedule No. 5.	Compensation for enumeration.	Social statistics in schedule No. 6. compensation for.	Number of pages copied.	Compensation for copying.	Total compensation.	Compensation returned by marshal.	Difference in compensation.	Date of first remittance.	Amount remitted.	Date of second remittance.	Amount remitted.	Total amount remitted.

The forms upon this and the preceding page were used in the Census Office for condensing from the schedules of the marshals the particular facts, &c., noted by them, and for arranging these facts by counties and by States. The forms were printed upon sheets of about fifteen by twenty inches, and in some cases upon sheets of larger size. The statistics of manufactures were condensed, for the most part, upon the *schedules* forms of the marshals.

## Primary Source Information

**Title:** The Seventh Census of the United States 1850

**Creator:** J.D.B. DeBow

**Created/Published:** Washington: Robert Armstrong, Public Printer. 1853.

**Notes:** Embracing a statistical view of each of the states and territories, arranged by counties, towns, etc..

**URL:** <http://www2.census.gov/prod2/decennial/documents/1850a-01.pdf>

Visit <http://www.westegg.com/inflation/> for an inflation calculator that can be used to compare costs in 1850 to those of today.



TOM DAILEY



GEORGE W. GOODHART



DIRECTION OF  
DAILEY &  
GOODHART

# PALMER'S TOM'S CABIN UNCTE ©

## GARDEN CITY QUARTETTE

© 1915



## Primary Source Information

**Title:** Palmer's Uncle Tom's Cabin Co., 1882, no. 11

**Created/ Published:** Buffalo, N.Y.: Courier Litho.. Co., ca. 1899.

**Notes:** Prints and Photographs Division

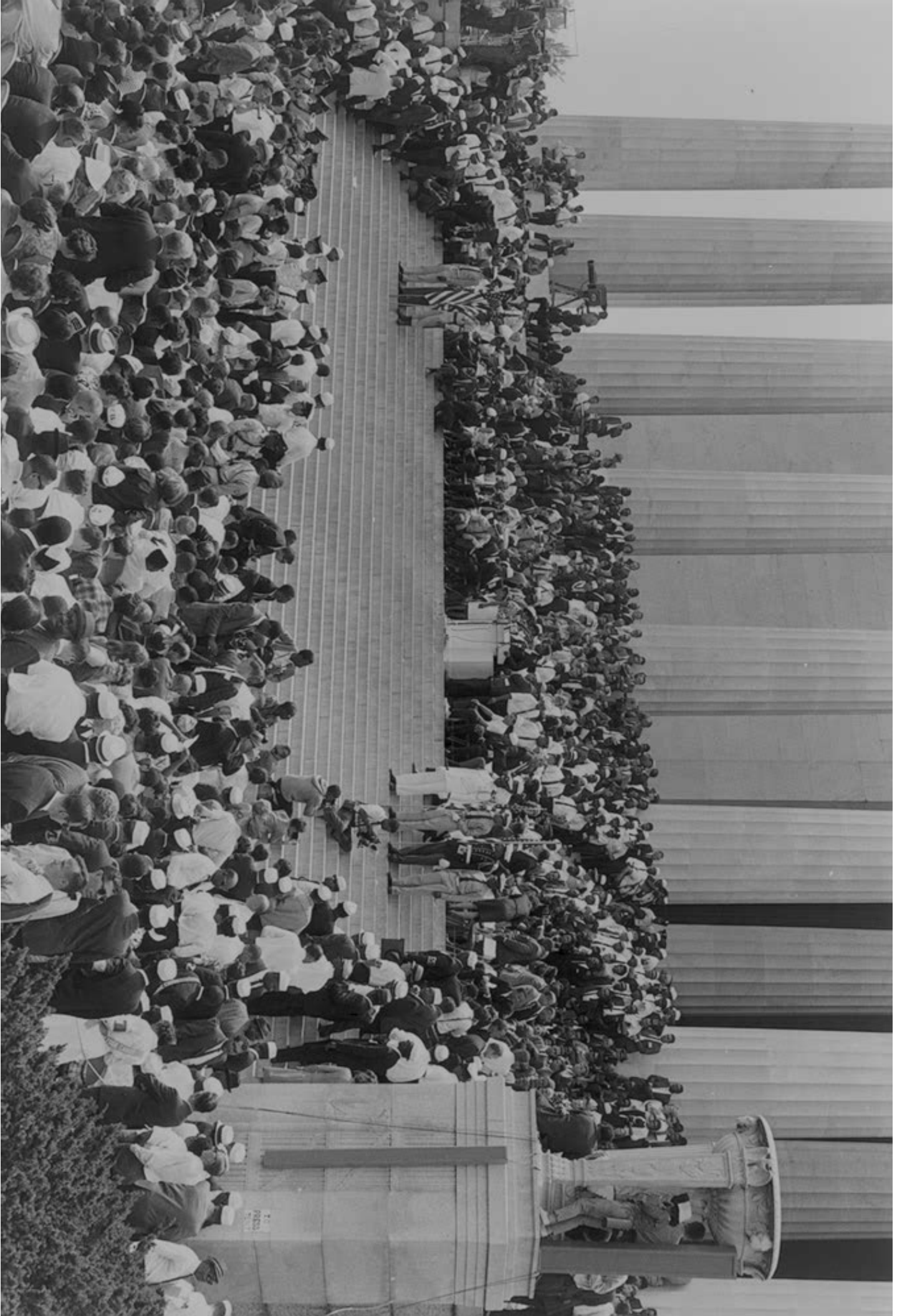
**Reproduction Number:** LC-USZC4-6171(3-10)

**URL:** <http://lcweb2.loc.gov/ammem/aaohhtml/exhibit/aopart3b.html>

### Information about the Source from the Library of Congress

This poster for a production of *Uncle Tom's Cabin* features the Garden City Quartette under the direction of Tom Dailey and George W. Goodhart. Many stage productions of Harriet Beecher Stowe's famous novel have been performed in various parts of the country since *Uncle Tom's Cabin* was first published as a serial in 1851. Although the major actors were usually white, people of color were sometimes part of the cast. African American performers were often allowed only stereotypical roles--if any--in productions by major companies.

Harriet Beecher Stowe is best remembered as the author of *Uncle Tom's Cabin*, her first novel, published as a serial in 1851 and then in book form in 1852. This book infuriated Southerners. It focused on the cruelties of slavery--particularly the separation of family members--and brought instant acclaim to Stowe. After its publication, Stowe traveled throughout the United States and Europe speaking against slavery. She reported that upon meeting President Lincoln, he remarked, "So you're the little woman who wrote the book that made this great war."





## Primary Source Information

**Title:** March on Washington, August 28, 1963.

**Created/ Published:** 1963

**Notes:** U.S. News and World Report Photograph Collection, Prints and Photographs Division

**Reproduction Number:** LC-U9-10360-23 (9-13)

**URL:** <http://memory.loc.gov/ammem/aaohhtml/exhibit/aopart9b.html>

### Information about the Source from the Library of Congress

The August 28, 1963, March on Washington riveted the nation's attention. Rather than the anticipated hundred thousand marchers, more than twice that number appeared, astonishing even its organizers.

Blacks and whites, side by side, called on President John F. Kennedy and the Congress to provide equal access to public facilities, quality education, adequate employment, and decent housing for African Americans. During the assembly at the Lincoln Memorial, the young preacher who had led the successful Montgomery, Alabama, bus boycott, Reverend Dr. Martin Luther King, Jr., delivered a stirring message with the refrain, "I Have a Dream."



BACKGROUND MAP FOR PMs FROM AP NEWSFEATURES

Mailed from New York Feb. 5. For Use in PMs of Thursday, Feb. 8 and Thereafter.

Head: FREEDOM RIDES BROUGHT MORE THAN VIOLENCE

(Map is 3 cols. by 4 3/4 inches)

By SID MOODY

AP Newsfeatures Writer

Last year's freedom rides traveled a highway cobbled with blood and violence. What has come of the troubled journey? Will there be more?

Scores were injured in attempts to integrate Southern bus terminals. Hundreds were jailed. But, some nine months later, a growing number of terminals have been desegregated.

Asst. Atty. Gen. Burke Marshall said in Washington last week:

"The problem of segregation in bus and rail terminals is largely behind us as a nation and as a region. I have no doubt that where there is a problem—which there is in a few cities in Mississippi and a few in Louisiana—we are going to resolve the problem. But I'm really quite hopeful we're going to be able to clean up that problem without litigation."

The Congress of Racial Equality (CORE), which organized the freedom rides, reports its teams have recently been served in 85 terminals across the South. These tests followed the ruling by the Interstate Commerce Commission last Nov. 1 forbidding segregation in interstate bus and rail stations.

Marshall said eight or nine communities in Mississippi and less than eight in Louisiana have not fully complied with the order. He also said he expects desegregation of airport terminals to be aided by a federal court injunction against segregated air facilities in Montgomery, Ala.

CORE was a catalyst for much of the recent public ferment over the issue.

James Farmer, national director of CORE, said the organization plans to continue freedom rides this year along major U.S. highways similar to a campaign that, with CORE help, desegregated many of the restaurants and lunch counters on Rt. 40 between Washington and Philadelphia. Farmer said CORE is particularly concerned with Rt. 66 which runs from St. Louis through the Southwest. The organization will also press a campaign for more hiring of Negroes in department stores, many of which CORE claims discriminated in employment.

Farmer said CORE was pleased with the efforts of the Justice Department in seeking compliance to desegregation rulings but disappointed with its speed in securing compliance.

What is CORE, and how did it start?

It started in 1942 at the University of Chicago. Since then it has followed a course of Gandhian nonviolence that has often led to violence as it staged wade-ins at swimming areas, sit-ins at lunch counters, stand-ins at movie theaters, even shoe-ins at shoe shine stands.

Farmer formed the organization at Chicago with several students after they had been discussing discrimination. What would happen if Negroes simply refused to buy from white stores? If they went in and just sat down at restaurants that had refused to serve them?

As Farmer recalls it the group, some of them Negro, adjourned to a local restaurant, the Jack Spratt, to mull things over with a cup of coffee. But Jack Spratt wouldn't take their money, throwing it into the street. So on the spur of the moment they decided to "sit in." Jack Spratt eventually integrated, says Farmer. CORE was on its way.

Today CORE headquarters in New York City claims 62 local organizations with about 50 members in each. Farmer says it has 40,000 contributors who are expected to donate \$750,000 for the year ending this May. Five years ago CORE collected but \$26,000.

The local CORE groups are self-supporting as much as possible and can embark on their own freedom rides without a green light from headquarters in New York City. If they get



involved in police and legal complications, the parent organization sends funds and lawyers.

Would-be members serve a one to three-month probationary period, Farmer explained, during which they must participate in two "action" projects, such as sit-ins, bus ride or picketing.

CORE is leery of extending membership to off-beat types. One goateed man who wore shorts and sandals was told he'd either have to shave the beard and wear conservative dress or give up CORE. True to his beard, he gave up CORE.

Farmer describes CORE'S approach to a discriminatory situation as fivefold. First there is an investigation to determine whether discrimination exists, then an effort is made to talk the store or restaurant owner or whatever out of it. Failing that, CORE tries to get his minister, for instance, to talk him out of it.

If this is fruitless, CORE pickets and distributes literature and, finally, resorts to sit-ins, stand-ins, etc.

If some member is fined, CORE will not, as a rule, pay it unless there are special circumstances. CORE would prefer persons arrested go to jail rather than their paying their own fines. If it's \$30 or 30 days, take 30 days.

The first Freedom ride occurred in April, 1947 in the wake of a Supreme Court decision forbidding segregated seating on buses in interstate travel. Eight persons were jailed and four others arrested but later released in the trip through Virginia and North Carolina.

Then on Dec. 5, 1960 the Court ruled against segregated facilities in interstate bus terminals. This decision came in the so-called Boynton Case and the freedom rides of 1961 were made to test its effectiveness.

The first ride, on April 22, was from East St. Louis, Ill., to Sikeston, Mo. Twenty-two persons were arrested at Sikeston but charges were dismissed (see map).

On May 4, a freedom ride bus travelling from Washington, D.C., to New Orleans was burned near Anniston, Ala.

There were riots in Birmingham, Ala., which recurred on another ride two weeks later, spreading to Montgomery. On May 20 Atty. Gen. Robert Kennedy sent 400 federal marshals to Montgomery. For a time Alabama Gov. John Patterson threatened to arrest any marshal who interfered but none was.

On May 24, a group of Nashville students arrived in the Mississippi state capital at Jackson to test segregation. About 306 were jailed as volunteers poured into the city, including a son-in-law of New York Gov. Nelson Rockefeller.

On June 13 four rabbis, seven white and seven Negro ministers staged a freedom ride from Washington to Tallahassee, Fla. Ten were jailed in Tallahassee after they were refused service at an airport restaurant. After they were tried, the restaurant agreed to desegregate its lunch counter and was closed down by the city.

There was another ride July 8 from St. Louis to Shreveport, La., in which four persons were jailed at Little Rock, Ark.

Then, on Aug. 2, a group of freedom riders took a bus from Newark, N.J. to Little Rock. For the first time there was no violence, no arrests.

Other rides (see map) into the deep South brought renewed violence in the fall, particularly at McComb, Miss. Since the Nov. 1 ICC ruling, CORE members have been riding across the South, compiling a growing list of terminals that have desegregated.

These are all noted at New York headquarters, a musty suite of rooms near the Wall Street area.

There Farmer directs CORE's operations from his office. On the wall is a large watercolor done by a youth sentenced to a road gang as a sit-in. Also on the wall is a framed certificate of arrest from Hinds County, Miss., certifying that Farmer, not one to let others do all the work, had been an inmate there during the rides.

## Primary Source Information

**Title:** Background Map: 1961 Freedom Rides

**Created/ Published:** [New York]: Associated Press Newsfeature. [1962]

**Notes:** Printed map and text. Geography and Map Division. (9-4)

**URL:** <http://memory.loc.gov/ammem/aaohhtml/exhibit/0904001.html>

### Information about the Source from the Library of Congress

The Freedom Riders of the early 1960s, organized by the Congress of Racial Equality (CORE), rode through the South seeking integration of the bus, rail, and airport terminals. This Associated Press release, authored by Sid Moody, includes a map and an exceptionally descriptive text that illustrates the routes taken and the history behind the freedom rides. Together, the map and text record the individual cities visited, when and where violence occurred, and how many Freedom Riders were arrested. The text also describes some disturbances resulting from the staged sit-ins and forced recognition of CORE's causes and issues. Looking at the map and reading the text, one can perceive the struggles that these Freedom Riders endured in their quest for full citizenship in 1961.

**For more information see the copy of the CORE letter that is included in this packet.**

**Title:** Core Letter from James Farmer to President John F. Kennedy

**Creators:** James Farmer to President John F. Kennedy

**Created/Published:** April 26, 1961

**Notes:** James Farmer, National Director of Congress of Racial Equality (CORE), wrote a letter to President John F. Kennedy, offering details on the plans of the interracial group of Freedom Riders and the philosophy behind their actions, explaining that "Freedom Ride is an appeal to the best in all Americans." He assured the President that their plans were "entirely open" and that they were dedicated to "the Gandhian principles of non-violence."

From the Martin Luther King Jr. Papers at Stanford University

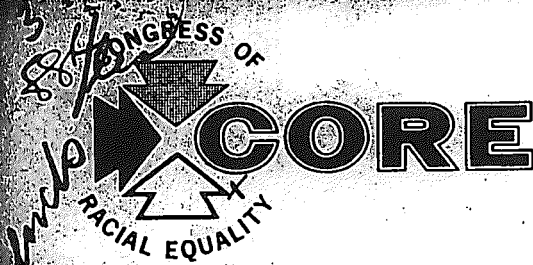
**URL:** [http://mlk-](http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/letter_from_james_farmer_to_president_john_f_kennedy/)

[kpp01.stanford.edu/index.php/encyclopedia/documentsentry/letter\\_from\\_james\\_farmer\\_to\\_president\\_john\\_f\\_kennedy/](http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/letter_from_james_farmer_to_president_john_f_kennedy/)

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a national organization with affiliated local groups working



to abolish racial discrimination by direct, nonviolent methods

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The President  
The White House  
1600 Pennsylvania Avenue, N. W.  
Washington, D. C.

My dear Mr. President:

We expect you will be interested in our Freedom Ride, 1961. It is designed to forward the completion of integrated bus service and accomodations in the Deep South.

About fifteen CORE members will travel as inter-state passengers on Greyhound and Trailways routes. We leave Washington early in May and, travelling through Virginia, North and South Carolina, Georgia, Alabama and Mississippi, plan to arrive in New Orleans on Wednesday, May 17th.

The group is interracial. Two-thirds are Southerners. Three are women. We propose to challenge, en route, every form of segregation met by the bus passenger. We are experienced in, and dedicated to, the Gandhian principles of non-violence.

Our plans are entirely open. Further information is available to all.

Freedom Ride is an appeal to the best in all Americans. We travel peaceably to persuade them that Jim Crow betrays democracy. It degrades democracy at home. It debases democracy abroad. We feel that there is no way to overstate the danger that denial of democratic and constitutional rights brings to our beloved country.

And so we feel it our duty to affirm our principles by asserting our rights. With the survival of democracy at stake, there is an imperative, immediate need for acts of self-determination. "Abandon your animosities and make your sons Americans," said Robert E. Lee. Freedom Ride would make that, "All your sons -- NOW!"

Sincerely yours,

*James Farmer*  
James Farmer  
National Director

JF:nm  
encs.

GENERAL

April 26, 1961

THE WHITE HOUSE

APR 27 4 36 PM '61

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CENTRAL FILES



## Primary Source Information

**Title:** CORE Letter from James Farmer to President John F. Kennedy

**Creators:** James Farmer to President John F. Kennedy

**Created/Published:** April 26, 1961

**Notes:** James Farmer, National Director of Congress of Racial Equality (CORE), wrote a letter to President John F. Kennedy, offering details on the plans of the interracial group of Freedom Riders and the philosophy behind their actions, explaining that “Freedom Ride is an appeal to the best in all Americans.” He assured the President that their plans were “entirely open” and that they were dedicated to “the Gandhian principles of non-violence.”

From the Martin Luther King Jr. Papers at Stanford University

**URL:** [http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/letter\\_from\\_james\\_farmer\\_to\\_president\\_john\\_f\\_kennedy](http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documentsentry/letter_from_james_farmer_to_president_john_f_kennedy)

# We Shall Overcome

• New Words and Music Adaptation by  
ZILPHIA HORTON, FRANK HAMILTON,  
GUY CARAWAN and PETE SEEGER

Moderately slow with determination (♩ = 68)

The musical score is written for piano and voice. It begins with a piano introduction in C major, 4/4 time, marked 'Moderately slow with determination (♩ = 68)'. The piano part features a steady bass line and chords in the right hand, with triplets in the bass line. The vocal melody enters in the second measure with two verses. The lyrics are: '1. We shall o-ver-come, 2. We'll walk hand in hand, We shall o-ver-come, We'll walk hand in hand, some some day, Oh, deep in my day, Oh, deep in my'. The score includes various musical notations such as treble and bass clefs, a key signature of one sharp (F#), a common time signature (C), and dynamic markings like 'mf' and 'mp'. Chord symbols (C, F, G, Am, D7, G, Dm7, G7) are placed above the vocal line. The piano part includes triplets and a 'p.' (piano) marking.

\*Royalties derived from this song are being contributed to The Freedom Movement under the trusteeship of the writers.

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The musical score is arranged in three systems. Each system includes a vocal line (soprano and alto parts) and a piano accompaniment. The piano part features a steady bass line and chords, with triplets in the right hand. Chords are indicated above the vocal line: C, F, G, G7, Am, C, F, C, G7, 1C, F, 2C, F, C.

**System 1:**

heart  
heart  
1 do be - lieve  
1 do be - lieve

**System 2:**

We shall o - ver - come some day.  
We shall o - ver - come some

**System 3:**

day.  
day.

3. The truth will make us free, the truth will make us free,  
The truth will make us free some day,  
Oh, deep in my heart I do believe  
We shall overcome some day.

6. We shall live in peace, we shall live in peace,  
We shall live in peace some day,  
Oh, deep in my heart I do believe  
We shall overcome some day.

4. The Lord will see us through, the Lord will see us through,  
The Lord will see us through some day,  
Oh, deep in my heart I do believe  
We shall overcome some day.

7. We are not afraid, we are not afraid,  
We are not afraid today,  
Oh, deep in my heart I do believe  
We shall overcome some day.

5. We shall overcome, we shall overcome,  
We shall overcome some day,  
Oh, deep in my heart I do believe  
We shall overcome some day.

8. The whole wide world around, the whole wide world around,  
The whole wide world around some day,  
Oh, deep in my heart I do believe  
We shall overcome some day.

## Primary Source Information

**Title:** "We Shall Overcome."

**Creator(s):** Silphia Horton, Frank Hamilton, Guy Carawan, and Pete Seeger.

**Created/ Published:** New York: Ludlow Music, Inc., 1963.

**Notes:** [Music Division](#). (9-19) *Courtesy of Ludlow Music, Inc., 11 West 19th Street New York, NY 10011.*

**URL:** <http://memory.loc.gov/ammem/aaohhtml/exhibit/0919001.html>

## Information about the Source from the Library of Congress

"We Shall Overcome" seems to have first been sung by striking tobacco workers in Charleston, South Carolina, in 1945. In the 1960s the song became the all-but-official anthem of the civil rights movement.

Its first separate publication, on exhibit here, gives credit of authorship to, among others, Silphia Horton of the Highlander Folk School, who learned the song from the tobacco workers, and Pete Seeger, who helped to popularize the song and gentrified its title from "We Will Overcome."

President Lyndon Johnson stunned many of his listeners when during a speech urging the passage of the Voting Rights Act of 1965, he closed with the words, "And we shall overcome."

It was the most powerful song of the 20th century. It started out in church pews and picket lines, inspired one of the greatest freedom movements in U.S. history, and went on to topple governments and bring about reform all over the world. Word for word, the short, simple lyrics of "We Shall Overcome" might be some of the most influential words in the English language.

"We Shall Overcome" has its roots in African American hymns from the early 20th century, and was first used as a protest song in 1945, when striking tobacco workers in Charleston, S.C., sang it on their picket line. By the 1950s, the song had been discovered by the young activists of the African American civil rights movement, and it quickly became the movement's unofficial anthem. Its verses were sung on protest marches and in sit-ins, through clouds of tear gas and under rows of police batons, and it brought courage and comfort to bruised, frightened activists as they waited in jail cells, wondering if they would survive the night. When the long years of struggle ended and President Lyndon Johnson vowed to fight for voting rights for all Americans, he included a final promise: "We shall overcome."

In the decades since, the song has circled the globe and has been embraced by civil rights and pro-democracy movements in dozens of nations worldwide. From Northern Ireland to Eastern Europe, from Berlin to Beijing, and from South Africa to South America, its message of solidarity and hope has been sung in dozens of languages, in presidential palaces and in dark prisons, and it continues to lend its strength to all people struggling to be free.

As you listen to "We Shall Overcome," think about the reasons it has brought strength and support to so many people for so many years. And remember that someone, somewhere, is singing it right now.