

Here's  
My Story  
By PAUL ROBESON

ALL THROUGH MY YOUTH—in my mind and in fact—I was a part of a large family, a family to which I was responsible. And this family stretched out from Harlem to Washington, Baltimore, Richmond, North Carolina, Chicago, all across the nation—wherever the Negro people lived and struggled.

My songs were the songs of my people—for five years I would sing no others. Later, when from my travels I saw the likenesses between songs of different peoples, I learned their languages and began to sing the folk-songs of the African, the Welsh, the Scotch Hebridean, the Russian, Spanish, Chinese, the Yiddish, Hebrew and others.

I loved the peoples' songs created through the ages. I felt so much more at home with these than with so-called art songs of individual composers. And today I choose those individually composed songs which are rooted in and deeply remindful of the folk tradition.

I searched and searched, listened and listened. I learned that in music, whoever the composer, the base and firm foundation was always the peoples' music.

Bach—a name a working man might run away from—Bach used the simple Lutheran chorale, simple hymn tunes such as "A Mighty Fortress Is Our God" as his point of departure. He got a little bored at the organ and began to dress them up with some fancy runs up and down, but the simple chorale was always the most beautiful core.

And the same is true for every great composer. Yet the people, the earliest creators of the sources of our art, were excluded from any real participation in the culture of the various communities.

An artist did not and could not live in some rarefied atmosphere far from the problems of the people. Certainly not the interpretive artist like the singer or the actor. By the very nature of his "hiring" he served someone. If he sang in Negro churches he served the Negro people. If he sang in the big concert halls of the nation he served the "big folks." If he sang in the commercial picture houses, on the radio or in pictures, he was a part of the "bread and circus" policy of those who owned these mediums to "keep the people happy."

These things were becoming clear to me when one day in London, in the early Thirties, I went out on picket lines to sing for workers in their struggle for better pay and working conditions.

I turned to the workers as the real allies of my people. I began to sing for them, to act for them. I gave up two years of my time then—way back in 1936-37—to help build workers' theaters in Great Britain, to help develop a working-class

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# Freedom

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

Vol. 1, No. 4

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## ON THE INSIDE

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"Creeping Lynching" — a Story of Health Conditions in Georgia

by Edward Nelson, p. 7

"Our Children Grow Fatherless"—a Harrington cartoon

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## Supreme Court Bars Vital Evidence:

# State's Case Against McGee Based on Blackmail, Perjury

Dramatic new evidence that could save the life of Willie McGee, sentenced to die in Mississippi on a framed "rape" charge, was turned down late in March by the U. S. Supreme Court. This evidence has also been effectively blue penciled out of the major press and blocked off the air waves.

FREEDOM in an interview with Mrs. Rosalee McGee, 29 year old wife of the framed man, tells the true story that made the highest court in the land turn away and stuff cotton in its collective ears.

"They say my husband raped Willametta Hawkins. But I say if anybody was raped, which there wasn't, it was Willametta Hawkins raped Willie, not the other way round."

## EXCLUSIVE

Since McGee was falsely convicted six years ago, his wife and his mother, Mrs. Bessie McGee, have fought an increasingly militant battle to save him from Mississippi's lynch justice. The deepening strength of the battle, led by the Civil Rights Congress has given the kind of courage to Rosalee McGee which women who live under the big business-inspired "double standard" can rarely command. She has learned to speak openly of the degradation and humiliation which are daily experience for Negro women in the South. But it was a hard lesson to learn and even now, after several weeks of telling this grim true story, Mrs. McGee's voice still quavers as she says:

"Willametta Hawkins wouldn't leave Willie alone. She followed him around on the jobs where he worked. He left a-plenty jobs trying to shake her off. He went as far as California to get away from her, but she traced him down and wanted to leave her home and go out there with him. Willie begged me and begged me to go out there with him. I

wouldn't go. I didn't know about her then.

"A white woman in the south, if she wants a Negro man for herself, she don't care if he has a wife and children or not. If he does what she wants, she can holler rape; if he doesn't, she can still holler rape. If somebody else don't like what's going on they can holler rape. No way, can the Negro man win.

"Willie and me, we were leaving a small alley-street one evening. I had a hold to his arm. A car drove up and she was in it. She jumped out and ran up to us and tried to grab his arm away. That night he told me the whole thing, how it was. We sat on the steps in front of our house.

"I said I was leaving him right then. I couldn't stand for it. I told him, I will tell your mother. I told him, I will take the children away. He begged me not to do these things. But I did go on and leave, I left more than once, but came back again. I didn't understand what my husband was caught in, at first. I could just feel my own hurt.

"When the trouble came out in the open because Willametta Hawkins' husband, Troy got mad and beat her almost to death, she started hollering rape. Then they dragged Willie into it. They went and got him one night where he was working, 30 miles away.

"I know they say Willie's got to die. But I say he doesn't, because he didn't do what they say. And if I say that, who can say any different? They won't let me tell what I know down there. But I say it wherever I can."

This is the woman who has been married to Willie McGee since she was 13 years old. This is the way she shows her love for him, the way his mother shows her love by fighting with every available weapon for his freedom. Three women have played crucial roles in the life of this young Mississippi Negro. Mrs. Bessie McGee, Mrs. Rosalee McGee and Mrs. Willametta Hawkins. White supremacy decrees that all of them must bear their women's burden in silence. But only one—Willametta Hawkins—stays silent and accepts her "place."



MRS. BESSIE MCGEE is shown above as she attended a meeting in New Orleans, La., March 16, on behalf of her framed son, Willie. Mrs. McGee has never stopped fighting during the past five years, for the life of her innocent son.

## McGee Case in Brief

Who is he? Willie McGee is a 36-year-old veteran and truck driver of Laurel, Miss., father of four children.

What was the frameup? Mrs. Troy Hawkins, white, claimed she was "raped" on Nov. 3, 1945, by a man in a T-shirt with "kinky hair"—while a child slept beside her and her husband slept in an adjoining room. McGee was arrested, held incommunicado for 32 days, tortured until he signed a "confession" he later repudiated.

Why three trials? At the first trial in Laurel, the jury cried "Guilty!" after two minutes' deliberation while a lynch mob waited outside; the State Supreme Court reversed the conviction. A second con-

viction, at a new trial in Hattiesburg, was again reversed. The third trial was still on when defense attorneys, threatened by mob violence, had to flee.

What about the U. S. Supreme Court? It stayed the execution three times, but twice refused to review the case despite new evidence that Mrs. Hawkins had forced McGee to maintain intimate relations with her for several years on threat of crying "rape."

What happens now? A new execution date will be set any time. The protest movement must grow to a mighty roar if this innocent man is to be saved.



Mrs. Rosalee McGee



## Freedom's Roundup

News Around the Nation

**LEGAL AND MANNERLY:** Fire and dynamite are failing to drive Negro residents away from their new homes in a formerly all-white section of Atlanta. The house of the Glen Brooks family was dynamited after being set afire three weeks ago—on the heels of a declaration by a white vigilante committee that they would drive Negroes from the area "in a legal and mannerly way."

**WHAT'S YOUR COLOR?** In Brooklyn, N. Y., last week, two Negro policemen saved the life of a white child who was choking on an all-day sucker. . . . But a Negro baby died because Beth El Hospital told the frantic parents it was "impossible" to admit the child.

**HELP WANTED—NURSES:** While the nationwide shortage of nurses continues acute, 15 Negro women employed at the Milledgeville, Ga., state hospital as attendant nurses were ordered out of the wards to work in the fields. They quit in protest.

**ON THE ASH HEAP:** The Army's pretense at halting Jim Crow practices started out the window with the vote in the House Armed Services Committee to let every draftee "choose" whether to serve in non-segregated units. The Pittsburgh Courier commented that Truman's directive to end discrimination "apparently was just campaign material. President Truman has only to order the Secretary of the Army to end all Jim Crow units and it will be done right down to the squad level."

**DOWN WITH LEARNING:** The entire public school system of South Carolina will be junked before segregation is ended, Gov. James F. Byrnes threatened. Cause of his blustering is a suit to be argued May 28 in Charleston federal court asking an end to segregation.

**SYMPATHETIC:** Assuring the solicitous school officials of Elmont, L. I., that she would indeed be "sympathetic to the problems" of the Negro students—because she was a Negro herself—light-skinned Mrs. Dorothy J. Brown was turned down for the teacher's job. Now she's back on the list as a result of court action.

**PASSPORT FOR PEACE:** The State Dept. has revoked the passport of another Negro champion of peace—Mrs. Therese L. Robinson of Washington, D. C., head of the Women's Division of Negro Elks. Her "offense"—attendance at the Warsaw Peace Conference.

**STRICTLY HUNGER:** "Problem children" in Negro schools turn normal when they're given a light lunch, it's been discovered in Charlotte, N. C. A 20-cent lunch brings the hungry children happily to school. "Many of these children are marked down as behavior problems simply because they are hungry," a counsellor said.

**THERE'S A WAR ON:** The Administration is asking for \$10 billion more in taxes to add to the \$75 billion arms-swollen budget. . . . And in Harlem, the 110th Street Community Center is closing for lack of funds.

**COLOR PROBLEM:** CIO Pres. Philip Murray called for an FBI investigation of the "serious violations of civil liberties" in Dublin, Ga. He referred to the Feb. 8 international union meeting broken up by the sheriff who "suspected communism" when he saw Negroes and whites meeting together. When a cop sees black and white together, he sees red.

**JIM CROW RELIGION:** Dean H. B. Trimble, Chandler School of Theology at Emory U. in Atlanta, decreed curtly: "There are no plans afoot to admit Negroes to the school of theology." This followed a 234-12 vote by the students favoring their admission.

**LOYAL TO WHAT?** James L. Hicks, Afro-American newsman attending a "loyalty" hearing before the Railroad Retirement Board on behalf of his friend Conrad Clark, was asked whether Clark should have marched in a parade which called for an end to the KKK, lynching and poll tax. "What else was there for me," he said, "a colored man, to answer but 'yes'?"

**TRENTON TEST:** "The 10,000 colored citizens here look upon the trial of the six suspects as a test of whether they shall be free of mass arrests by police whenever a person of color is sought in a crime."—Afro-American.

**WALLS TUMBLING?:** Suits by several Negro applicants denied admission to the University of North Carolina led to recommendation by the trustees' executive committee to open the doors to Negro students for the first time. The decision, if approved by the full board April 4, would apply only to cases where equal school facilities are not provided for Negroes. That should mean everywhere.



## Patterson Faces Burrs and Barbs Civil Rights Test in Trial

On trial for defending the Bill of Rights. That's the case of William L. Patterson, executive secretary of the Civil Rights Congress who was forced to take time off from fighting for the lives of the Trenton Six, of Willie McGee, and defend himself from charges of "contempt" of a Georgia supremacist and the Lobbying Committee of the House of Representatives.

Patterson has the distinction of being the first Negro in U. S. history ever to be indicted for contempt of Congress.

When he was called before the committee in August, 1950, Patterson charged that the Civil Rights Congress was being harassed because of its militant record in protecting progressive political minorities and championing cases of civil rights for Negroes. It was then at the height of its campaign to save the lives of the Martinsville 7, the Trenton 6 and Willie McGee.

That was when the famous "contempt" incident occurred. Rep. Henderson Lovelace Lanham of Georgia, acting chairman of the committee, screamed: "You're a god-damned liar!"

When Patterson suggested the Congressman, not he, was lying, the enraged Dixiecrat lunged at the Negro witness yelling: "You god-damned black son of a bitch!" and later remarked: "We got to keep the black apes down."

Responding to a shocked public opinion, 106 represen-



William L. Patterson

tatives voted against the contempt citation but it carried anyway and this week "Pat," as he is affectionately known to hundreds of co-workers, went on trial.

This brave representative of his people, who dropped a successful law practice to devote his untiring energies to the defense of civil rights, will be a tough adversary in court. He has behind him the respect and support of millions who stand in contempt of the men with the lashes who would tear up the Bill of Rights in order to plunge the country into a war for their profits.



"Hello, Judge . . . can you get your jury together to convict another rope suspect tomorrow?"

## NAACP Demands Firing Of Civil Defense Head

A man of stature—that's Millard F. Caldwell Jr., the new federal civil defense administrator—as the NAACP sees him. "We are opposed to (Florida) Governor Caldwell's appointment because he stands head and shoulders above those who are leading a tremendous fight against human rights in the United States," said an NAACP spokesman testifying before a Senate sub-committee.

"He is not simply one of the privates in that group; I would say that he is one of the top officers."

This man who stands so high in Dixiecrat circles is now, by appointment of President Truman, in possession of tremendous power he can wield against the Negroes he despises, against workers on strike and defenders of peace throughout the country. But his reputation for bigotry and brutality is such that the NAACP has announced its intention of urging the whole Negro people to withdraw from participation in civil defense unless he is removed from his post.

This is the man who, in testimony before the Senate Armed Services Committee, insisted that he reserved "the right to address any person, whether he be a citizen of my state or any other state, in such manner as I please, and in accordance with my views."

And what are his views? Clarence Mitchell, director of the NAACP Washington Bureau, gave the sub-committee a picture of this white supremacist: he has opposed Supreme Court decisions on the right of Negroes to vote and to attend graduate and professional schools; he refused to prosecute those responsible for a terrible lynching; he refuses the courtesy of the ordinary "Dear Mr. Jones" when addressing letters to constituents.

His appointment reveals the whole anti-democratic nature of Wall Street's war program and Truman's phony "national emergency."

## SUPPORT MOUNTS IN DuBOIS CASE

As the trial of Dr. W. E. B. DuBois was postponed, pending argument April 20 on a motion to dismiss the charges, support for the noted educator mounted in the Negro community.

The Pittsburgh Courier for the past three weeks has run numerous letters from readers supporting the pro-DuBois stand taken by its editor, Percival L. Prattis, in his columns of March 3 and 10.

In his March 3 column, Prattis said:

"Now a government which has found itself unable to protect the rights of an entire people against criminal intrusion of a prejudiced majority finds the means to HANDCUFF the man who has fought most insistently for these rights.

"The handcuffs on DuBois are meant to serve as a GAG on any Negro leadership that is disposed to 'shoot the works' for freedom. All Negroes who speak for their people are going to find themselves weighing their words carefully, and circumspectly choosing their friends. . . .

"These are indeed times that beckon to the Uncle Toms among us. There are whites who wait for the word of comfort and satisfaction from self-serving Negroes.

"As in the past, these Uncle Toms will seize the opportunity to belittle and impugn the leadership which is daring and courageous.

"But they must not prevail. A thousand Negroes should rise to take the place of DuBois, and other thousands for all those others 'the terror' will soon clamp its ghost-like hands upon."



UNITED ELECTRICAL WORKERS

# Negro Workers Gain New Jobs When Union Fights Jim Crow

By ERNEST THOMPSON

United actions of Negro and white workers in a union is the most effective way of wiping out Jim Crow. Here's how it was proved in a number of instances.

CLEVELAND, Ohio—Between 30 and 50 Negro workers, largely women, have been hired at the General Electric plant following insistence of UE that terms of a national agreement against discrimination be put into operation. This plant has been traditionally lily-white.

CHICAGO, Ill.—After demands by UE, the management of the Harvester Tractor Works reached an agreement with the union on no discrimination in upgrading and bidding for open jobs. As a result of a job-posting plan, the union has obtained jobs for a number of Negro workers at various skills such as precision grinding, mill wrights and others.

SOUTH BEND, Ind.—Here UE is engaged in one of its most significant fights against discrimination. The large and important Local 112 was facing dangerous inner disunity.

The reason: some 800 of the local's 2,000 members are Negro. Justifiable grievances of these workers included failure of the local union leadership to understand and act on such issues as discrimination in hiring against Negro women by the Oliver Plough Co. and rampant Jim Crow policies in restaurants and taverns in the area of the local union office—including the very building where the office is located.

When the UE National Fair Practices committee entered this situation, we had these grievances brought forth clearly and with their full importance.

The result: management has been approached on its hiring practices and, to date, has for

Ernest Thompson is national secretary of the UE Fair Practices Committee

the first time at least made promises. The locally organized UE Fair Practices committee is pushing for action as well as promises.

Furthermore, a boycott against the tavern using Jim Crow practices has been instituted and the local union has joined a lawsuit already filed against the restaurant owner for discriminatory practices.

These acts—with indications of more to come—built unity in Local 112. And unity around UE's progressive policies came just in time to turn back a raid launched on the shop by UAW misleaders who use any disunity that may exist to further their raiding schemes.

This case illustrates UE's national program of fighting disunity in action.

The program for Negro and minority rights, adopted at our convention last September, was itself a landmark of pro-

gress in the American labor movement. Our efforts to put it into effect have clashed head-on with the intensified drive of white supremacists. This drive, contrary to what many people think, is intensifying itself day by day and threatens to wipe out those gains that have been made in the fight for Negro rights.

In spite of the forces of reaction, we have made considerable progress in carrying out the convention decisions and the program of the great Chicago Conference for Negro Rights held a year ago June.

The key planks in the Chicago program, in my opinion, were:

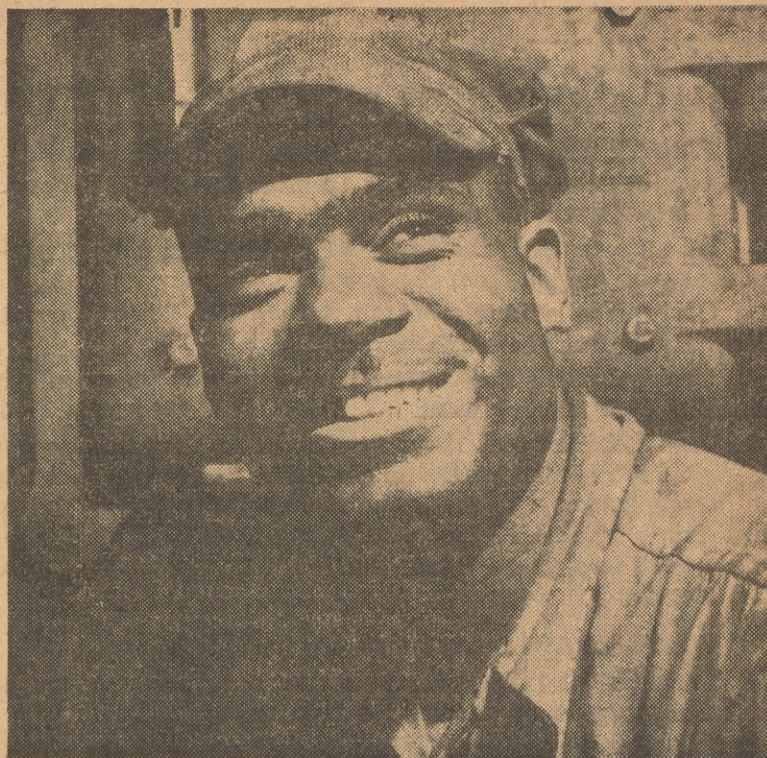
- The model contract clause.
- An all-out fight for the hiring of Negro workers in lily-white shops.
- Apprenticeship and job training opportunities in all trades.
- An intensified campaign for upgrading.
- A consistent day-by-day fight for the civil rights of the Negro people.

We have conducted campaigns on every one of these planks which have had a significant effect on all our members.

For the Negro worker it has meant a new opportunity to fight for economic equality with effective machinery backed up by the whole union. This has brought forward many new Negro leaders on the General Executive Board, on District and local levels.

To the white worker, the program has brought a greater realization of the devastating effect of Jim Crow and division on all workers.

UE's participation in the cases of Lt. Gilbert, the Martinsville 7, Willie McGee and the Trenton 6 has further cemented the unity of our Negro and white members in the union's fight against discrimination.



NEGRO INDUSTRIAL WORKER. Men like this one are winning new jobs at high skills as a result of the anti-discrimination campaigns of the Fair Practices Comm. of the United Electrical Workers Union.

## World Attention on Trenton Brings New Hope to the Six

As the case of the Trenton Six moves toward a climax in the Mercer County courthouse, ace reporters of the Negro and world press are filling the 336 press seats and recording proceedings of one of the most talked-about trials in the State's history.

Josephine Baker's appearance at the trial focused attention on the prosecution's bitter-end attempt to frame the six Negro victims on a trumped-up murder charge.

As described by Ralph H. Jones of the Baltimore Afro-American, "Miss Baker went in, shook the hands of each defendant, and told them to keep hoping and praying because the eyes of the world were upon their trial."

Miss Baker's visit was matched by the appearance of an unidentified Negro woman who appeared in the doorway of the courtroom and shouted: "Glory to God, these boys are not guilty!"

The woman, who later described herself as an evangelist and a member of the House of Prayer of Bishop C. M. ("Daddy") Grace of Philadelphia, continued, "Woe unto all of you people. The blood of those boys will be on your hands."

The Afro reporter described the effects of her visit on the defendants. "Ralph Cooper reached for his handkerchief and wiped tears from his eyes. Collis English blinked back tears and Horace Wilson bowed his head as if in prayer."

As Miss Baker left, according to Jones, she said: "At this time the eyes of the world are upon America. This must be stopped! I am going to call on

Governor Driscoll."

One of the defendants, John McKenzie, a war veteran, had seen Miss Baker entertain while he was hospitalized abroad during World War II. McKenzie is reported to have said:

"We all got a great lift out of seeing Miss Josephine Baker. She gave us great cheer and hope in this case."

### Sam Sage Says

A young English-educated West African recently was discussing a petition to the United Nations for self-government with an old Chief. The Chief's signature was needed on the document.

"Is this the kind of independence like Americans speak of in their Declaration of Independence?" the Chief asked.

"Yes," answered the younger man, "we are asking the United Nations to take up our cause."

"If they believe our petition, they will give us independence?" the older man asked skeptically.

"That is what the United Nations Charter says," came the answer.

"I'll sign it for you to take to them," said the Chief, reaching for the document, "but I don't believe freedom and liberty is ever given." There was a pause, and he added—"Freedom is always taken, never given."

After the Chief signed the petition, he placed a fatherly hand on the younger man's shoulder and advised him earnestly: "You should read carefully the American Declaration of Independence. You will find there that freedom is like a cold shower—if you allow a little of the cold water to spray on you it will chill you. A quick plunge into it and it is stimulating. Freedom is just like that."

## Trade Unionist Poses a Question: Shall We Campaign for Defense Jobs?

Should Negroes campaign for equal job opportunities in the nation's so-called "defense" plants?

This problem has been sharply posed to the editors of FREEDOM in a letter from a Southern Negro labor leader. The letter follows. Because of the important questions which it raises, FREEDOM invites the reactions of its readers.

What do you think? Write a letter to the editor and we'll keep the discussion going on this page.

What are we defending? What is the purpose of the defense plant? Is the defense plant's purpose to free and liberate the people of Asia or to give Negroes freedom here in America?

We have two economic, social and political systems within the framework of one constitution and within the framework of one republic. One sys-

tem is for Negroes and the other is for the "superior race."

So, the question is: when the Negroes are encouraged to accept or to fight for defense jobs—what are we defending? Should the American Negro be encouraged to give up a principle in which millions of workers are not only sacrificing their jobs but their lives for a few nasty dollars?

Now, why I call the American dollar nasty is that when it enters a Negro's hands he cannot spend it where he wants to and he is discriminated against while trying to spend it just because his skin is black.

The talk today is about the American Way of Life. Do we, American Negroes, want to save Jim Crow, lynching and segregation, and are we satisfied with this American Way of Life?

What is the war preparation for? It is to maintain these things. Would the American

Negro be a traitor to the freedom-loving people in Asia and the world over if we would give up the struggle for freedom for a system that has oppressed us for over 300 years; or would we make a contribution by boycotting the war preparation against freedom?

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## Editorial

### Paul Robeson's Great Truth

**A GREAT TRUTH** is indestructible. Evil men may forbid its utterance, may try to stifle it with falsehood. But the truth will stand.

Because truth is the image of reality, and cannot permanently be hidden from the people.

Copernicus said the earth is round. They burned Copernicus. But the earth is round.

Lincoln said slavery would have to go. They killed Lincoln. But slavery went.

Paul Robeson said it was unthinkable that the Negro people of the United States or elsewhere in the world could be drawn into a war with the Soviet Union. They have sent thugs against Robeson and tried to cut off his livelihood. But two years later, the truth he spoke in Paris still stands.

#### WHAT EXACTLY is Robeson's truth?

From the past, Robeson drew the great historical truth that the struggle of peoples for freedom is invincible.

The struggle may be halted for a time, and the clock turned backward. Toussaint L'Ouverture died in a French prison. They hanged Gabriel Prosser, Nat Turner and Denmark Vesey. They turned Africa into a slave-warren, and exterminated a hundred million Africans.

From the present, Robeson knew that the struggles for freedom go on in the United States, in the West Indies, and in Africa.

When he spoke in Paris to the great meeting of fighters for peace, Robeson had just obtained fresh eye-witness evidence of this. He had seen the great struggles for jobs, for the right to vote, for equal justice and equal school and health facilities in the United States. He had seen the fight for decent wages and representation in government by the peoples of the West Indies. He had talked at length—a few hours before he spoke—with African students, who told him, "Speak for us, too!"

And, looking into the future, Robeson saw that these struggles were fusing, merging into one gigantic struggle for freedom in which the peoples of Asia and Latin America would also play a part.

Here was an important aspect of reality which cried for expression in words—the flowing together of numerous currents of struggle into one mighty stream. Here they are, fighting side by side—the Chinese, Indonesians, Africans, West Indians and the fifteen million Negroes of the United States.

**WHY WAS IT** "unthinkable" that these peoples, including us Negroes, should be drawn into a war against the Soviet Union?

This was the truth the billionaires and their politicians considered "treason." But treason to whom?

Treason to the fifteen million Negroes of the U. S. A.? Of course not. On the contrary, the anti-Soviet war drive has forged a new coalition of Dixiecrats and Northern Republicans, has unleashed a reign of police terror and spurred the legal lynching of Negro workers, has killed FEPC and carried Jim Crow to Korea and Germany and everywhere else the United States armed forces go.

This was Paul Robeson's great truth—that freedom will not be served by war against the Soviet Union, that freedom can only be won by peace.

This is the great historic truth of our times—destined to endure in the material realization of the hopes and prayers of the Negro peoples of the world. This truth is indestructible.

Freedom and peace are indivisible.

## Our Children Grow Fatherless!



## Here's My Story

By Paul Robeson

(Continued from Page 1)

culture in the full meaning of that term.

I knew I was fighting for my people, the Negro people. Most of them were working people like these English workers, like the Welsh miners I knew so well. I tied all this together. I saw the same British aristocracy oppressing white English, Welsh and Scotch workers and African and West Indian seamen, and the whole of my people in these lands.

Then two years ago in England I had the pleasure of singing with magnificent choirs of workers. One was headed by Mrs. George Thompson, wife of a leading working-class scholar, an outstanding authority on classic Greece. I saw bookstores, museums, theaters, actors, motion picture units and directors—all devoted conscientiously to the problems and welfare of the working masses, serving the workers, not those who deprived the workers of the right to participate in culture.

**TODAY** I feel a close part of the family of the Negro people here in America among whom I was born, and I feel close also to my cousins in Africa and the West Indies and Latin-America. I also feel a part of many peoples of all colors throughout the world who I know have a common bond with us, the American Negro people, in our battle for full

citizenship.

And as I approach another birthday I think of the close ties of the Negro people with tens of thousands of honest American white working people and courageous liberals all over this land, North, South, East and West.

**FOR** us in Harlem this closeness, this extension of the "family" was demonstrated at Peekskill. There 25,000 people, white and colored, stood together in a real defense of our American liberties: the right of assembly, of free speech, the right of the Negro people to full citizenship. These people defied the Ku Kluxers and would-be lynchers and again I felt myself a part of a tremendous collective strength and power.

They were all bent on preserving the decent, the true America. Here was a loyalty I could understand and act upon. This America wants a chance for its children to grow up without fear. It wants them to grow up in a land which knows no poverty, slums and Jim Crow oppression; a land which recognizes a world in change, a world of different ways of life; a land which refuses to sacrifice its precious youth to the folly and greed of the few but powerful inheritors of the robber-baron, gangster-imperialist tradition of American life.

Such an America will gladly and courageously assume its

grave responsibility to impose the peace upon our own home-bred would-be destroyers.

The people of America are the power. They can save their land if they will. But this means the saving of every precious life—of Willie McGee, of the Trenton Six. It means preserving the liberties and freedom of those who are most ready to sacrifice for the "family."

**WE** must not let them be sacrificed. We need them to lead us and give us strength. So we must save the eleven leaders of the American working class. We must save Dr. DuBois and William Patterson. If we do we save thousands, yes, millions; because we remove the terror hanging over the heads and lives of all workers, of all intellectuals and liberals, of the whole Negro people.

The forces of progressive liberalism have the power, if fully united and utilized, to move the majority of the American people to the peace and friendship which they so obviously and clearly desire.

All of these deep beliefs explain my statement on behalf of peace in Paris two years ago, explain my hopes and my daily labors. I am not making great sacrifices which need fanciful explanation. I am simply fulfilling my obligation as best I can and know how, to the human family to which I proudly belong.

# Freedom

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

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# HAPPY BIRTHDAY, PAUL

April 9 is Paul Robeson's birthday. It is a day for celebrating an event which has rich meaning, not only to the immediate Robeson family, but increasingly to millions around the world. For Paul Robeson is the tallest tree in our forest. He is the foremost spokesman of our deepest hopes and fondest aspirations. FREEDOM wants to tell Paul HAPPY BIRTHDAY for YOU. Even though the greeting may be a little late, why don't you drop him a line and let him know how we all feel about him. Just send your greeting to Paul Robeson, FREEDOM, 53 West 125th Street, New York 27, N. Y.

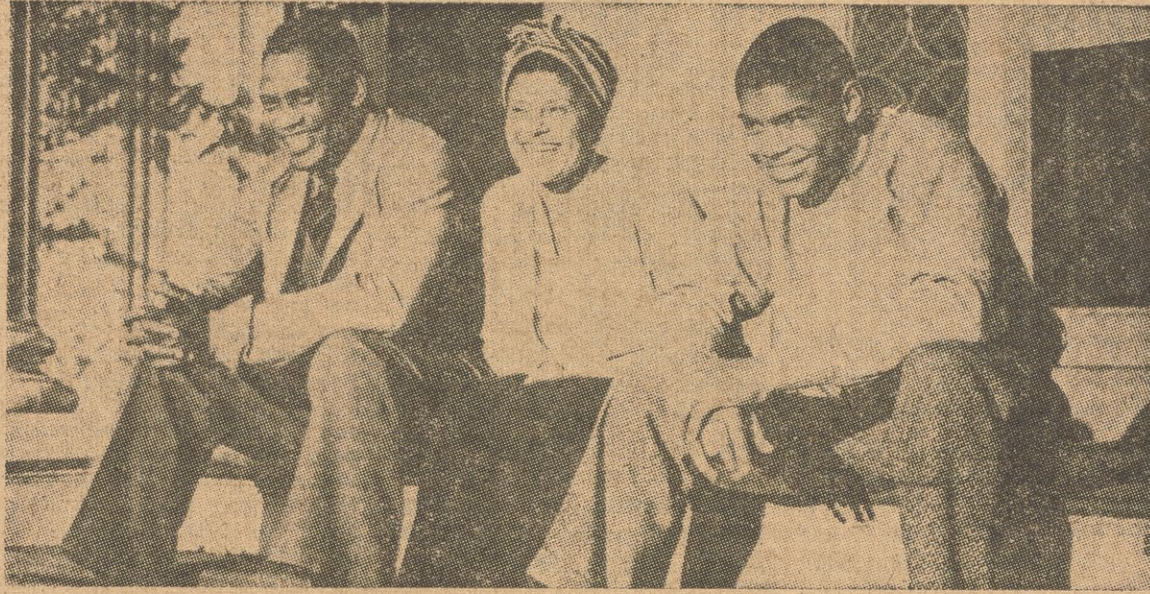
## Alexander Woolcott's Tribute to Paul Robeson

"Of the countless people I have known in my wandering over the world, he is one of the few of whom I would say that they have greatness. I do not mean greatness as a football player or as an actor or as a singer. I am not, I think, confusing his personal quality with his heroic stature. I do not even have in mind what is, I suppose, the indisputable fact, that he is the best musical instrument wrought by nature in our time. I mean greatness as a person.

"In his case I despair of ever putting into convincing words my notion of this quality in him. I can say only that by what he does, thinks and is, by his unassailable dignity, and his serene, incorruptible simplicity, Paul Robeson strikes me as having been made out of the original stuff of the world. In this sense is he coeval with Adam and the redwood trees of California. He is a fresh act, a fresh gesture, a fresh effort of creation. I am proud of belonging to his race. For, of course, we both are members of the one sometimes fulsomely described as human."



BASEBALL: Robeson caught on the baseball team at Rutgers.



FAMILY GROUP. With his wife, Eslanda Goode Robeson, and son Paul Jr., at their home in Enfield, Conn. Mrs. Robeson is an outstanding author, lecturer and expert on African-colonial affairs. Paul Jr., a graduate of Cornell, now teaches electrical engineering in a GI school.



FOOTBALL: Robeson was twice chosen as All-American end.



U. S. O. TOURS. Robeson and Lawrence Brown (right), lifelong friend and accompanist, as they toured European battlefields entertaining U. S. and allied troops in 1944. They made 32 appearances in Germany, Czechoslovakia and France and were greeted by some of the largest GI audiences of the war.



BASKETBALL: He played center and also won a letter in track.



▲ PUBLIC SPEAKER. Ever since winning oratorical honors at Rutgers, Robeson has used his mighty voice to speak out against the oppression of his people. "Whenever five workers are gathered together," he said once, "I want to be there and talk with them."  
→ ACTOR. In a long run as Othello, Robeson was hailed by critics as creating the part for the first time as Shakespeare had intended it.



VALEDICTORIAN: Phi Beta Kappa at Rutgers, he later received a law degree at Columbia.





# AFRICA • ASIA • CARIBBEANS • LATIN AMERICA

News of Colored Peoples in Other Lands

## Gold Coast Africans Win Popular Victory

February 12th, Lincoln's Birthday, was a great day of rejoicing for the four million Africans—and a day of embarrassment and humiliation for the British overlords—in the West African colony known as the Gold Coast. It was the day Kwame Nkrumah, leader of the Convention People's Party (CPP), jailed last year for sedition and incitement of an illegal strike, was released from prison as a result of the sweeping victory won by his party in the national elections held four days earlier.

Nkrumah's countrymen, having registered their overwhelming endorsement of the CPP's campaign for "Self-Government Now," immediately demanded their leader's release. And the Governor dared not say no. He remembered the riots of three years ago and how it was necessary to summon naval vessels and additional troops from outside the territory in order to "restore order" when the people's anger was aroused.

After that the British played a crafty game in the Gold Coast, conceding the adoption of a new constitution framed by an all-African but safely conservative committee, and seeking to bring forward "moderate" African leadership allied with the tribal chiefs. But the people flocked instead to the militant leadership of the CPP, organized in June 1949, which attacked the new constitution's limitations.

The government next resorted to wholesale jailing of CPP and trade union leaders, and the muzzling of progressive opinion. The repression boomeranged. The CPP swelled rapidly in strength and influence, and the party became the dominant force in the country.

So the victory at the polls was not unexpected. Nevertheless, the enemies of African freedom were staggered by the landslide for the CPP. The party claims control of 46 out of 84 seats in the new Legislative Council. The non-CPP

minority include nine white members (three official and six representing the Chambers of Commerce and Mines), most of the rest having been nominated by councils of tribal chiefs.

The CPP was given a majority of six of the 11 seats in the cabinet, three of which are reserved for whites; it demands all eight seats for Africans, although declaring that the whole thing is a fraud since the cabinet ministers have portfolios but no power.

To fully appreciate the CPP's victory, it must be remembered that full payment of taxes was a requirement for eligibility to vote, that each candidate had to post a bond of £50 (\$140), and that only the five municipal members were directly elected by African voters—33 representatives of rural constituencies being chosen by a process of indirect election, and 37 others being nominated by councils of tribal chiefs.

Incidentally, all of the non-CPP candidates in all four municipalities polled together less than a quarter of the votes cast for Nkrumah in one municipality, Accra.

You can gauge the effect of the election on certain circles in Africa, England, and the United States by the following self-revealing and self-damning comments. In South Africa—Malanite newspapers blustered about "this impossible monster of a parliamentary election," labeled it "a joke . . . a farce," and warned that "Doctrinaire British liberalism, which has now reached such a terrifying climax, is a danger to white Africa!"

The proponents of Anglo-Saxon domination don't like what happened in the Gold Coast. These lying distortions are essential to the preservation of their kind of world. But it's in vain that they strive to make history stand still. The forces of freedom in Africa and Asia continue to advance.

## Passes Demanded By Africans

White South African newspapers sounded screams of alarm the other day. Huge headlines read "Armed Natives Threaten Officials" and the accompanying stories described with horror an incident which took place in the suburbs of Johannesburg.

Seems that four Africans actually stopped a white official's car, held a revolver on him, and told him to stop arresting Africans for possessing stolen or forged work passes. The Africans claimed to belong to an organization that was helping Africans now being driven out of white urban centers. Africans must have the passes in order to secure work in the cities.

Newspapers linked the four with an underground organization, suspected of including both whites and Africans, who have allegedly been selling the passes for several years to hundreds of Africans in search of employment. Detectives have apparently been unable to close in on the organization because "leaders are so well protected by a trained screen of agents that they have eluded all traps."

## Today Our Reply Will Be—'Wait!'

Gabriel d'Arboussier is a leading fighter for African freedom and world peace. He holds a high post in the World Peace Council as one of its five vice-presidents, and is secretary-general of the African Democratic Union embracing two million members in the French African colonies below the Sahara. The U.S. State Department has barred him from visiting this country to tell Americans about the African peoples' struggle for freedom. Following are excerpts from the speech by d'Arboussier, at the meeting of the first session of the World Peace Council held recently in Berlin.

Numerous facts in our countries of Black Africa prove that war preparations are already militating against the people's greatest aspiration—the right to self-determination. We see how liberty is being stifled and our rights suppressed. In the economic sphere, we see the seizure of our raw materials, which tends to increase the poverty of our working population. Lastly, our countries are being made to supply troops, notably for the war in Viet-Nam.

And so each time a colonial or dependent people protests against the suppression of its liberties, it is fighting for peace. Each time it raises its voice against the plunder of its raw material resources, and demands that its country be industrialized, it is fighting for peace. Each time a nation protests against the recruiting of troops or demands the return of such troops to their native land, it is fighting for peace. . . .

Who can fail to see today that the strategy of mass bombings and the employment of atom bombs places all countries in the same situation? That is why in the most diverse circles in our country, sentiments are gaining ground that express the refusal of colonial and dependent peoples to take part in any aggressive war, no matter what its form may be.

These sentiments were voiced, for example, in the French National Assembly by M. Senghor, a Catholic deputy from Senegal, who demanded that the French government recognize People's China and settle the conflict with

## Global Briefs

### INDIA

N. Y. Times for March 29 reported doings of a handful of "intellectuals" in Bombay. Main activity of the less than 50 delegates to the "Indian Congress for Cultural Freedom" turned out to be shouting themselves hoarse on the "evils of communism." Among those present was a little-known American Negro, Dr. Max Yergan, who travelled all those miles away from ole Jim Crow to take his place on the mourner's bench. Dr. Yergan saw the light and joyously testified to "the advance of the Negroes' status in the United States as evidence of that country's depth of soul and innate spirituality." **THOUGHT:** When he gets back from India, the Doctor might sand on down to Mississippi, tie the knots up tight in his head rag, and tell Negroes there how "spiritual" it is in Dixie! But he'd better remember to carry his running shoes with him!

### MEXICO

Mexico City late last month saw one of the most dramatic demonstrations in its long history. Forty thousand striking miners, accompanied by wives and children, turned up in mass at the city's border. They had walked 850 miles from mines near the U.S. border to present their grievances to President Aleman.

Joined at the city limits by thousands of cheering supporters, the miners marched to the President's palace and stood there shouting "Justice!" No one appeared. The miners have now set up camp on the outskirts of the city, determined to stay put until their strike demands are met.

### JAMAICA, WEST INDIES

Trade union leaders here estimate that 250,000 Jamaicans, one out of every six, are unemployed. It is expected that many of them will be drained off for contract farm labor—at starvation wages—in the United States, as was the case with 50,000 Jamaicans during World War II. Jamaica's poverty can't be eradicated as long as it remains a colony dependent upon one principal export, sugar. The cane field plantations spell riches for the big planters and foreign speculators, but misery for the plantation workers who get only \$1.10 to \$1.50 a day for four to six months a year.

### SOUTH AFRICA

The Malan Government's recent nazi-like move to deprive the Colored voters of their rights met a stiff wall of resistance in Cape Town, March 8. Africans, Indians, Malays and liberal whites all joined together with the threatened Coloreds in a tremendous protest parade and mass meeting.



SOUTH AFRICANS are shown lining up outside the pass offices in Johannesburg for their service contracts. Without them they are not allowed to enter the city to work or attend to their personal affairs. They often spend as much as two days waiting for passes.



Gabriel d'Arboussier

Viet-Nam, in a peaceful way.

These sentiments were expressed also in the Assembly of the French Union by M. Hazoume, a Catholic representative from Dahomey. Indignant at the evasive replies given to the demands of the peoples of Black Africa, he said: "In the last two world wars when you needed us we replied 'Ready.' Today, when we ask you to grant our obviously just demands, you reply 'Wait.' I warn you that in the event of another war, if you ask us to take part in it, our reply will be 'Wait.'"

That, it seems to me, is the way the key question of the participation of colonial and dependent peoples in the battle for peace stands. Their participation cannot be separated from their struggle for the right to self-determination, their profoundest and most cherished aspiration.



NEGRO HEALTH WEEK

# 'Creeping Lynching' Cuts Negroes' Life Span

By EDWARD NELSON

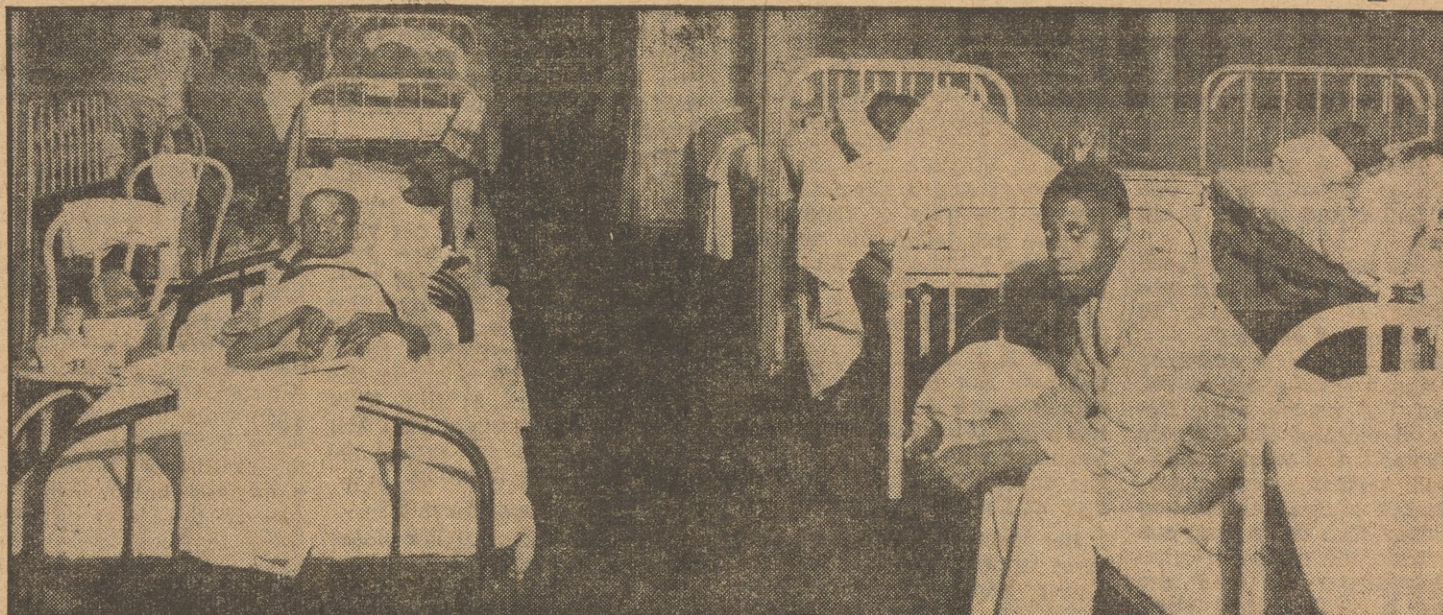
"Write an article for us on the importance of Negro Health Week," the editors of Freedom asked me. "Write us an article that will show the urgent necessity of raising health standards for the Negro people all over the United States. Write us an article that will make people angry when they read about the barbaric "sanitation" conditions beneath which the great majority of Negro people suffer in this country; an article that will make them so angry they will use Negro Health Week to raise their voices in protest and for immediate improvement."

That was quite an order. I gathered statistics. I read reports. I made an outline of my article. But then my work was suddenly interrupted. I was called back to my home in Georgia to visit my sick father. When I returned again to my article, the statistics somehow didn't seem to tell the story of "health standards" for my people in this country strongly enough. I was too full of my recent trip. So I wrote about my trip instead.

I realized I was "back home" when I stood face to face with a sign reading "Colored Ward" in the hospital where my father lay ill.

I climbed three flights of winding back stairs until I reached a hallway that had been designed as a lounge for the three semi-private rooms adjoining it. The entire small area—rooms and lounge—was crammed to bursting with Negro patients and a few visitors.

I entered one of the semi-private rooms which housed six patients, instead of the two it had been built to accommodate. Here I found my father.



Picture shows patients crowded into the hallways of New York's Harlem Hospital.

On his left was a young man about 16 being consoled by his mother. I asked the mother what her son's trouble was and she told me... "something's eating up his blood..."

On my father's right there was a man with an ulcerated stomach. Something was eating out his insides.

Across the room lay a man who had just undergone an appendicitis operation. Next to him groaned a very old man who was sick of an "unclassified disease." That old man died before visiting hours were over.

My father had been operated on several days before my arrival. When I looked at the crude, dirty bandages on his incision I could not help thinking that he looked as though he had his operation years before nursing became a profession.

My father told me that he dressed his own wound. He hadn't been able to touch his dressings for three days, however, because when he moved

about in his bed the pain almost made him faint.

He had the kind of operation that temporarily blocks the urinary tract. Water takes the path of least resistance and waste water from my father's system was seeping from his open wound. The dressings were so dirty because my father squeezed water from them constantly in a vain effort to keep them dry.

Later, when I had recovered somewhat from the shock of being a Negro in Georgia again, I noticed that less than eight feet away from my father's bed, there was a small room which housed five infants. I saw babies walking around this "Colored Ward," mingling freely with the variously diseased adults. The other two semi-private rooms, I learned, contained the five infants and seven babies, respectively.

This is "health" for Negroes in Georgia. This is "health" for Negroes all over the south. And "health standards" like

these underlie the miserable conditions in which Negro people "survive" in the crowded Jim Crow sections of the big cities, north and south. This, I thought to myself, this is the creeping lynching. This is the death that sneaks among my people without the need of rope, faggot or gun.

When I looked at my statistical information after I returned home to Harlem, it took on new meaning for me. "Death rate among Negro infants 63 percent higher than white infants" was a statement that came alive in the sick tiny bodies of the infants whose wails I heard in the Georgia "Colored Ward."

"Negro children who survive infant mortality have a life expectancy of from eight to ten years less than white Americans" became for me the wasted form of the 16-year-old youth who lay helplessly next to my father while "something ate up his blood."

The statistics on substandard health conditions for Ne-

groes cry out a warning message to all Americans. They say that the "problem of Negro health" is a national problem which must be solved, not only for the Negro people, but for all the working people in this land. They say that health is directly related to housing and jobs; that discriminatory medical care for Negroes is part and parcel of the whole picture of brutal oppression of 15 million Negroes in the United States.

It seems to me that there is no better time than now, in Negro Health Week, for millions of Americans, Negro and white, to demand from the Truman government that funds be appropriated for immediate and consistent raising of Negro, and therefore general American health standards. Let some of the billions now being drained into armaments and troops to fight abroad for "democracy" be turned instead to fight against the creeping lynching on our own shores!

## Stories for Children

### 'O That God Would Change the Hearts of Our Fellow Men'

BY LINDA LEWIS

What was it like to live a long time ago? What did Negro children think about 100 years ago?

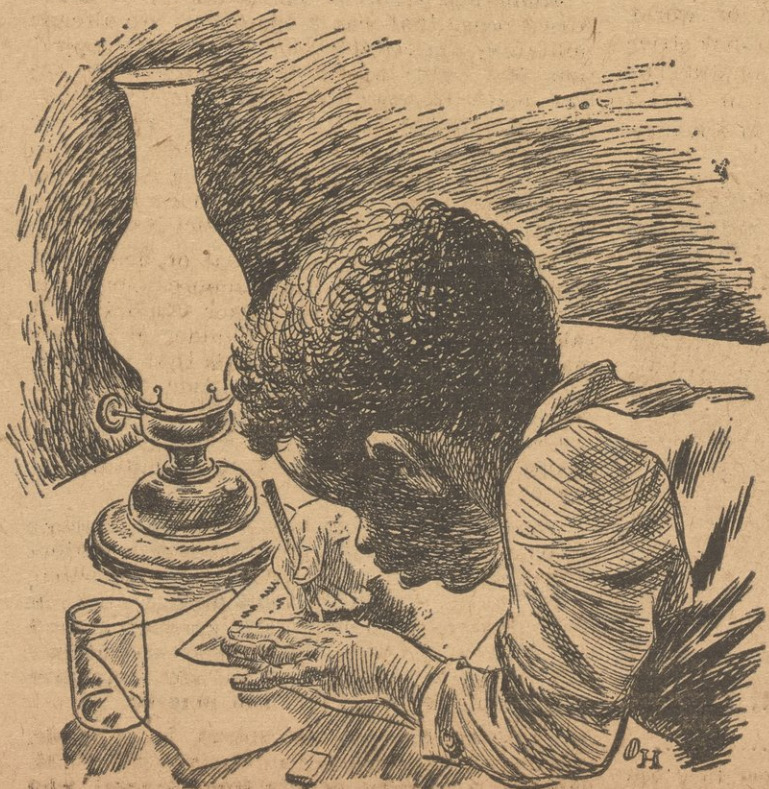
You must have wondered about such things many times when you heard about slavery in our country. But it's hard to find the answers. History books tell mostly about Presidents and great men and battles, but not much about children.

Here are some answers to your questions as they were written by Negro children way back in 1834. They lived and went to school in Cincinnati, Ohio. Their parents had run away from slavery in the South. One day their teacher asked the boys and girls to write a composition on: "What do you think most about?"

Their words which come down to us show that freedom for their people was the main thing they thought about.

Here are a few of their answers, just as they wrote them:

"Dear school-mates, we are going next summer to buy a farm and to work part of the day and to study the other part if we



live to see it and come home part of the day to see our mothers and sisters and cousins if we are got any and see our kind folks and to be good boys and when we get a man to get the poor slaves from bondage. And I am sorrow to hear that the boat of Tiskilwa went down with 200 poor slaves from up the river. Oh how sorrow I am to hear that, it grieves my heart so that I could faint in one minute.—Johnny, age 7."

"Dear school-master, I now inform you in these few lines that what we are studying for is to try to get the yoke of slavery broke and the chains parted asunder and slave holding cease forever. O that God would change the hearts of our fellow men.—Susan, age 12."

"Dear Sir: This is to inform you that I have two cousins in slavery who are entitled to their freedom. They have done everything that the will requires and now they won't let them go. They talk of selling them down the river. If this was your case what would you do? Please give me your advice.—Henrietta, age 10."

Now what do YOU think about most? Send FREEDOM a letter and tell us.



# Baker Wows Crowds, Backs Freedom Fight

By YVONNE GREGORY

The middle-aged man was dressed in his working clothes. He twisted his cap in his hands. His face lit up with surprise, delight and pride, and, as he heaved a great sigh of satisfaction he said to no one in particular and to the world at large:

"There's no one like her, all right. You can see why she was the toast of Europe for 20 years. I'm proud of her!"

At the stage door entrance there was a good-sized crowd. Most of the people were Negroes and most of the Negroes were women. Old women, middle-aged women, young women talked animatedly among themselves. One voice rang out louder than the rest:

"Did you see the way she handles herself? What she's got is poise and dignity. That's what I liked about it."

In the Hotel Theresa bar on Easter Sunday there was a party of four middle-aged people. They had come down from Springfield, Mass., for the holiday weekend. One, a woman who said she did domestic work, smiled as she talked with her head thrown back.

## J. Baker vs. J. Crow

"O she's wonderful, all right. And the whole time I sat there I felt proud because I read where she wouldn't play in a hotel in her home town, St. Louis, because they discriminate against Negroes. I heard she even made them let Ne-

groes into some swanky club in Miami, Florida.

"Yes, she speaks up. Somebody told me she even wrote a letter against what they did to those seven Negroes in Martinsville, Virginia, and she sent a bouquet and a beautiful letter to the wife of that man they've got jailed for nothing down in Mississippi. McGee, I think his name is."

## Artist Unafraid

This is a nutshell sample of the way her people have welcomed home Josephine Baker, legendary American Negro entertainer who went to Paris in the early 1920's to become the star of the Folies Bergere.

Her fabulous wardrobe, her vivid appearance, her gifts as singer and comedienne have been the subject of excited comment. But her admirers pay greatest tribute to one particular aspect of Josephine Baker's character, sharply revealed since her arrival here. This woman is not afraid to raise her voice in behalf of her people's fight for freedom.

"She wouldn't have to say anything," a woman who had come from Virginia to see Miss Baker, said. "She could just come on over here and pretend everything was fine. After all, she's got it made. And a French citizen, too! But she comes here and shows us she hasn't forgotten a thing. She knows Jim Crow didn't stop over here just because she made a for-

tune. I wish some of these 'big' Negroes who are always running their mouths about how fine life is in America for us would do half as much as Josephine Baker."

Most recent example of "La Belle Baker's" concern for the fate of her 15 million fellow American Negroes was her visit to the courtroom in New Jersey where the lives of six men who have become known as the "Trenton Six" are on trial. Framed for "murder," these young Negroes have spent the last three years in jail. Miss Baker said she would visit the Governor of New Jersey to plead for their freedom.

## "Two Loves Have I"

When Josephine Baker closes her present stage-act she sings what has come to be known as her "theme song." Parisian designer, she walks across the stage and sings with tenderness and a touch of sorrow "Two loves have I . . . my country and Paris." Most Negroes hearing her feel like the young woman student from a Southern Negro college who said:

"I felt like my heart would break. It just made me feel so mad about the oppression we have to live in. I thought how terrible it was that her own country would have never made it possible for Josephine Baker to do what she did in France.

"I wanted to stand up and shout: Welcome home, Josephine Baker! Welcome home!"



## In the Freedom Family

With this issue we begin a little confidential chit chat with our readers. The number of folks in the FREEDOM Family is steadily growing. And we're sure it'll grow faster once you know about some of our heartaches and problems—and are given a chance to help solve them.

First, a word about our publication date. It's been uncertain and irregular due to the growing pains of our boot-strap operation. But it won't be anymore. From now on your FREEDOM will roll off the press the last week in the month preceding publication date. So, look for the May issue between May 1 and 4, depending on where you live.

If you're one of those who've received your FREEDOM, don't tell a friend—tell us! Or, better still, tell George.

George B. Murphy, Jr., is our General Manager. He's an old hand at newspaper affairs and a member of the most distinguished families in Negro journalism—the Murphys of the Baltimore Afro-American. So, if you haven't been getting the paper, or if you want a bundle for your club, union or church, or if you want to set up a committee to promote FREEDOM among your neighbors—in fact, if you have any problem, whatsoever—drop a line to George. Whenever anything goes wrong in our office, we say, "Take it up with George," or "Let George do it!" We invite you to do the same.



Nat Bond

run a little picture of George in this space just to show that he's as handsome as he is helpful.

Our pictures this time are of two of FREEDOM's most effective builders. Mary Ann Johnson is a member of Boston's Friends of Freedom committee. She sold 200 January FREEDOM's at Beantown churches. In February she sold 250 and got seven subs. Her initiative is amazing, her energy endless. Friends of FREEDOM is sending her to New York to attend the birthday celebration for Paul Robeson. She is single and a domestic worker.



M. A. Johnson

Nat Bond is our North Carolina representative. He's a graduate student at North Carolina College in Durham and was founding president of the N. C. NAACP youth conference. Nat has organized a FREEDOM YOUTH CLUB in Durham and they've written and are singing the following song to the tune of "Oh Christmas Pine."

### O Freedom Tree

O Freedom Tree, O Freedom Tree,  
Your boughs reach for Humanity.  
You live in summer and in snow.  
Altho the March winds wildly blow,  
Still you are strong because you sink  
Your roots in Truth and deeply drink,  
O Freedom Tree, O Freedom Tree  
You shall embrace Humanity.

Next month we're going to

# Iron City, Negro Author's Hard-Hitting First Novel

BY LOUIS E. BURNHAM

If you're tired of the trend toward self-denial and self-abasement which goes under the name of "integration" in the current writings of many Negro authors, then cut out the blank below and let FREEDOM send you a special subscriber's copy of "Iron City" by Lloyd L. Brown.

Brown is a name—and a writer—to be reckoned with. Born in St. Paul, Minn. 38 years ago, he's a veteran of many labor struggles and is currently associate editor of *Masses* and *Mainstream*, the popular monthly magazine.

In the March issue of that publication, Brown demolishes the arguments of a number of learned gents who set out to show, in a symposium conducted by *Phylon*, the Atlanta University quarterly, that there is no such thing as Negro literature and that the country is presumably better off without it.

But Brown's strongest arguments are not in his magazine article; they are in the hard-hitting, heart-rending pages of "Iron City," his first novel.

And what a novel!

"Iron City" is the story of Lonnie James, Negro youth framed on a murder charge, searching for a ray of hope through the bars of the Iron City jail. And it's the story of the fight to save his life organized and waged from inside the jail by three Negro jail-mates—Communists, also framed—on a "criminal syndicalism" charge.

Here you will not find the jaded belles, octoroon mistresses and dashing soldiers of fortune who people the Frank Yerby sagas. Here are no Boston Negroes placed in a Back Bay setting in a pale imitation of "The Proper Bostonians." There is not a line of escapism in this book.

In the words of Paul Robeson, "Here are people: richly

characterized, warm, honest, tender, angry human beings, struggling, fighting, suffering, and triumphantly living the problems and the answers."

"Iron City" depicts Negroes who share the universal human qualities of heroism, courage, kindness, and devotion, not in spite of themselves, but precisely because their life as Negroes calls forth these qualities.

For the first time in American literature it answers in a convincing and believable way the questions: "What makes Negroes Communists and what are Negro Communists like?"

Brown writes with a fluency and skill which it is rare to find in first novels. He obviously knows the people and the lives he describes. His book should encourage young Negro writers to plant their feet firmly on the path which will lead to a rebirth of Negro literature in this country.

Richard Wright has abandoned that path. Brown has opened it up again. We can breathe more easily now to know that the treatment of our people in literature is not to be left, by default, to the Roark Bradfords, the Faulkners and the Octavus Roy Cohens.

FREEDOM offers its readers a chance to read "Iron City" before the June 15 publication date; and at special rates: \$1.50, paper-bound; \$3.00 cloth-bound. And we get a liberal commission through arrangements with the publishers! So clip the coupon now and enjoy "Iron City."

### Special Offer to FREEDOM Readers

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