

RED
INTRIGUE

and

RACE
TURMOIL

BY

ZYGMUND DOBBS

FOREWORD BY

ARCHIBALD B. ROOSEVELT

The Functions of **THE ALLIANCE**

THE ALLIANCE is a unique organization whose primary function is to do *research* on subversive activities in schools, colleges, churches and government and supply *documented information* (or authoritative sources for such material) and witnesses to congressional investigating committees, patriotic and civic organizations and other responsible groups or individuals.

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THE ALLIANCE is a voluntary function which renders the above services free of charge. It is *not* tax exempt. Its only income is through the sale of pamphlets, tickets to lectures, and contributions.

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Preface

In a lecture (The Bampton Lecture, April 23, 1948) at Columbia University, Professor Arnold Toynbee said:

"Modern man, with all his mastery of Physical nature, has failed to solve the enormous problem of war, the problem of race, and the problem of class."

Certainly the written and unwritten history of humanity supports Dr. Toynbee's contention, and constant discussion and effort must be made to deal with all the problems mentioned by Dr. Toynbee. This pamphlet deals only with the race problem.

Even a cursory study of the early drawings of the cave-men in western Europe shows that different races at different times dominated that section of the world long before written history began. The Cro-Magnon man and the Neanderthal man, although undoubtedly for many years living in the same part of the world, were as different from each other as the modern Chinese is from the modern Norwegian.

Since written history, any one who can read can know the differences between the Graeco-Mediterranean and Near-Eastern races as epitomized in Herodotus' description of the wars between the Greeks and the Persians. The marked differences between the Latin races and the Semite, Gallic and Germanic races are amply documented by many a Roman historian, such as Julius Caesar, Tacitus, Livy, etc.

To come back to what Dr. Toynbee says about race, while I agree that to date it has not been solved, and I doubt that it will ever be completely solved, nevertheless, there have been and now are many places where for a long time a livable compromise has been reached between races without the extermination of one or the other.

An excellent example of this situation in modern times is the Swiss Republic. The former Austrian Empire also controlled many races and nationalities that were getting along with each other tolerably well, until the first world war upset everything, and stopped the slow progress towards an even better working arrangement of racial understanding and toleration.

Ever since World War I, there has been an accelerating trend towards race conflict. Wars always bring about intolerance, and two world wars, in quick succession, bred a maximum of intolerance. Race troubles generate a great deal from intolerance—not what today is called "discrimination."

Taking advantage of war-bred evils, there are always sinister characters, and evil groups prepared to stir up all kinds of antagonisms, and use them to further their own ends. As race and class are insoluble problems, in the sense that humanity can in the foreseeable future find a permanent solution, the Soviet Communists have concentrated, throughout the world, on these two problems with great success.

In the United States, of recent years, the communists have concentrated their efforts to stir up race friction.

The ensuing pages will show the mechanics of how the reds take over various organizations by infiltrating their membership. However, it only touches on the subject of the whole plot, namely the psychological warfare, to take over the minds and direct the actions of educated, prominent,

well-meaning people. This they have been only too successful in accomplishing. Many of these people are shrewd businessmen, or able technicians in their own line. Much of the money collected by red organizations and red fronts has been collected from corporations and individuals who are no more communists than Mr. J. Edgar Hoover, but who unlike Mr. Hoover are obtuse when it comes to understanding political action and political affairs in general, and the communist plot in particular.

The starting point in the communist psychological warfare is to confuse their dupes with semantics, pseudoscience, and misinterpretation. For instance, Webster's College Dictionary, 1956, defines the word "discriminate" as, "Judge (respecting merits)," and "discriminating" as "showing good taste."

The communists have taken these words and twisted them so that "discriminate" does not mean to the average person "Judge (respecting merits)," or "showing good taste," but is twisted to mean *someone who tries to brow-beat people because of their race or religion.*

In the science of anthropology, the communists have collected a group of scientists—some actually under communist discipline, and some just duped—to issue scholarly sounding treatises *that there is no difference due to race.*

At the same time, they have, by using prominent sociologists, put out a propaganda which purports to prove that all differentiation of race and racial characteristics is bad.

On the political front, they have used all the prominent figures they could get hold of—and they have managed to start with the President and Vice-President and worked down—and persuaded them to insist that all races must be driven together socially and educationally by force of

arms if they deem it necessary. They say, most paradoxically, that this is democracy and liberalism. Webster's College Dictionary, 1956, defines the word "liberal" as:

- "(a) favoring progress and reform in social institution and the fullest practicable liberty of individual action.
- (b) tolerant.
- (c) not strict."

The communists have persuaded their dupes that *Liberalism* and *Democracy* are the equivalent of authoritarian Socialism, or the complete regulation of all human activities by a central governmental authority.

That the above three activities are contradictory does not now seem to penetrate the average American, who is either too busy, or thinks he is too busy, to worry over anything outside his daily problems. He takes for gospel whatever the distinguished names say, even if he has no proof that the distinguished names *are really distinguished* or know what they are talking about.

It does not require a person to be a student of history to prove to himself that there is a vast difference between races. A little experience in working with different races brings that out most forcibly.

Line up a group consisting of a Chinese, a Norwegian, a Negro, and a Spaniard, and even a four-year-old child will see the differences in physical appearance. A man of average intelligence would soon find there are also great psychological differences.

Today the politicians, and sociologists, and scientists who have been conditioned by the reds will say that:

1. There are no differences in races. Only education and "discrimination" makes such differences.

2. If anyone thinks there is any difference, he should be immediately punished, or eliminated. This action is called "democratic" and "liberal."
3. The races should be forcibly mingled with each other. This is also "democratic" and "liberal."
4. Difference of races brings nothing but evil, and must be eliminated.

Of course such arguments are not only contradictory, but are very easily proven false.

I have already dealt with premise number one.

With the second premise, a few minutes of thought should show anyone that every principle of the trend of mankind to try to get the greatest freedom for the individual is not consistent with red taught race theory.

As to premise number three, it also violates the principles of liberty and individual freedom, and makes a farce of democracy. A most elemental study of history shows what happens when someone tries to fit a square peg into a round hole. Either it cannot be done, or violence must be used to eliminate the square peg or the round hole.

Premise number four, perhaps, shows the greatest misunderstanding of the world we live in and the Universe around us.

The Mysterious Force that guides the Universe cannot, in most ways, be understood by the human mind; but there is one thing apparent even to the most ignorant, and that is, constant change in this world, and in the Universe about us and that all life must adapt itself to the change or perish. The great Dinosaur, the Mammoth, and the Mastodon have disappeared from the face of the earth. They could not adjust themselves to the changed climatic and food conditions. Such remnants of these great

creatures now exist, much changed, only in limited parts of the world, as for example, the elephant in southern Asia and Equatorial Africa.

Man still exists partly because of his adaptability, and partly because mankind produced variants (races) which were able to cope with and master different and changing conditions.

The Viking of the ninth century could cope with the human violence of those days, and the stormy North Atlantic. As a result, we find Viking adventurers forming a government for Russia at Novogorod the Great; Viking axemen guarding the tottering outpost of Western civilization, the Byzantine empire; Viking conquerors taking over Sicily and northern France, and producing a rough order out of the chaos, and Viking explorers pushing all the way to North America, hundreds of years before Columbus.

The great expansion and domination of the white races, however, came only with the end of the 18th century, largely because these races were fitted better than others to handle the existing conditions, but other conditions, climatic and otherwise, continued to exist in parts of the world where the white races, in any quantity, could not compete with the natives. Whereas the white races practically exterminated and replaced the Red Indian of the United States, they have never been able to exterminate or replace the black races or even exist in any numbers in Equatorial Africa. The black races apparently are better equipped to deal with that environment, and those conditions.

So all that I have explained above, and all that you will read in the pamphlet that follows is to show that Toynbee's premise that mankind has not solved the race problem, brings with it a corollary, namely that in times of stress evil, ambitious men can and do use the race problem to create disorder

and confusion so as to seize power. It is the duty of all good men to act with toleration and strive to seek a practical working arrangement between existing races.

The carefully documented pamphlet that follows will show an intelligent reader how the Soviet-led-communists, working both directly and through their dupes, are using the problem of race to overturn, by violence, the American civilization.

In reading the pamphlet, you can see there is no criticism expressed or implied against the Negro race. We simply show that whites and Negroes have been used by alien scoundrels. We hope you will draw the conclusion that forced integration brings disintegration, and not unity; bloodshed and bayoneting do not bring about understanding and tolerance.

The watchword of our Republic should be "tolerance." We should try to understand our fellow citizens' strengths and weaknesses, as well as our own, and make allowances therefor. We should expect our fellow citizen to do likewise when dealing with us. We should thank God that a Great Power has allowed humanity to develop races able to adapt themselves to changing conditions, so that humanity is not today as extinct as the Tyrannosaurus Rex.

ARCHIBALD B. ROOSEVELT,

A handwritten signature in cursive script that reads "Archibald B. Roosevelt". The signature is written in black ink and is followed by a horizontal line that extends to the right.

President, THE ALLIANCE, INC.

Chapter One

REDS ANTICIPATE LITTLE ROCK

To the general public, the first news of racial trouble in Little Rock, Arkansas, was carried in the newspaper headlines of September 2, 1957. On that date, the world was informed that Governor Faubus had called out the National Guard "to prevent violence and bloodshed." However, this was not the first public indication that trouble was brewing in Little Rock.

During the week before the calling out of the Arkansas National Guard, communists throughout the country were being alerted for events that were to take place in Little Rock. Actually, four days before Governor Faubus took such drastic action, a Little Rock article was already prepared in the communist headquarters in New York City. The communist newspaper, *The Daily Worker*, was preparing to alert communist forces that racial bloodshed was expected in Little Rock. The printer's type for this announcement was set on Friday, August 30, 1957, and distributed Sunday night for the Monday morning edition of *The Daily Worker*, September 2, 1957. In the communist *Daily Worker*, screaming headlines about "Arkansas terror" scooped the entire press of the country. This should be no surprise since the red chieftains were merely reporting advance news of the Little Rock violence. This is nothing new, since reds are often in the favored position of planning and creating their own news incidents.

Daily Worker

Vol XXXIV, No. 176
(8 Pages)

New York Monday September 21, 1953
Price 15 Cents

Arkansas NAACP

Defies Terror

The Arkansas State NAACP is "holding the line" against opponents of school desegregation, Mrs. L. C. Bates of Little Rock, NAACP state president, has reported to Gloster B. Current, the NAACP director of branches.

School desegregation in Little Rock is scheduled to start with the high schools tomorrow and gradually work down to the lower grades. The Little Rock school board is going ahead with desegregation despite legal action taken by several parents to stop the move.

Mrs. Bates told Current that "there is a real campaign

of terror going on down here. A cross was burned in front of my house on Sunday night. They broke my picture window on Tuesday night. We have set up flood lights in front of my home and it is being guarded around the clock."

Current noted that Mrs. Bates has been the target of abuse from the White Citizens Councils and other hate groups for the past year, suffering cross burnings, vile telephone calls and other forms of intimidation, as a result of her work for desegregation in Arkansas.

The above Little Rock article was the tip-off to communists throughout the Nation to begin a barrage of publicity to cover red race provocations in the Arkansas State Capitol. The calling out of the National Guard threw the red time schedule off-balance but they soon swung into a new line of "demands of Federal intervention" which caused Eisenhower to panic and give in to red demands for invasion of Little Rock by paratroopers.

An explanation is necessary in respect to articles in *The Daily Worker*. In all communist publications, the editorial staff is never allowed to determine policy nor to publish articles without first securing clearance from the top communist leadership. Every edition of *The Daily Worker* is closely checked by the red top command to make certain that their subversive aims are presented in keeping with the latest instructions from Moscow.

A communist headline anticipating and pinpointing racial trouble in Little Rock indicated planned violence in that city. Communist forces, long ago, had concentrated detachments in Little Rock for the purpose of provoking racial violence.* *The Daily Worker* headline was a tip-off to left wing publicity sources that racial provocations were expected and that political capital was to be reaped from expected violence.

Through *The Daily Worker*, the left wing news channels were alerted to spring a barrage of publicity which would exploit the situation to the full. A severe race riot would tend to divide the whole nation on the Negro issue and the political balances existing in both the Republican and Democratic Parties would be rent asunder.

The Daily Worker headline did more than set the tone for the leftist-inspired horror stories that were to flood the nation. This communist article served as an alert to red detachments throughout the South who were prepared to steam-roller the Little Rock violence into a wave of racial

* An example of a red agent sent into Little Rock is the incident of communist agitator, Grace Lonergan Lorch, who took the Fifth Amendment when questioned by a Senate Committee. Grace Lorch and her husband (who had been bounced out of teaching jobs in two colleges for leftist activity) very conveniently lived across the street from Mrs. Bates, the NAACP leader who is in charge of the Negro children attending the Central High School in Little Rock. Mrs. Lorch originally was active in leftist movements in the New England area.

incidents throughout Dixie. The Little Rock incidents were to be the spark that would ignite planned racial provocations throughout the South, as well as in picked sectors of the North. This was to be a political pay-off as a result of thirty years of preparation by red cells in the South.

Governor Faubus somehow discovered the red plot and promptly moved in the National Guard to prevent violence and bloodshed.

How did Governor Faubus discover the plans of the communist high command and why did he move so promptly with the armed forces at his command? Perhaps the best approach to this question is through the Governor's own experiences with the communist movement.

Over twenty-five years ago in Moscow, red experts in racial disorders pinpointed Arkansas on the map as the key Southern state to be the base for red infiltration of the South.* The borders of Arkansas touch five other states of the deep South, making it the strategic hub which would enable red agents to fan out in all directions. During the early 1930's, red agents found in Arkansas an ideal human reservoir particularly suited for communist agitation. There existed large numbers of impoverished whites and Negroes, particularly in the rural sections. These people were largely illiterate and ignorant. Communist agitators cleverly directed one propaganda line to the "poor whites" and another to the Negroes.

An important vehicle for communist agitation in the South was The Commonwealth College located in Mena, Arkansas.** This was a red school for training of young

* A detailed communist plan to use Arkansas as a communist base of operations, with Commonwealth College as the chief instrument for red propaganda, is outlined in a secret communist report which was reprinted by the House Un-American Activities Committee, Appendix IX, 1944, pp. 1466-1467.

** Cited as communist by the U.S. Attorney General, April 27, 1949.

radicals. In order to become a student in The Commonwealth College, one already had to be a proven radical. This college was a training school to prepare young men and women to be professional revolutionaries in the cause of communism.

In 1935, Orville Faubus, now Governor of the State of Arkansas, attended Commonwealth College. He was no mere neophyte, but had already exhibited an understanding of radical principles. Faubus was chosen as president of the class body at Commonwealth College in 1935 in recognition of his understanding of radicalism. In celebration of the red holiday, May Day, on May 1, 1935, Faubus delivered the main address for that event.

Apparently, in the intervening years, Orville Faubus, like many other young people, managed to shake off his left-wing thinking. In the course of political experience, Faubus became known generally as a non-communist liberal.*

Since Governor Faubus knew from personal experience about the sharp practices of communist racial strategy, he was able to move quickly to forestall the violence planned by the reds. The much publicized secret information that Faubus insists he turned over to the F.B.I, and President Eisenhower undoubtedly involved the communist plot to set racial violence in motion. Apparently Faubus, like the rest of the nation, did not realize the extent to which the Administration had been influenced by left-wing thinking on racial matters.

The general public received a distorted picture of racial disturbances which culminated in an armed invasion of an American community by Federal troops. There is an almost complete absence of any mention of communist involvement in the racial picture in the nation's press. The general

*See Webster's definition as noted in preface.

public is led to believe that the prime mover against racial segregation is an organization bearing the curious name of "The National Association for the Advancement of Colored People" (NAACP).

Every phase of the racial struggle is adorned with the name of the NAACP. In Little Rock, Arkansas, the NAACP each morning herded together a group of Negro youngsters at the home of a NAACP leader. Then, with pre-arranged timing, they were transported by the NAACP to the jurisdiction of a military guard of federalized troops.

The NAACP today is brought into operation in every facet of the segregation fight. It assumes rights as if it were a quasi-official body of the United States government. Although the legal and propaganda catch-call of the NAACP is "defense of rights of the individual," the entire segregation battle operates as an organizational movement and is geared so as to protect and guard the rights of an organization. The NAACP marches along every step of the way alongside the Negro students in Little Rock, organizing their movement and marshalling them like a political warfare unit.

The Little Rock and all other NAACP racial situations are not examples of individuals fighting for individual rights. They are organized groups building organizational privileges and power under the misleading label of "fighting for rights of the individual."

With the name of the NAACP adorning most of the news of racial disturbances, the question is asked, "Where does the communist plot fit in when it is the NAACP which appears to lead the movement?"

Plain, unvarnished statistics can help us. In checking government records and communistic literature, we find that of the twenty-six national officers listed, twenty have a

record of communist or communist-front affiliations or associations. Of the top national executive officers listed, we find that all of them have been connected with left-wing movements. Of the forty-six members of the board of directors of the NAACP, over 65% have records of red affiliations or associations.

Among top leaders of the NAACP, are some who have been prominently active in movements connected with the Soviet intrigue in America over the last thirty-five years.* Such a heavy concentration of pro-Soviet elements is rarely ever found even in organizations which have been cited as subversive by governmental agencies. Experience has shown that whenever numerous pro-communist elements appear in the leadership in any organization, it is not an accidental occurrence, but is the result of specific direction on the part of the red apparatus.

The extent of pro-communist influence in the NAACP can be more clearly understood when the fact is brought out that in most circumstances, less than 10% of pro-communist elements are needed to control an organization. In the case of the NAACP, over 80% of the national officers have well-defined records of pro-communist association. With such a heavy concentration of left-wingers, the Soviet apparatus should have no difficulty in shaping NAACP policy.

To experts and students of radicalism, there is no doubt that the NAACP is being used as an instrument to further left-wing purposes. No doubt, Governor Orville Faubus

* Some examples are:

Eleanor Roosevelt with 57 listed communist associations and affiliations of communist fronts.

Bishop Edward L. Parsons (Episcopal) with 108 left affiliations.

Van Wyck Brooks (Author)—57 left affiliations.

Rev. Henry Hitt Crane (Methodist) 51 left affiliations.

Bishop G. Bromely Oxnam (Methodist) 41 leftist affiliations.

Reds Friends in the White House?

Proceedings of the 16th Convention,
Communist Party, U.S.A., Feb. 9-12, 1957

1.

executive branch of government to use its police power and the power of its Department of Justice and while

trations to enforce the laws of our land demands that President Eisenhower speak out and direct full Federal intervention to enforce the law

We support the demand for Eisenhower to intervene to stop the bloodshed in the South and enforce the Supreme Court decisions.

Daily Worker, Sept. 9, 1957, page 5

2.

The troops used by Gov. Faubus to deny Negro children entrance to schools are part of the reserve system of the United States Armed Forces. The President is the Commander-in-Chief of the Armed Forces with the right to call up any unit of the National Guard needed in emergency

Daily Worker, Sept. 11, 1957, page 5

The only direct and forceful answer to the Faubus challenge, as has been pointed out by many public figures, is to mobilize the Arkansas National Guard into the U. S. Armed Forces and countermand the Governor's orders.

Daily Worker, Oct. 8, 1957, page 6

I tell you what a friend of mine did about Little Rock in the factory where he works. We will call him Joe. A day or so after Faubus barred the doors of the Central High School to the Negro children, Joe took a rough piece of paper from the factory and wrote a request to the President of the United States, to use his federal and military powers to keep open the doors of the high school to the Negro children. Joe then asked the 60 workers in his shop to sign their names to the request. About 40 of them signed. The whole question was thoroughly discussed by the workers. Then Joe put the whole thing in an envelope and sent it to President Eisenhower. Joe is a white worker. Can you imagine the effect in the White House if other Joes in thousands of other factories and offices all over the nation would have done the same? Enough said.

1. Eight months before the Little Rock events the Communist leadership felt that it had enough pull with the Eisenhower crowd to demand "intervention" in the South. Usually the reds fear Federal intervention in any form. Today, they feel that the White House is safe for them. Even in the days of Alger Hiss and Harry Dexter White they weren't this cocky.
2. The communist *Daily Worker* demanded Eisenhower intervene with Federal force. On Sept. 24, he obliged the reds.

The bottom excerpt shows how the reds in *parable* form sent instructions all over the country to pressure Ike to give-in to leftist pressure.

recognized the fact that behind the facade of the NAACP, the left-wing was the prime mover of the Little Rock crisis. His own experience as a former left-winger had prepared him as an expert on red intrigues. Governor Faubus tried desperately to block red inspired provocations with all the forces at his disposal. The use of Federal troops by Eisenhower to reverse the Faubus move brought enthusiastic cheers and praise from the entire communist press.

Chapter Two

N.A.A.C.P.- CAPTIVE OR FREE AGENT?

Since the National Association for the Advancement of Colored People (NAACP) is the main symbol projected by communists in racial disorders, many questions have sprung up as to the history and nature of this organization, such as:

- (1) How was the NAACP founded and what have been its principles throughout the years?
- (2) Is it an independent entity or is it manipulated by other interests?
- (3) Is it an American manifestation or is it guided by the selfish interests of a foreign power?
- (4) Is it really a Negro organization controlled by Negroes?

These are questions that must be probed before a clear picture of the NAACP can be presented.

The NAACP was formed in 1909 as a strictly white organization. The very name, the National Association for the Advancement of Colored People, denotes the fact that it was formed *by* non-Negroes *for* the advancement of Negroes. The white founders of the NAACP carefully avoided using the name "Negro" and used the vague term "colored" instead. They considered the use of the word "Negro" as a term of degradation.

Actually, the founding group was made up entirely of

whites who were socialists or socialist sympathizers. The NAACP was a Socialist Party front designed to spread socialist influence among the Negro people.

Contrary to popular belief, radical front groups with deceptively nice names, were not a communist invention, but were originally a socialist scheme to entice political innocents into their movement. The NAACP was such a socialist front.*

After the Bolshevik Revolution in 1917, the Socialist Party of the United States was sharply split between two factions. One group wanted to proceed towards socialism as an independent movement, while the other, called the left wing, declared complete allegiance to Moscow. By 1919, the left wing of the Socialist Party was banded together by Soviet agents to form the Communist Party of America.

Until 1934, the Bolshevik strategy was to attack the Socialists and their political fronts as "social fascists" and "enemies of communism." This included the NAACP. In 1931, the communists told their members:

"There are curiously interesting points of analogy between this reactionary organization (the NAACP. —ed.) and the Socialist Party. It is interesting to note that the coming convention of the NAACP in Pittsburgh will have as one of its principal speakers the Rev. Norman Thomas of the Socialist Party. . . . The

* The Socialist Party influence of the NAACP was noted as far back as 1920 by the New York State Legislative inquiry which was known as the *Lusk Committee*. This body observed as follows:

"The close relations between the National Association for the Advancement of Colored People and the Socialist element among the negroes is illustrated by an article in the *Negro World* for April 3, 1920, which says:

'A call for a convention of colored radicals to meet in Washington, D. C., on May 24th has been issued through the colored section of the Socialist Party press by A. Philip Randolph, Chandler Owen, Rev. George Frazier Miller, Victor R. Daly, W. A. Domingo and William N. Colson, all of New York City and all editors of Socialist propaganda publications.'" (Lusk Committee Reports, 1920, page 1519.)

masses cannot be led by the NAACP toward anything but slavery."*

The NAACP continued under the unchallenged control of the white socialist leadership until 1934. At that time, the NAACP was largely ineffective and had a very limited influence among the Negro people.

In 1933, the Kremlin, under Stalin's leadership, decided on a sudden shift of policy. They no longer attacked socialists and liberals openly. The new approach became known throughout the world as the "Trojan Horse Maneuver."** This was a new tricky approach which involved extending the handshake of friendship to the top leadership of socialist and liberal groups, while at the same time communist infiltrators were burrowing in among the mass membership with orders to grab control of the organizations piece-meal.

The NAACP was one of the chief objectives of such communist infiltration.

In 1935, a secret Soviet agent from Moscow, smuggled into the United States, assumed direction of the whole American Communist Party. He supervised the communist overtures to the top leadership of the NAACP for a working arrangement. However, in a closed secret meeting of American communist leaders he stated:

* *The Communist* (A magazine of the theory and practice of Marxism-Leninism) published monthly by the Communist Party of the United States of America, July, 1931, page 639.

** Georgi Dimitroff, General Secretary of the Communist International, first applied the example of "Trojan horse" in a speech to all of the Communist Parties of the world delivered in Moscow in August, 1935:

"Comrades, you remember the ancient tale of the capture of Troy. Troy was inaccessible to the armies attacking her, thanks to her impregnable walls. And the attacking army, after suffering many sacrifices, was unable to achieve victory until with the aid of the famous Trojan horse it managed to penetrate to the very heart of the enemy's camp.

"We revolutionary workers, it appears to me, should not be shy about using the same tactics. . . ."

(Book—*The United front* by G. Dimitroff published by International Publishers—Soviet publishing outlet in the U. S., page 52)

"We must not be content with the united front established at the top. These united front conferences are not giving results, and cannot give results if their decisions are not brought down into the branches of these organizations. But in order for decisions to go down, there must be somebody down below to fight for these decisions and mobilize the masses around these decisions. Therefore, if we want to mobilize the organized Negro masses, we must have forces inside these organizations."*

With communists operating as a tightly knit and well-disciplined faction within the NAACP, the monopoly of control of that organization by the Socialistic elements gradually became a thing of the past. Early in 1934, Harry Haywood, a top Negro communist, reported that in the NAACP:

"A rank-and-file Left Wing is striving to crystalize itself . . . there can be no doubt that we can make the heaviest inroads among the masses of the NAACP followers."**

Although the communists found the NAACP local branches were relatively easy to manipulate, the top national apparatus of the NAACP proved to be a much more difficult operation. The Socialists in setting up the NAACP, in spite of their public slogans for "democracy," set up a totalitarian type of control from the top down. The top national leadership of NAACP is largely a self-perpetuating body not responsive to the direction of the local branches but is controlled and directed from the top.

It took almost twenty years for the pro-communist elements to build up their present influence in the national

* *Party Organizer*, issued by the Central Committee of the Communist Party of the U. S. A. This publication was distributed among active communist workers after being checked and approved by a top Soviet agent from Moscow. This report was presented in a secret meeting by Mario Alpi, a Soviet agent, who used the pseudonym of Fred Brown, March, 1935, page 27.

** Pamphlet, *The Road to Negro Liberation* (A report of the 8th Convention of the Communist Party, 1934), page 27.

leadership of the NAACP. The expanding influence of communistic elements in the national NAACP leadership proceeded through two methods. The most direct tactic was to manipulate the appointment of those who follow the communist line to the national board of the NAACP. The other stratagem was to draw the old board members with socialist tendencies into the communist orbit.

Communist master minds have always found it to be a relatively simple task to indoctrinate socialists in communist theory. Socialists, as well as communists, base their precepts on the teachings of Karl Marx. Since the communists have the weight of the Soviet Union, as a Marxist State behind them, they can offer socialists attractive political inducements for their support. All leftist groups, based on Marxist theories, consider their differences as merely a family fight. Such radicals find it easy to pass from one radical group into another.

Communists also used their control of certain key local branches of the NAACP, as points of pressure in the fight to control the top national leadership of the NAACP.

The NAACP and its leadership has been the subject of investigation and testimony before numerous government investigative bodies over a period of thirty-eight years. A mountain of evidence has been presented as to the left-wing character of its leadership. Other organizations having a much smaller percentage of communist and communist front citations, among its leadership, have been cited as subversive, but the NAACP has thus far escaped such a designation. This omission is due mainly to the fact that lawmakers and politicians have generally developed a supersensitivity on racial questions and avoid touching those matters which involve mention of the Negro issue.

Most of the NAACP leaders can be fitted into what is

often called the "left-wing political underworld." Even those who are not in the communist camp are generally tied to other segments of the radical movement, such as the socialist and trotskyite groups. If there is such a thing as a NAACP leader who is not under the influence of some radical ideology, he is a rare exception.

Ever since the formation of the NAACP, almost 50 years ago, the white domination of the organization has never ceased. The NAACP was not founded as a Negro organization, and is not a Negro controlled organization today. White men lead the NAACP, and they influence and shepherd thousands of Negroes in a left-wing direction.

Today, the national president of the NAACP is a white man* and so is the treasurer. Half of the remaining national officers are also whites. Of the Negroes who serve on the national board, it is doubtful if any of them could maintain their position if they did not cater to the wishes of white radical elements.

The rank-and-file membership of the NAACP does not control either its policies or administration. The NAACP top leadership is designed and operated, by and large, as a self-perpetuating body. NAACP demands for "more democracy for Negroes" and its slogans about "majority vote" at the polls, is hypocritical on the face of it. If the rest of our society was organized and operated like the NAACP, we would have to submit to a most rigid totalitarian system, controlled and ruled by an oligarchy.

Today, the single most dominant tendency in the NAACP is to reflect the communistic line. Time and again, NAACP publications and individuals have echoed red inspired declarations.

* The President of the NAACP is Arthur B. Spingarn, a white man, who has a well defined record of supporting communist-led causes.

In some Negro circles, it has become a standard wise-crack that "The Kremlin proposes and the NAACP disposes." Communist influence in the NAACP had become so powerful that by 1950, red leader Robert Thompson, jailed for subversion, was able to boast:

"The emergence of a powerful left, anti-imperialist, anti-fascist current among the Negro people is unmistakable and is clearly discernible in the NAACP. This Left, anti-imperialist trend in the Association insists upon much greater attention by the organization to the pressing economic and political problems facing the Negro masses."*

Today, the Kremlin leadership in Moscow feels so firmly entrenched in the NAACP that the top official organ of the Communist Party in the United States has advised all its followers that:

"We must support the NAACP in this struggle with every ounce of energy at our disposal."**

The record shows that many NAACP leaders, at best, are captives of the communist apparatus.

The sudden surge of NAACP activities in certain areas of the South curiously parallels those areas where communists have been concentrating for years. In the top communist magazine, *Political Affairs*, NAACP leaders are reminded by the red high command that the growth of their new found Southern branches are dependent on those areas where communists have set up secret red cells:

"Significantly, more than one hundred of the new branches were set up in the small towns, rural communities, and Black-Belt counties of the South. Branches were established, for instance, in Demopolis, Fairfield, Luverne, and Covington County, Alabama; in Ashley County, Clarendon County, Crittendon County, De-

* *Political Affairs*, magazine, formerly called *The Communist*, official organ of the Communist Party of the United States. Issue of Feb., 1950, page 26.

** *Political Affairs*, Jan. 1956, page 17.

Queen, Jonesboro, Marvell, McGhee, and Russellville, Arkansas; Carroll County, Fitzgerald, Hazelhurst, Irwin County, Oconee County, Pulaski County, and Telfair County, Georgia; in Abbeville, Brookland-Cayce, Dale, Eutawville, Frogmore, Hartsville No. 1, Hartsville No. 2, Jack Primus, Laurens, Lake City, Lynchburg, Manning-Clarendon, McClenanville, Meyers Hill, Mt. Nolly, North Augusta, Remleys-Point, Ruffin, Saluda, and Wanda, South Carolina. . . ."*

However, it is very important to communists that the NAACP assume a proper, respectable cover as a non-communist organization. Great pains have been taken to adorn NAACP resolutions with wrist-slapping phrases against communism. The latest resolution reads:

"As in the past, the Association will employ every reasonable measure in keeping with the *democratic organizational principles* to prevent the endorsers, the supporters and defenders of the Communist conspiracy from joining or participating in any way in the work of the NAACP." (Italics ours.)**

The ironic fact is that these resolutions are authored by a leadership which has a record of communistic association involving over 80% of its own top body.

When the NAACP leadership asks its followers to "employ every reasonable measure in keeping with organizational principles" in order to keep pro-communists out of NAACP activities, it merely echoes the position taken by other left-wing bodies. The official communist line distinguishes between "honest anti-communists"*** and "reactionary anti-communists." Honest anti-communists are a new category being promoted by the communist press in order to palm off

* *Political Affairs*, Feb., 1950, page 23.

** NAACP Report, 1957.

*** *Daily Worker* (Official organ of the Communist Party for 34 years), Jan. 8, 1958, page 4.

their red front sympathizers upon the anti-communist public as anti-communists. The "anti-communist resolutions" of the NAACP fit in perfectly with the current communist approved "honest anti-communism."

The use of "reasonable measures" against an unprincipled and ruthless conspiracy and passing out the benefits of "democratic organizational principles" to a red dictatorial machine is exactly the manner in which communists want their opponents to fight them. A tricky resolution of this kind gives leftist NAACP leaders a nicely camouflaged "anti-communist resolution" which provides built-in safeguards to protect them from being kicked out for their own communistic background.

The left-wing nature of the NAACP leadership is reflected by the outpouring of resolutions which oppose government investigations of subversive activities. The NAACP consistently attacks the internal security procedures of government bodies.

The communist official magazine *Political Affairs* openly gloats over NAACP resolutions which attack those government agencies engaged in unmasking red subversion in the United States. In praising the NAACP position this magazine states in part:

Federal Security-Loyalty Program demands 'that all persons accused of being a security risk shall have the right to know the nature of the charges against them, the source of the charges and the right to be confronted by the accuser and to cross-examine the witnesses against . . . The resolution on Academic Freedom, for example, opposes 'any and all efforts to suppress freedom of thought and objective learning,' and particularly condemned the discharge of teachers on the basis of charges by 'nameless informers' 'The resolution on the them,' and condemns as 'odious' the Federal Government's use of 'paid professional informers.'

"The resolution on Congressional Investigations asserts that 'many innocent persons have been charged with treasonable or subversive conduct and given no opportunity to know the evidence against them or to defend themselves or their reputation with the consequent loss of their employment', and calls 'on the Congress and the legislatures of the several states to enact rules of fair play' for the conduct of such investigations."*

This same Moscow directed magazine praises the NAACP stand against the McCarran-Walter Immigration law as follows:

"The resolution on the McCarran-Walter Anti-Immigration Act calls 'for revision . . . to eliminate the national origins quota system and other racist-based provisions, and to liberalize its procedures in accordance with fair and equal treatment for all immigrants and prospective immigrants'."**

The communists have been fighting vigorously to destroy immigration restrictions which hinder their plans to import hordes of foreign communist subversives disguised as "refugees." The NAACP echoes the communist line faithfully in its immigration resolutions. The NAACP demand to loosen immigration restrictions proves that leftist influences are strong enough to push through a resolution which is diametrically opposed to the practical interests of American Negroes. It should be obvious to every American Negro that opening immigration bars to a flood of European labor would cause untold hardship to Negroes, as well as American whites, in competition for jobs. However, left-wing influences in the NAACP are so strong that they are able to put over a resolution obviously harmful to American Negroes.

* *Political Affairs*, Aug. 1955, page 12.

** *Ibid.*

NAACP Backs Immigration Invasion

**N.A.A.C.P. 44th Annual Conference Resolutions
June, 1953, page 18.**

McCarran-Walter Act

Public Law 414 commonly known as the McCarran-Walter Act, continues the inequities of the national origin quota system, long since out-moded. It discriminates against colored people by virtually eliminating immigration from the Caribbean countries. It discriminates against descendants of Asiatics by charging those of half Oriental parentage to Oriental quotas regardless of the country of their birth. It does violence to many basic American and democratic concepts of fair play by failing to provide fair and just pro-

cedures and by unnecessarily adding hardships to those seeking to come to our shores.

Therefore, this annual convention of the N.A.A.C.P. asks for revision of the McCarran-Walter legislation in such manner as to eliminate the national origins quota system and other racist-based provisions, and to liberalize its procedures in accordance with fair and equal treatment for all immigrants and prospective immigrants. We support instead the alternative bill of Senators Humphrey and Lehman regarding immigration.

**Daily Worker
Nov. 18, 1952**

Other sections of the bill provide a racist quota system for Latin America, the Caribbean areas, Africa and Asia and for all of Southern Europe.

**Daily Worker, Feb. 24, 1953
Front Page Headline**

Lehman Hits McCarran Act As Racist and 'Deadly' Peril

**Daily Worker
Nov. 19, 1952**

This McCarran Act for the first time will hit like a sledge hammer on the Negro communities through its attacks upon the West Indian and Caribbean people, thus opening up the broadest possibilities of the Negro people joining with the national groups in our country.

That the N.A.A.C.P. echoes the communist demands to scrap our immigration barriers, in order to let in hordes of disloyal aliens, is obvious when comparing N.A.A.C.P. and red statements. Note that the N.A.A.C.P. Resolution is dated after similar communist instructions to left-wingers in the pages of the *Daily Worker*. Many years ago communist leaders learned to push through resolutions among Negro groups which in their words "effectively countered the efforts of the bourgeoisie to develop among the Negroes anti-foreign sentiment on the grounds that 'foreigners are taking away the jobs of American Negroes.'..."*

* *The Communist*, Official magazine of the Communist Party U.S.A., April, 1932.

Chapter Three

COMMUNISTS CHANGE DISGUISES

Although today the N A A C P is considered by the communists as the chief implement to exploit racial tensions, it has not always been so. The communist high command did not begin to publicize the N A A C P as the chief racial symbol until the end of World War II (about 1945). Previous to that time, other organizations were projected by the communists as the main carriers of racial agitation.

In the early 1920's, the communists infiltrated and finally gained control of a radical Negro group called The African Blood Brotherhood.* This organization was a testing ground for communist operations among Negroes. Soon, the reds found need for a larger front that would reach larger numbers of Negroes. They merged the African Blood Brotherhood into an organization called The American Negro Labor Congress** (October, 1925). Five years later, word came from Moscow that the Negro Labor Congress was too thoroughly exposed as a communist group and that a new and more subtle form of organization must be found.

The new group was called The League of Struggle for Negro Rights*** (1930). The LSNR was formed on a

* African Blood Brotherhood—Cited as a Communist front (California Committee on Un-American Activities, Report, 1948, page 333).

** American Negro Labor Congress—Cited as a "Communist front organization." (Attorney General Francis Diddle, in re Harry Bridges, May 28, 1942, page 10).

*** League of Struggle for Negro Rights—"The Communist-front movement in the United States among Negroes is known as the National Negro Congress. Practically

more expanded basis and managed to set up branches in every main industrial center in the United States.*

With the development of the communist "Trojan Horse" or "Peoples Front" policy, a different form of Negro red front was needed to carry out the new red line of super-deception. With such prominent left-wingers as Ralph Bunche** and John P. Davis, the National Negro Congress was formed (1936).*** This was the heyday of the honeymoon between communists, socialists, and left liberals. The National Negro Congress swelled to huge proportions and gained great influence particularly from the support it received from New Deal elements of the government led by Eleanor Roosevelt, then the First Lady of the Land.****

The communist-led National Negro Congress was well on its way towards political control of American Negroes

the same group of leaders directing this directed the League of Struggle for Negro Rights, which was, until 2 years ago, the name of the Communist front for Negroes. The name was later changed in 1936 to the National Negro Congress." (Special Committee on Un-American Activities, Annual Report, House Report 2, Jan. 3, 1939, page 81; also cited in House Report 1311 on the CIO Political Action Committee, March 28, 1944, page 116.)

* The following communist quotations briefly explain the reason for the change of name and structure of various red Negro fronts throughout the years:

"Among the earliest organized expressions of this Communist policy was the formation of the African Blood Brotherhood, with its paper, *The Crusader*.

"The organization, however, did not achieve a mass basis; and in Chicago, in October 1925, the American Negro Labor Congress was launched.

"The A.N.L.C. did valuable agitational work for several years but it, too, remained small and was largely limited to Communists in its membership.

"The A.N.L.C. was superseded in 1930 by the League of Struggle for Negro Rights. The latter's national secretary was Harry Haywood, and its journal was *The Negro Liberator*. The League, in making its fight for Negro rights, based itself upon a general struggle for Negro national liberation. This organization did much pioneering work in the South during the ensuing years."

(*History of the Communist Party* by William Z. Foster, published 1952 by International Publishers—a Soviet publishing outlet, page 268.)

** See Alliance Publication on the red record of Ralph Bunche.

*** National Negro Congress cited as subversive and communist by the United States Attorney General, 1947.

**** Convention proceedings of the National Negro Congress, 1936, 1937, 1938.

until the signing of the infamous Stalin-Hitler friendship pact at the end of 1939. Consternation and revulsion against this move developed among many Negro leaders. Not only Negroes but also many white New Deal bureaucrats and liberal opportunists began quietly to sneak out of various communist fronts, including the National Negro Congress. Many Negroes in that organization found it impossible to digest the new communist line which presented Hitler as a friend.

Even though the reds jumped on the "win the war" bandwagon, after Russia was invaded by the Nazis, the National Negro Congress had suffered too much of a blow. In due time, it was officially buried upon decision of the red high command. The communists made a quick maneuver to hold together their Negro members and sympathizers in the key sensitive industries. They banded them together into a new front called The National Negro Labor Council (1951). The NNLC is a specialized communist front aimed at promoting racial disturbances in key industrial centers.*

With the end of the National Negro Congress, the American reds were instructed to concentrate heavily on the National Association for the Advancement of Colored People. As has been mentioned previously, the communists had been infiltrating the NAACP for many years. The Moscow reds felt that here was a perfect instrument to carry out their racial warfare objectives. The NAACP thus far had not been cited for subversion. It had always proclaimed that it was non-communist. After the end of World War II, American red partisans redoubled their infiltration into the NAACP. The red infiltration was so successful that by 1948,

* Cited as a Communist front "formed to provoke racial friction." (Internal Security Subcommittee of the Senate Judiciary Committee, Handbook for Americans, S. Doc. 117, April 23, 1956, page 92, also page 91.)

The Reds Embrace the NAACP

PARTY ORGANIZER issued by the Central
Committee of the Communist Party, U. S.
November, 1937

THE first All-Southern Communist Party Conference was held in September at the Public Auditorium in Chattanooga, Tenn., with leading comrades present from Alabama, Virginia, Florida, Louisiana, Tennessee, Kentucky and North Carolina.

Tennessee reports 20 new recruits, 14 from the city of Chattanooga, of which 3 are Negroes. They expect to pass the 30 mark for new recruits this month. On Negro work, a N.A.A.C.P. branch was formed which is the only Negro progressive organization among the 35,000 Negroes of Chattanooga.

These are but a few indications of the spirit and enthusiasm now being developed in the Southern districts and their determination to build the Party.

**Daily Worker,
September 30, 1953**

It should be clear that we Communists are the first to insist that the labor movement, all sections of it, should give every possible support to any and all campaigns conducted by the NAACP.

**Daily Worker,
February 19, 1957**

Communists in labor unions are thus pledged to get their unions to support the NAACP, to better express the alliance of labor with the Negro people. Communists in communities are pledged to aid in increasing the membership and financial strength of the NAACP, whether as members or not.

The fact that the communist high command has been directing the organization of new NAACP branches for many years is illustrated above. The infiltration of old NAACP branches, by reds, has gone on for years. The above printed orders to communists, to support the NAACP unconditionally reflects the confidence the reds have in their ability to control the NAACP.

the communists openly proclaimed the N A A C P as the chief force of action among American Negroes.

The communist master-minds are very clever in the art of deception and camouflage. They are experts in ways of diverting the attention and blunting the blows of anti-communists. When they build up a Negro front, they make certain that it becomes the chief symbol and that the main blows of anti-communists are directed against the New Front rather than against the Communist Party. When things get too hectic, the reds quickly dissolve the old front and quickly create a new one.*

The various Negro red fronts formed by the communist machine throughout the years had a two-fold purpose. The first scheme was to build an organization which used a deceptively attractive name and outwardly proclaimed a noble purpose. Such a front was a clever instrument, controlled by a small number of communists, to impell huge numbers of Negroes into the field of racial warfare. The other design was to deceive those who normally would fight communist activity, causing them to bend their whole energies against the Negro red front organization, thereby leaving the central communist apparatus unscathed. The red strategy is always designed to direct the blows of anti-communists against the tool rather than against the wielder of the tool. It is like the case of the "Tar Baby" of the "Uncle Remus" stories which was created for the purpose of fooling the victim into believing that the "Tar Baby" was the main opponent.

* Although the above references are made in respect to organizations created by the reds to attain certain purposes, it must be understood that the NAACP was not a communist created organization. The NAACP is a communist infiltrated organization. Examples of communist infiltrated organizations that were converted into communist fronts was the African Blood Brotherhood in the early 1920's and the American Youth Congress in 1936.

This does not mean that red front groups should not be fought relentlessly. However, it does mean that those who fight the front organizations should realize, at the same time, that fronts are tools in the hands of a well-organized, secret red apparatus which lurks underground. Anti-red fighters must alert the unwary of all races to beware of the disguise and the wearer of the disguise as well. When the reds switch their forces into another front or infiltrated organization bearing a different mask, the anti-communists should be just as elastic in shifting their pressure accordingly. Too often have anti-communists considered that the war was won because some communist front, like the National Negro Congress, was disbanded. The mistake has been to consider a mere red skirmish or diversion as the whole war. As long as the red enemy operates at all, the race war will be pushed. Yesterday, the reds used the National Negro Congress. Today, they instruct their members that "We must support the NAACP in this struggle with every ounce of energy at our disposal."*

It is quite possible in the future that the red chieftains in Moscow might find it expedient to shift their point of concentration elsewhere than the NAACP. In that case, anti-communists must be able to identify the new red concentration and aim their blows in that direction, or else they will wind up fighting windmills. The red enemy may change his garments and disguises, but those who fight him must learn at all times to recognize that he is always there, no matter what new form he may assume.

* *Political Affairs*, Official Organ of the Communist Party of the United States, Jan., 1956, page 17.

Chapter Four

KARL MARX' CONTEMPT FOR NEGROES

A look at the intellectual thinking of most Negro leaders in this country discloses an astounding similarity in their social philosophy. The newspapers, universities, magazines, and religious institutions of the Negroes in this country show an amazing pre-disposition for the socialist teachings of Karl Marx. The communists and socialists throughout the years have managed to implant the belief in the minds of educated Negroes that the teachings and principles of Karl Marx, from 1848 until his death in 1883, contain the solution of basic Negro problems. Karl Marx is constantly being portrayed by radicals as having always been a true friend and teacher of the Negro people.

Communists and left-wingers of all stripes repeatedly dangle before Negro leaders one phrase from Karl Marx's major work, *Das Kapital* which declares that:

"Labour cannot emancipate itself in the white skin where, in the black, it is branded."*

This one sentence has become a major socialistic tenet presenting Karl Marx as the great historical champion of the Negro race.

Although all left-wing radical groups in this country help to promote the marxist legend about the Negro people, the Kremlin controlled communist movement is the chief

* *Capital* by Karl Marx, published by The Modern Library, 1936, page 329.

dispenser of this falsehood. The manner in which marxist thinking is funneled into the minds of Negro leaders, by communist propaganda, is clearly illustrated by the following declaration made by a Soviet agent to all members of the communist apparatus in 1940:

"It is now more than ever before necessary for the whole Party (Communist Party—Ed.) to give detailed attention and sustained effort to develop Marxist-Leninist-education among the Negro comrades, systematically to train in the teachings of Marx-Engels-Lenin-Stalin a whole corps of leaders for the Negro liberation movement and for the work of our Party."*

Due to this one sided left-wing emphasis in the thinking of Negro intellectuals, it has become necessary to do considerable research into the writings of Marx on the Negro question. Although all of the writings and correspondence of Karl Marx and his chief disciple, Frederick Engels, have been published in Moscow, in the original German, American communists have been ordered to publish in English, only those parts of Marx's observations on the Negro question which picture him only as a friend of the black race.

In order to ferret out the true racial attitudes of Karl Marx, it has been necessary to translate the Moscow published German editions of Marx' works into English. These translations clearly demonstrate that American Negro leaders have been completely fooled by their Marxist mentors.

From 1852 to 1862, Karl Marx was a correspondent for the *New York Daily Tribune*.** In his article on Negro slavery, Marx consciously selected his language, making cer-

* *The Communist*, March, 1940, "Greater Attention to the Problems of the Negro Masses." Speech delivered at the meeting of The National Committee, Communist Party, U.S.A., February 19, 1940, page 288, by Pat Toohey.

** The N.Y. *Daily Tribune* and the N.Y. *Herald* later merged to form the present N. Y. *Herald-Tribune*.

tain that Negroes were dealt with from a sympathetic point of view.

However, in his personal correspondence with his closest colleague, Frederick Engels, Marx repeatedly refers to the Negro as an inferior being, existing on a low level, both racially and culturally. Although in the *New York Daily Tribune*, Marx confined himself to the terms "Negro" or "Blacks" or "slaves," in his personal letters to Engels, he generally used the English word "nigger."*

In fact, in the Moscow edition of Marx' printed correspondence, the German readers must refer to explanatory footnotes which point out repeatedly that Marx used the English word "nigger" instead of the German word for Negro which is "Neger." Marx was living in London, England, at the time and use of the word "nigger" by the British was intended as a vulgar term of contempt for Negroes and all other dark races.

During the period of the American Civil War in 1862, Karl Marx was engaged in a bitter personal feud with a leading German socialist by the name of Ferdinand Lassalle. In his personal letters, Marx directed a stream of slanderous charges against Lassalle. The high point of Marx' poison pen references, on Lassalle, was reached in a letter written on July 30, 1862 when Marx referred to his rival as "the Jewish nigger, Lasalle."**

The fact that Lassalle had kinky hair and an oblong head cause Marx to ascribe to him "inferior" Negro descent. He wrote:

* The authoritative British *Oxford Universal Dictionary* defines the word "nigger" as a colloquial term, usually used in the sense of contempt. Other British dictionaries always referred to the name "nigger" as a vulgar expression of contempt. Various American definitions of the word define it variously as a term of familiarity, a term affectionately used or as a term of contempt. Karl Marx used the term "nigger" according to the British definition which was one of "contempt."

** Letter, July 30, 1862, Marx to Engels.

Karl Marx' Anti-Negro Bias

1. Der Briefwechsel zwischen Marx und Engels

2. Diese Ausgabe ist, mit Ausnahme des Vorwortes, ein unveränderter Nachdruck der im Jahre 1935 von *Marx-Engels-Lenin-Institut, Moskau*, besorgten Ausgabe

3. Lieber Engels, [1862] Juli 30.

4. Der *jüdische Nigger* Lassalle, der glücklicher Weise Ende die-

5. Es ist mir jetzt völlig klar, dass er, wie auch seine Kopfbildung und sein Haarwuchs beweist, — von den Negern abstammt, die sich dem Zug des Moses aus Ägypten anschlossen (wenn nicht seine Mutter oder Grossmutter von väterlicher Seite sich mit einem *nigger* kreuzten). Nun, diese Verbindung von Judentum und Germanentum mit der negerhaften Grundsubstanz müssen ein sonderbares Produkt hervorbringen. Die Zudringlichkeit des Bur-schen ist auch *niggerhaft*.

6. Eine der Grossen Entdeckungen *unsres nigger* — die er aber

1. Translated this reads—"THE CORRESPONDENCE BETWEEN MARX AND ENGELS."
2. This announces the fact that this is the authorized "unaltered edition" compiled by "The Marx-Engels-Lenin-Institute, Moscow."
3. Numbers 3, 4, 5, and 6 are from a letter Marx wrote to Engels on July 30, 1862. Although Marx wrote inflammatory articles to incite Negro rebellion during the Civil War in the U.S. during this same period, privately he expressed deep personal contempt for anything negroid.
4. Here Marx calls Lassalle "The Jewish nigger."
5. Here Marx expresses his aversion to Negroid characteristics and to Negro-White race mixtures. A full translation is given on the next page.
6. In the postscript Marx refers to Lassalle as "our nigger." Marx ignored the German word "neger" which means Negro. He inserted instead the British vulgar expression—"nigger."

"It is now fully clear to me that he descends from the Negroes, as is proven also by the shape of his head and his growth of hair, who joined the exodus of Moses from Egypt, (unless his Mother or Grandmother, on the paternal side, 'crossed' with a nigger.) Now, this connection of Jewry and Germanism with its Negro primitive foundation must bring about a strange product. The officiousness of this fellow is also nigger-like."*

There is no doubt that Marx' reference to Lassalle as having a negroid appearance and negroid characteristics was a reference of utter contempt. Marx clearly considered a mixture of Negro and white as something of an inferior nature. Marx' remarks leave no doubt that he considered that such racial mixtures would degenerate the quality of the white race.

In 1866, while Karl Marx was completing his main work, *Das Kapital*, he wrote to Frederick Engels praising a book authored by P. Tremaux, a French scientist. Marx wrote that Tremaux "shows that the common Negro type is merely a degeneration of a much higher type."**

Marx eagerly seized upon this theory of the Negro as a racially degenerated type and advised Engels that "In historic and political application, he (Tremaux, Ed.) is much more important and rewarding than Darwin."***

Two months later, Frederick Engels in an answer to Marx strongly disagreed about the Tremaux racial theory and declared:

"Stories about the nigger, Santa Maria, and the transformation of white men in Negroes are a farce."****

* *Ibid.*

** Letter of Aug. 7, 1866, Marx to Engels.

*** Letter of Aug. 7, 1866, Marx to Engels.

**** Letter, Oct. 2, 1866, Engels to Marx.

Engels' sensitivity as a white man was offended by the Tremaux theory that soil and climate can change races. He tried to reduce the entire matter to an absurdity by remarking:

"How that man explains the fact that we Rhinelanders, on our Devonian transitory mountains, did not become idiots and niggers a long time ago, will probably be told by him in a second volume, or else he will assert that we are actually Negroes."*

Engels took a position which his communist followers today would consider as "white supremacist." Engels' resentment against a theory that environment could turn white Germans into "niggers" and "idiots" would today be a direct contradiction to the prevailing Lysenko theory in the Soviet Union. Lysenko propounded the prevailing official Soviet line that all life is determined by environment rather than heredity. Marx' remarks, however, would agree with the Soviet theory since he believed that due to environment, Negroes are "a degeneration of a much higher type."

A contradiction seems to arise when one is confronted with the fact that Karl Marx and Frederick Engels, while considering Negroes as inferior, publicly opposed Negro slavery and demanded equal rights for Negroes. A study of the personal correspondence of Marx and Engels uncovers the reason for such a contradiction.

At the time of the Civil War, Karl Marx was deeply involved in the socialist movement in England. Residing in London, Marx plotted with other radicals to promote an economic breakdown which would enable the socialists to use such a crisis to seize political power in England. Marx calculated that the economy of England would collapse if

* Letter, Oct. 2, 1866, Engels to Marx.

the importation of cotton from the Southern states in America were to end.

The German socialist exiles, led by Marx, had sent some of their members to America to help stimulate the growing crisis over slavery. One of these, August Willich, became a Brigadier General in the Union Army.* Another Marxist, Joseph Wedemeyer, became a Colonel in charge of the "key St. Louis military district."** Communist agents of Marx were busy trying to provoke a race-war in an explosive political climate. Karl Marx eagerly seized every opportunity to use racial provocations in order to paralyze American cotton production and export.

Three months before the firing of the first shot at Fort Sumter, South Carolina, April, 1861, Engels reported to Marx:

"The situation in North America is brightening. The slaves must be having a tough time if the Southerners play such a risky game. The slightest riot by guerillas from the North could set everything ablaze. In any event, in one way or another, slavery appears rapidly approaching its end, and then also cotton production. What the reaction in England will be, will then soon be seen."***

It is clear that Marx was interested primarily in causing an economic crisis in Britain by cutting off cotton supplies at the source. In later correspondence, Marx complained bitterly that the "niggers" continued to produce cotton, leaving the Southern whites free to carry out military measures.

In August, 1862, Marx complained to Engels:

* *The Civil War in the United States*, by Karl Marx and Frederick Engels. Published by International Publishers (a Soviet agency).

** *Ibid.*

*** Engels to Marx, letter Jan. 7, 1861.

"The South entrusts the productive labor to the slaves and has thereby been able to bring all its armed forces into the field."*

In this same letter, Marx suggested a means of demoralizing the Southern forces and arousing the Negro slaves to choke cotton production. In his own words, he said:

"The North will finally wage war earnestly and make use of revolutionary means and overthrow the supremacy of the border slave statesmen. A single nigger regiment will have a remarkable effect on the nerve of the South."**

Marx' contemptuous reference to a "nigger regiment" as cannon fodder for his socialistic aims, is a typical reflection of his personal racial bias.

Karl Marx' motives always were to use Negroes as political and military cannon fodder for strictly cold-blooded socialist purposes. Marx looked upon the Negro races as biologically inferior and simple-minded beings who could be used as pawns in the international socialist chess game. The Negro people were considered as *revolutionary expendables* to be used to help Marx and his cohorts to seize power.

White Marxist propagandists have carefully avoided either translating or mentioning those items of Marx' writings which expressed the point of view that the Negroes are an inferior race. In the few carefully chosen translations of Marx' letters on the Negro question, by the communist press, the original word "nigger" is deliberately omitted and the word "Negro" is substituted. Generally, Negroes (and most whites) have been discouraged from probing into Marx' untranslated German writings which reflect his anti-Negro views. The usual answer given to radical students who express curiosity about the untranslated Marxist writ-

* Marx to Engels, letter, Aug. 7, 1862.

** *Ibid.*

Reds Hide Marx' Use of "Nigger"

July 15, 1865.

1. I, too, like Mr. Johnson's policy less and less. His hatred of Negroes comes out more and more violently.

(*The red translation of Marx.—ed.*)

Die Politik des Mr. Johnson gefällt mir auch immer schlechter. Der *Niggerhass* tritt immer heftiger hervor, und gegen die alten

(*The Moscow published German original.—ed.*)*

where the whole of the productive labor falls on the Negroes and the four millions of "white trash" are fili-

(*Red translation.—ed.*)

namentlich eine Oligarchie, wo die ganze produktive Arbeit, den *niggers* zufällt und die 4 Millionen „white trash“ flibustiers von

(*Moscow original.—ed.***)

2. between the North and South is a quarrel between Negro freedom on the one side and Negro slavery on the other is as impudent as it is untrue." "The North," says *The*

(*Karl Marx in N.Y. Daily Tribune, Sept. 18, 1861.*)

1. Communist translations of only a few of Marx' private letters on the Civil War in America carefully eliminate his epithet "nigger" and substitute the word "Negro" instead.
2. In writing for the *N. Y. Daily Tribune*, during the same period, Marx carefully used the word "Negro" instead of his personal and private designation of "nigger."

* Letter—Marx to Engels. July 15, 1865.

** *Ibid.* Sept. 10. 1862.

(From book—*The Civil War in the United States*, published by International Publishers — a Soviet agency.)

ings is "it is too deep and too profound for you to understand as yet."

It seems incredible that many hundreds of Negro intellectuals and educators have allowed themselves to be so thoroughly duped by carefully selected Marxist propaganda. Curiously, little or no effort has been made by Negro scholars to dig out and expose the Marxist hypocrisy on the Negro question. An effective iron curtain over the educated Negro mind in America has been systematically constructed by the socialist-communist left-wing underworld.

The hypocritical premises of Karl Marx, considering Negroes as political dupes in an over-all socialist war against society, has remained the left-wing outlook throughout the years. To this very day, the communists, as inheritors of the Marxian creed, use the Negro people as political pawns in the struggle for world domination. The duplicity and hypocrisy on the Negro question, initiated by Karl Marx, continues on with new slick refinements up to the present day. Today, it is the main premise of the Kremlin leaders and their American agents.

Chapter Five

REDS SUBVERT THE CHURCH

Today, wherever racial disturbances occur, Negro clergymen are mentioned prominently as leaders of these movements. Large numbers of Negro Protestant religious leaders are publicly involved in leading racial demonstrations, boycotts, picket lines and even court room disturbances.* During recent years, these members of the cloth have adorned not only the NAACP rosters, but have been active in all communist Negro front organizations.

This rash of left-wing Negro clergymen is the result of plans set into motion by the Kremlin many years ago.

In the 1920's, after surveying Negro life in America, Soviet experts reported to Moscow that the church was the hub around which Negro community life revolved. In 1925, a top Soviet expert emphasized the importance of the Negro church to American communists, reminding them that, ". . . for a full century (*the Church*—Ed.) was the only form of organization existing among Negroes."**

In 1929, a leading American communist in a special report to Soviet leaders in Moscow boasted:

"The Party has sent Negro fractions and delegates

* No reflection on Protestant groups is intended. Due to the organizational structure of most Protestant denominations, the communists found it easier to infiltrate. Attempts to infiltrate Catholic institutions have been numerous and often ingenious, and sometimes only too successful.

** *The Workers Monthly*, Official Organ Workers' Communist Party, December, 1925, page 69.

into reformist racial organizations of American Negroes. . . . When we remember the influence that 'race' and reformism and the church have over the Negro masses, we can comprehend the necessity for special work among Negroes to overcome these tendencies and for spreading of communism."*

During their earlier years, the communists had not yet developed the subtleties in the religious field which they practice today. Nevertheless, as early as 1930, Moscow circulated a directive to American communists telling them:

". . . In the work among the Negroes, special attention should be paid to the role played by the churches and preachers. . . ."**

However, at that time, American red leaders made the tactical mistake of violently attacking Negro clergymen as "agents of the oppressors."***

In 1934, American communists received orders from Moscow that they should stop opposing religion openly and to begin using more subtle methods. The new trick was to turn Negro churches into weapons for communism. American communists were ordered to intensify mass infiltration into Negro churches. A cunning program of systematically winning over Negro clergymen to the red cause was initiated. The communist campaign to gain influence over Negro churches was a two-pronged one. While Negro congregations were being colonized by red infiltrators, posing as new members, a special effort was made at the same time to radicalize the Negro clergy. This effort to subvert Negro churches was amazingly successful.

* *International Press Correspondence* (Inprecorr.) official organ of the Communist International in Moscow, report of J. W. Ford, March 29, 1929, page 335.

** *The Communist*, official organ of the Communist Party in the U. S. Article, "Communist International Resolution on the Negro Question in the U. S.", January, 1930, page 54. This was the printed text of orders from Moscow to American communists in respect to what they should do among the Negroes.

*** *Ibid.*

The decision to mobilize American communists to infiltrate Negro church congregations and to radicalize the Negro clergy was initiated upon the personal orders of Red Dictator, Joseph Stalin.* The new method had been evolved as a result of experiences gained by the Bolsheviks in getting control of religious institutions in Soviet Russia.

After the Bolshevik Revolution, the Kremlin leaders ordered a head-on attack against all forms of religion in Russia. The Bolsheviks soon discovered that there was strong resistance by the Russian people against their raw, atheistic program. It was then that a special stratagem was designed by Stalin which would enable the Soviet State to both use religion and weaken it at the same time. It must be remembered that Stalin knew something of religious organizations since he had received his major formal education in a Christian seminary.

This new Soviet approach called for forcing the appointment of communists and pro-communists, posing as clergymen, to key positions in all Russian religious organizations. This was soon followed by large scale distribution of printed interpretations of Biblical principles which were skillfully slanted so as to justify and endorse communist principles. The purposes of the Soviet system were skillfully interpreted so as to appear to be a fulfillment of Christian prophecy. This maneuver resulted in complete obliteration of Russian churches, as independent institutions, within the Soviet Union. Soviet experts in this field dubbed the new strategy as the "living church movement."**

* Several former high leaders of the Communist movement have reported Stalin's personal intervention in ordering the infiltration of Churches in America, both white and Negro. We refer specifically to the testimony of Joseph Z. Kornfeder in July, 1953 before the House Committee on Un-American Activities.

** Testimony of Joseph Z. Kornfeder, former agent of the Communist International, before U. S. House Committee on Un-American Activities, July 7, 1953, Part 6, Page 2046.

This devilish art of seducing religion to serve communist purposes was later applied to the whole field of religion in countries outside of the Iron Curtain. In the United States, this proved to be one of the most successful communist enterprises. It has been particularly effective among Negro churches. The so-called "liberal Christian" philosophy with emphasis on "social action" is the direct outgrowth of the Soviet perversion of the Scriptures.

Communist agitators had to be re-educated in new, stealthy forms of religious infiltration. In 1938, a bulletin issued by the Central Committee of the Communist Party, instructed their members that in agitating among Negroes, they must proceed as follows:

"Religious or not, if he is in the South he is Jim-Crowed just the same. Go to him, and if he begins to argue on the Bible just don't you argue with him. Say: 'Sure! That's all right. The Bible's all right. But what are we going to do about our conditions? What about jobs for our girls,' and so on. This is the way to win him."*

As laymen, communist infiltrators, working as secret groups, were able to boast of their control of many Negro congregations. Such control gave the reds a strong lever either to silence or drive out anti-red clergymen. However, as a rule, most Negro clergymen proved to be passive in the face of red pressure or, as was the case in many instances, clergymen became part and parcel of the communist conspiracy.

In a brochure distributed to all communists, the follow-

* *The Party Organizer*, issued by the Central Committee of the Communist Party of the U.S.A., April, 1938, pages 21-22. This publication was distributed among active communist workers by the red high command teaching them how to carry out practical measures of subversion. Each issue was personally checked and approved by a top agent from Moscow.

Reds Pervert Religion

*THE PARTY ORGANIZER, issued by the Central Committee,
Communist Party, U.S.A., Feb., 1932, Page 14.*

In Stony Creek, we encountered two stumbling blocks—religion and the Negro question. There is no doubt that these two problems are general in most of the mining camps. A miner present—one of the most active and trusted strike workers—said: "I agree with the principles of the Party, I am ready to join it, but I must tell you beforehand that the belief in a supreme being is with both feet in my head, no one can knock it out." He said this in an apologetic manner. He was eager to join the Party but was afraid that his belief in a supreme being will prevent him from becoming a member. We answered by pointing out again the anti-working class role of the church, with which he and other miners agreed, and then left the "supreme being" aside for the time being with the knowledge that in the course of the class struggle this belief will be knocked out of his head while proletarian ideology will replace it.

The Young Communist Review, Sept., 1938.

Article by Raymond Guyot,

"A Communist Discusses Christianity."

The religious world and, I may add, the leaders of the Church in ever growing numbers, are henceforth convinced of the sincerity of the Communists when they offer their cooperation in face of the common danger.

What we Communists call solidarity corresponds more or less with what Christianity calls charity.

We agree with the Christian youth that moral standards must regulate the relations between individuals and between peoples. In the moral doctrine of Christianity we find a whole number of principles that we Communists not only accept but are constantly endeavoring to carry out.

We find that the moral principles of our movement and the numerous moral demands of Christianity have something in common which can offer a solid foundation for international law.

The top quotation was distributed to all communists giving them an example of how to steer religious-minded persons into the communist orbit.

The lower article was written by an international Soviet agent who helped to steer clergymen and churches (both Negro and white) into the communist camp.

ing example was printed of how Negro clergymen could secretly help the communist movement:

"We have several ministers in the town who do not want to come out in the open, but every time they meet someone whom they know to be a real communist, they have a signed check for him, and consult him on what to do about it. They raise the money in their congregations."*

By winning over Negro clergymen, the communists not only found that Negro churches were useful as a sanctuary for red activities, but they also discovered that the physical equipment and buildings of church organizations often could be used as underground communist headquarters.

In many instances, as noted above, church funds helped to pay for red subversion. An example of this has been the church, controlled by Congressman Adam Clayton Powell in New York City. This church boasts the world's largest Negro congregation. Throughout the years, many thousands of dollars have been raised for left-wing enterprises within the confines of that congregation.**

The penetration of Negro churches and the allied Negro fraternal organizations (which were usually organized around a religious basis) became the "order of the day" for the American communists. On instructions from the Kremlin, the Central Committee of the Communist Party in the United States directed its members as follows:

"In the United States, there are five million of the Negro population organized in fraternal organizations, ten million in churches. The problem of how to penetrate these organizations is of the utmost political importance for us. We must systematically study how to

* *The Party Organizer*, issued by Central Committee of the Communist Party, U.S.A., April, 1938, page 13. Article, "We Will Recruit the Negroes."

** *Party Organizer*, March, 1935, page 20, issued by the Central Committee of the Communist Party, U.S.A. Article, "How to Penetrate the Negro Organizations."

penetrate among the millions of organized Negro workers. It is not only a political, but also an organizational problem."*

Under the cover of the Bible, in the name of Christ, invested with the respectability of the Church, communists have been burrowing their way among the Negro people spreading a gospel of hatred, resentment and racial ill-will.

The communist strategy of provoking racial warfare through red infiltrated Negro churches is a long-range one. Originally, finding considerable resistance to their machinations among older Negroes, the red plotters began to shift their emphasis towards Negro youth.

Among the young people, they found a more pliable and impressionable element. Over twenty years ago, Gil Green (since sentenced to Federal prison under the Smith Act) wrote the following report of accomplishment for communism by subverting Negro youth in the churches:

"While in most districts the major problem is to send the bulk of our members into these organizations of the youth, in some places the problem is to re-organize the work of our present League so as to give leadership to our comrades, already in these organizations. For example, in the South we have more than 300 members who are also members of the church youth organizations—especially the Baptist Young Peoples Union. In this district (Alabama) the problem confronting the leadership is to completely change the organization structure of the League. Where possible we should build shop units and everywhere else units in the church youth organizations. Why? Because in the South, especially for the Negro youth, the church is the center of all cultural and social activity. It is here that we must work. By building our units in the church organizations, we can also improve our work under the

**Ibid.*, page 16.

illegal conditions, as it will be easier to work in the church organizations. In Alabama there are certain places in which we can in a short while take over the church organizations of youth, under our leadership, and these can become legal covers for our work in the South."*

Moscow considered the above report as a model operation and made it required reading all over the world. It was extolled as a classic demonstration of red infiltration not only into Negro churches, but into white churches as well.

In view of such communist successes in infiltrating Negro churches, as early as 1935, it is no wonder that there is such a volume of left-wing racial agitation led by Negro clergymen today. Considerable numbers of the young Negroes, who were weaned on radicalism during the 1930's, are the adult clergymen of today. Many who were trained at that time, by such reds as Gil Green show up today as leaders of race disturbances.

Taking advantage of the traditional sanctity of the church and the American principle of religious freedom, the reds are confident that they have found a perfect sanctuary for their racial agitation within Negro religious groups. Today, exposure of those who lead racial agitation under the cover of religion, is immediately shouted down as interference with the "rights of religious worship."

By the simple expedient of covering themselves with the cloak of either minister, preacher, deacon, evangelist or church worker, the red agitator is able to carry out, with relative immunity, the dictates of Kremlin-led racial warfare.

The radicalization of the Negro clergy and Negro churches is one of the most successful enterprises of communist sub-

* *International of Youth*, pub. under authority of the Young Communist International, headquarters in Moscow, March, 1935, pages 25-26.

version in this country. It is also one of the least understood red devices.

It must be noted in this connection that a similar process of red infiltration has been going on in white Protestant religious institutions. In fact, in most cases of leftist racial agitation, we find white clergymen who carry on a parallel agitation to aid left-wing Negro preachers. The leftist white clergymen are used to blunt any attack against the left-wing Negro clergymen. White clergymen are also used to give a pious sanction to left-wing racial depredations. This is cleverly peddled to the general public as the "brotherhood of man" and "religious tolerance."

Chapter Six

MOSCOW ORDERS RACE WAR

The Moscow red leaders are experts in the use of racial warfare to aid world revolution. Within the confines of the Soviet Union, there are numerous racial groups and territories. Before the Bolsheviks were able to consolidate their power in Russia, they spent many years in manipulating one racial group against the other. The Soviet reds cleverly exploited the passions, hatreds and physical differences between various races of former Czarist Russia, so as to get them fighting among themselves. This weakened the Russian people to such an extent that the small, well-organized highly disciplined group of Bolsheviks were able to maintain their control over the huge Russian land area.

After consolidation of power, the Bolsheviks proceeded to slaughter and imprison millions of people belonging to non-Russian minorities. Today in the Soviet Union, a rigid racial and national segregation is practiced in schools, restaurants, in social functions, and even in jails.

The lessons learned by Lenin and Stalin in carrying out racial warfare in Greater Russia, enabled them to plot out racial warfare for the rest of the world. Moscow outlined three great racial areas for its plans of conquest. They were the Far East, the Near East, and the Negro areas.

The scope of red activity among the world's Negroes was itself divided into three general areas. They were Africa, the Caribbean, and the United States. In its over-all strategy,

the Kremlin, long ago, projected the plan politically to exploit Negroes on a world-wide basis. Racial differences and color consciousness were to be used as political weapons wherever sizeable numbers of Negroes were to be found.

This was outlined clearly, in the most opportunistic fashion, by a 1928 directive from Moscow which stated:

"These objective conditions of the black toiling masses enhance the opportunities of the Communist Parties for work among them. The struggles of these masses in Africa, America, the world over are links in the chain of the world revolutionary struggle. The role of the Communist Parties is to draw these oppressed masses into the world revolutionary movement, thus giving guidance, inspiration and impetus to their struggles."*

In its world-wide plan of racial warfare, the Kremlin planned to use American Negroes as a social irritant, not only in the United States, but also in other parts of the world. As early as 1923-24, Moscow announced:

"Africa, the home of the most exploited people, must be added to the battle line. The American Negro, by reason of his higher education and culture and his greater aptitude for leadership, and because of the urgency of the issues in America, will furnish the leadership for the Negro race."**

A few years later, in 1928, Moscow directed its American communists to start training Negroes in the United States to be international agents of world-wide race warfare. At that time, a white Moscow agent stationed in America told United States communists:

* *The International Press Correspondence*, official organ of the Communist International, May 3, 1929, page 460. (All articles on the Negro question in this publication were cleared through the Negro-Sub-Commission headed by Russians in Moscow.)

** *The Communist International* (organ of the Executive Committee of the Communist International—Moscow) No. 26-27 (1923-24).

Moscow Ordered Race War

Agitate for Racial Inter-Marriage

1. ***The Communist*, Official organ of the Communist Party, U.S.A., April, 1932, page 297.**

It was the assistance of the Comintern which enabled us to overcome these fatal weaknesses on the Negro question. The Bolshevik program on the Negro question was not simply a generalization of our own experiences in America. It was an application of Lenin's program on the national question which summarized the world experience of generations of revolutionary struggle and especially the experiences of the revolutionary solution of the national question in the Soviet Union. We could not have arrived at our program only upon the basis of our own American experience. It was the existence of the World Party of Communism which made possible for us the elaboration of a correct Leninist program on the Negro question.

2. ***The Communist*—April, 1931, page 505.**

Negro question is also a national question, having its roots, in the final analysis in the position of the Negro masses in Southern agriculture. But owing to the objective conditions of the Negro masses in the North, who are in the main workers, the main historical path of development is towards assimilation. Hence our main slogan here is "Social Equality!"

In the North the

3. ***The Party Organizer*, issued by the Central Committee of the Communist Party, U.S.A., April, 1935, page 15.**

We must overcome our sectarian approach to the Negro organizations. Instead of building small "revolutionary" organizations, we should rather penetrate the existing mass organizations and establish our influence there. The Negro mass organizations must also become an important factor in developing the Labor Party movement in this Section. This can be accomplished only if our Party comrades will belong to and work systematically in those organizations. The white Party comrades must actively participate in the struggles for Negro rights and in recruiting Negro workers into the Party.

1. Race war in the U.S. is made in Moscow and based on Soviet experiences in Greater Russia.
2. The double standard is applied to the North and South. In the South a separate Negro Republic, and in the North "assimilation" (inter-marriage) between Negroes and whites. This promotes race friction.
3. Penetration of Negro organizations by communists in order to gain control of American Negroes. White communists to be the leading elements in Negro work.

"From among the American Negroes in industry must come the leadership of their race in its struggle for freedom in the colonial countries. In spite of the denial of equal opportunity to the *Negro under American capitalism, his advantages are so far superior to those of the subject colonial Negroes* in the educational, political and industrial fields that he is alone able to furnish the agitational and organizational ability that the situation demands.

The American communist Negroes are the historical leaders of their comrades in Africa and to fit them for dealing the most telling blows to world imperialism as allies of the world's working class is enough to justify all of the time and energy that the Workers (Communist) Party must devote to the mobilization for the revolutionary struggle of the Negro workers in American industry." (Italics ours.)*

In spite of communist propaganda to the contrary, the Kremlin reds thus admit, among themselves, that American Negroes enjoy benefits and privileges greater than enjoyed by members of their race in any other part of the world. In fact, these very advantages possessed by American Negroes are to be used to undermine the very system that has given them such benefits.

Although the Soviet leadership has always looked upon American Negroes as inferiors, they did assign to them the role of a superior caste among Negroes in other parts of the world. Whereas communist propaganda is replete with slogans against "discrimination" and "segregation," in their own political assignments, not only do they play up racial lines, but they set up caste differentiations within races themselves.

The over-all attitude of the Kremlin has always been that

**Negroes in American Industries*, by William F. Dunne, *Workers Monthly*, April, 1925, page 260.

white communists must meet the Negro on his own particular mental grounds.

The Kremlin has always believed that Negroes operated on a lower mental and cultural level. Moscow told American communists that ". . . the Negro problem is a peculiar psychological problem to the Communists" and "The same newspapers do not satisfy the needs of the Negro worker which suit the needs of the white. The same speeches, propaganda, literature will not suffice."*

Over thirty years ago, the word was passed down from Moscow directing American communists to move in to control the Negro press in the United States. The Kremlin at that time projected a long-range plan to infiltrate Negro newspapers. They felt that the Negro press in America could be used not only to control the minds of American Negroes, but could also be used to propagandize Negroes in Africa. In 1924, Moscow declared to American white communists:

"The Negroes in Africa and in America must be linked up together by propaganda. The intellectual leadership of the Negroes is in New York and the movement could be led by the (*Negro*.—Ed.) press of the United States."**

An extensive survey was made by communist agents throughout America to determine the potential of the Negro press. Detailed reports were sent to Moscow on the status of Negro newspapers and magazines. On the basis of information, collected by these communist agents, the Kremlin leaders directed the American communists to move in to win over the Negro press.

A top Soviet agent in Moscow, who had previously been in America directing Kremlin policies, ordered American

* Fifth Congress of the Communist International, June-July, 1924, pages 200-209.

** *Ibid.*

communists to infiltrate ". . . the 450 Negro papers, all of which are struggling. . . ."*

He indicated that the Negro press was generally in bad financial shape and could be easily influenced with the aid of communist funds. This same Soviet leader pointed out that the Negro press ". . . can easily be won over and directed into an organized, national revolutionary movement of the oppressed Negroes."**

In the thirty-three years since the Soviet leaders ordered American communists to infiltrate and influence the Negro press, they have achieved spectacular successes. Today most Negro newspapers and magazines carry articles which have a left-wing slant.

Hundreds of writers contributing to Negro publications are found to have records of association with communistic causes.

With relatively small sums of money, plus persistent work by trained agents, the communists have been able to direct a stream of inflammatory propaganda into the pages of much of the Negro press. This red concentration on the Negro press has been a main factor in breeding disloyalty, dissatisfaction, and race violence among the Negro people.

Through the influence that reds had on the literary segment of the Negro community, they were also able to accelerate their infiltration into the field of higher Negro education.

Starting with Howard University in Washington, D. C., which represents the deepest shade of red, the infiltration of Negro Universities and Colleges has grown to amazing proportions. The left-wing grip on Negro institutions of

* *The Communist*, March, 1930, pages 239-45, Joseph Prokopec.

** *Ibid.*

higher learning is so great that many individual Negro teachers, having anti-red convictions, must either keep quiet, or face dismissal and boycott.*

A full treatment of red infiltration into Negro institutions of higher learning is an extensive project requiring special treatment in a separate book.

* Prof. Clennon King, an outstanding Negro Educator, is an example of leftist boycott. Prof. King's criticism of the NAACP while in Alcorn College, Miss., caused the shutdown of that school by radical demonstrators in the Fall of 1957.

Chapter Seven

REDS USE NEGRO AS AN INFERIOR

Ever since the Bolsheviks declared their intention to seize control of the world forty years ago, the device of promoting racial hate as a means of destroying our society has played a key role in all red activities.

The original bolshevik master mind who outlined racial warfare as a means to revolution was Nicolai Lenin. The perennial head of American communism, William Z. Foster, reminds our local communists that "The American Communist Party got its eventual scientific understanding of the Negro question in the United States from the writing and personal counsel of Lenin."* Foster further states:

"It was not until the formation of the Workers Party at the end of 1921, that American Communists, by then more familiar with Lenin's historic writings, began to formulate the Negro question as a specific one within the general framework of Party policy."**

It must be remembered that Lenin has been enshrined by the World communist movement as the great disciple and interpreter of the teachings of Karl Marx. Like Marx, Lenin seized upon the idea of using the Negro as a dupe for Kremlin revolutionary purposes.

Under Lenin's leadership in 1922, the Communist International, sitting in Moscow, declared:

* *The Negro People in American History*, by Wm. Z. Foster, published by International Publishers, Soviet Publishing Agency, page 454.

** *Ibid.*, 455.

"The Negro problem has become a vital question of the world revolution, and the Third International, which has already recognized what valuable aid can be rendered to the Proletarian Revolution by colored Asiatic peoples in semi-capitalist countries likewise regards the cooperation of our oppressed black fellowmen as essential to the Proletarian Revolution and the destruction of capitalist power."*

This frank admission that Negroes are to be used as tools for "world revolution" is communicated to American communists as "essential" for revolution in the United States.

In order to impress communists with the fact that the forms of racial strife were to be operated as a destructive force to wreck society, the Kremlin told all American communists:

"The Fourth Congress (*of the Communist International in Moscow—Ed.*) recognizes the necessity of supporting *every form of Negro movement* which tends to undermine or wreck capitalism or imperialism or to impede its further penetration."** (*Italics ours.*)

The red dictators considered the United States as the center from which Negro racial warfare throughout the whole world would be projected. During this same Moscow meeting, communist leaders declared that:

"The international struggle of the Negro race is a struggle against Capitalism and Imperialism. It is on the basis of this struggle that the world Negro movement must be organized in America, as the centre of Negro culture and the crystallization of Negro protest."***

* Proceedings of the 4th Congress of the Communist International (in Moscow), Nov.-Dec., 1922, pages 84-87.

** Proceedings of the 4th Congress of the Communist International (in Moscow), Dec, 1922, pages 84-87.

*** *Ibid.*

In the use of the Negro race as a catspaw to further Moscow's attempt to control the world, the Kremlin leaders employ the same hypocrisy and cynicism that had been practiced by the founder of communism, Karl Marx. Although in their general propaganda, communists proclaim that the Negro is the same as any other human stock, in practice, however, they treat him as sort of a child-like inferior. Originally Moscow instructed American communists to exploit the Negro on his own special mental level. The following racial differentiation was laid down direct from Moscow for American communist consumption:

"The slow growth of Marxism among Negroes has been wholly due to the inability, both of the social democrats and the communists, to approach the Negro on his own mental grounds. . . . It is a waste of time to circulate the same Communist literature among Negroes that you would among White workers, or to make the same speech before an audience of Negro workers that you would before that of White workers. . . . The Negro is revolutionary enough in a racial sense, and it devolves upon the American Communist Party to manipulate this racial revolutionary sentiment to the advantage of the class struggle."*

This is an astounding revelation from the Kremlin, considering that in their propaganda they tell their Negro dupes that they are no different mentally and psychologically from the whites. If any group, not in the communist camp, even hints that there are mental differences between the two races, they are immediately set upon by communists and their left-liberal followers as *reactionaries* and *fascists*. This is a typical example of the Kremlin duplicity in their Negro agitation. Within their own top leadership, they consider the Negro as mentally and racially different, but in their

**The Communist International Magazine*, Feb., 1925, page 51.

public agitation, they declare there is no difference. Today's reds pursue the same duplicity that was practiced by their founder-mentor, Karl Marx.

Since the Kremlin leaders consider the Negro as an inferior who is to be exploited for revolutionary purposes, they made certain that American Negro communist groups must always be controlled and led by white overseers. At no time have Negro communists ever been allowed to function without whites sitting at their elbows and calling every major turn. Many years ago, the Communist International in Moscow laid the basis for white control of Negro groups and forewarned American communists that "white comrades must be specially trained for work among the Negroes."*

Special groups of white communists have been trained in methods that particularly apply to Negro psychology. They have been trained to exploit and arouse feelings of inferiority, resentment, hatred and lust among individual Negroes.

They learned how to use white communist women as political bait to attract young Negroes to the communist movement. This has been practiced to such great extent that a Negro communist who does not have either a white wife or white mistress is a rarity in red circles.

In spite of red and pinko resolutions about equality of races, the use of white women to entice Negroes to communism demonstrates that white communist leaders, in practice, dangle white women as something superior and more desirable than Negro women. White communist girls, used as an inducement to recruit Negroes into the Communist Party, actually is the practice of the principle of white racial superiority. Male Negro dupes are encouraged to feel that association with white women is more desirable than the company of Negro women.

**The Communist*, Oct., 1928, page 638.

Ever since the 1920's, there has been a Negro Commission of the Communist Party which has been in charge of communist infiltration and agitation among the Negroes in the United States. Never, at any time, has the Negro Commission been composed entirely of Negroes. There have always been white overseers present to direct and dominate the function of the communist Negro operations. The Communist Party has also had Commissions in charge of various groups, such as the Polish, Hungarian, Russian, Jewish and other minorities in this country. These commissions are always manned by members of the particular minority in question. The Communist Party Negro Commission is the only minority commission containing members who are not members of the minority group it claims to represent.

In 1925, when the red leaders in Moscow began to prod the American communists to stir up the Negroes against the United States, they warned that:

". . . the Communist movement cannot afford to overlook the Negro in America, for he holds a large place in industrial life, and if left alone could constitute a tremendous weapon for reaction."*

By "reaction" or "reactionaries" communists mean *conservatives*.

The reds in America have always feared the natural conservatism of the American Negro. Realizing that straight red class-war propaganda would fail to stir the mass of Negro people, the Moscow leaders have designed a special program of Negro race agitation to disrupt and demoralize our American society.

The cynical hypocrisy of white communist leadership, which projects Karl Marx's original thesis that the Negro is

**The Communist International*, Feb., 1925, pages 52-54.

an inferior and is to be used as a dupe in political warfare, is clearly reflected in *a special racial package* they present *for Negroes only*.

In 1949, after the communist Negro policy had been in practice for more than twenty-five years, a top Negro communist, Pettis Perry, in a complaint to his party, reported that:

"White communists didn't want to live among Negroes; that Negro communists are not welcome in white communists' homes; that southern communist classes are segregated between White and Negro; and, that when there is a case of rape by a Negro in a neighborhood the white women in the Party began to develop the idea they should ask for police protection."*

It is obvious, that in general, white communists find it impossible to practice among themselves what they advocate for the rest of society. Negro communists and their Negro fellow-travelers fail to understand that their own race is being led into the pitfall of a new twentieth century slavery.

* *Political Affairs*, June, 1949, pages 3-12.

Negro Red Whimpers

That White Commies Discriminate

Political Affairs, June 1949, pages 3-4

(official magazine of the Communist Party)

Article by Negro communist, Pettis Perry

There have been a number of instances in this district (and other districts) where Negro comrades are not welcomed into the homes of white comrades. In some cases, they either are received early in the morning, when neighbors may think they are domestic workers, or are welcomed at night, when the neighbors of the white comrades might not see the Negro comrades at all.

In another instance, a comrade was in the act of moving into the Riverton Housing Project in Harlem, but decided against it because, to quote him, "a survey disclosed that only 5 to 7 per cent of the inhabitants of the project were white families, and therefore that would have been a 'bad' environment for my kids."

When the Negro comrades raised the question of chauvinism, they were told that they were "too sensitive." To add insult to injury, these same white comrades, going into the mass organizations made up predominantly of Negro people—the Tenants Council in this case—constantly shout that "We must fight for Negro rights." Yet when they meet Negro comrades and other Negro acquaintances on the street, especially in the downtown area, they do not even speak to them.

In another district, a Party class was organized by one of the county organizers. When the State Educational Director, a Negro comrade, arrived to teach this class, he discovered that there were two classes—one for the whites and the other for the Negroes.

All of us know, I suppose, that in one county in New York, some 46 comrades, including the chairman, signed leases containing restrictive covenant clauses. This was also true of two leading comrades in the trade-union movement.

Communists have always found that within their Party a workable integration between Negroes and whites is impossible. However, they insist on forcing extreme integration on the rest of society in order to create social disorders and hatred. Articles such as the above are printed from time to time as a sop to disgruntled Negro reds.

Chapter Eight

RED AIM - ENSLAVE ALL RACES

The sudden sprouting of the NAACP throughout the South and its astounding burst of activity, after being dormant for many years, has been a source of amazement to most observers. Experience shows that such movements do not develop spontaneously, but only grow after much preparation and great organizing skill. Such growth of activity, as demonstrated recently by the NAACP, would have to be preceded by a lengthy period of agitation by an army of well-disciplined and experienced organizers. This process by the NAACP was neither probable nor possible because the organization did not have such an organizational development, particularly down South.

The only political force that had the network of agitators backed by a host of supporting organizations, plus a well-organized discipline, was the Communist Party.

Although wide publicity has been given to the fact that the communist movement has been losing membership and support on a nationwide basis, (communist publications themselves have been encouraging this concept) the communist apparatus in the South has reached the highest development in its entire history.

Today, the chief communist propaganda line is to convince the American people that the Communist Party has disintegrated and is no longer a menace. When a chief spokesman

of the red apparatus loudly announces the decline of his own party, it is time for the American people to be doubly on guard. When the enemy begins to beg weakness and disintegration, it is time to look for subversion from new quarters.

On February 9, 1958, the House Un-American Activities Committee charged that:

"The Kremlin has enlisted over one million Americans in a new nationwide campaign of political subversion."*

Actually, the communist apparatus in the United States has reorganized itself so that the great bulk of its forces have been reassigned into an illegal "underground" form. One of the chief aims of a red underground move is to send out the smoke screen that it is going out of business.** This is intended to disarm the American people and cause them to relax their vigilance. The communist apparatus is like an iceberg. Ninety per cent of it is under the surface and only ten per cent is visible. Just like the iceberg, the invisible part of the red machine is the most dangerous.

A former operative for the F.B.I, within the Communist Party, Matt Cvetic, recently gave a brilliant summation of the most recent communist deception when he stated:

"The new Communist Party line, if you haven't grasped it, is to sever all open connections with the party—and work as Marxists. They will try to form a united front for socialism with Socialists, Progressives, Liberals, Laborites and anyone else gullible enough to fall for the line.

* *New York Daily Mirror*, Monday, February 10, 1958, page 15.

** Examples of how this point of view is being systematically fed into the big daily press are articles and observations in the *N. Y. Times*. Especially significant are the insertions by John B. Oakes (former family name Ochs) who is an influential member of the *Times* editorial board. Long known for his leftist slant, Mr. Oakes reflects the current red line that *the communists are no longer a threat*, in a Sunday *Times* book review on J. Edgar Hoover's latest book "Masters of Deceit," March 9, 1958, page 3.

Then, after this united front wins over the government, the silent Sovieteers plan to liquidate the rest of the coalition and take over themselves."*

This new red maneuver is particularly important to the South since in the Southern States the communist organization has been largely an "underground" movement for over thirty years.

As has been pointed out previously, Southern Negro church institutions have been the object of red infiltration for many years. Many of them have been used as covers for communist underground operations. In fact, in recent years, the red apparatus in the South has been considerably strengthened by the importation of agents from the North who have been assigned to the southern sector by the red high command. These modern "carpet-baggers" have been instructed formally to drop out of the open Communist Party and move South as part of the red "underground."

After World War II, the Kremlin directed its American communists to increase their work in the Southern States. By 1948, an official communist spokesman declared:

"Our comrades in the South work under the most difficult conditions and their work is truly heroic. Our Party has grown in numbers, in activity, and in influence in the South since its reconstitution. Our Party as a whole is not yet fully aware of the contributions of the Southern comrades and of the tremendous asset they are to the Party and to the building of the people's coalition nationally."**

By 1950, a leading communist was able to report that in the N A A C P . . . "a growing section is moving toward the left, agreeing more and more with the clear-cut anti-fascist,

* Statement published in the *Manchester Union Leader*, Manchester, New Hampshire, Feb. 7, 1958.

** *Political Affairs*, Communist Party official magazine, Sept., 1948, page 906.

anti-imperialist position of Paul Robeson and left-wing trade unionists. Thousands are coming to accept the program represented by Paul Robeson . . ." "The emergence of a powerful Left, anti-imperialist, anti-fascist current among the Negro people is unmistakable and is clearly discernible in the NAACP."*

With the communist influence in the NAACP thus assured, the red leadership was thus able to aid the NAACP in its "organizing miracles" of 1957-58.

From 1938 until 1948, the Communist Party developed a broad communist front in the South called "The Southern Conference for Human Welfare."** This organization was founded in Birmingham, Alabama. This area has been built up as a stronghold of Negro communist membership because of the vital steel mills located there. With the assistance of Eleanor Roosevelt, then the First Lady of the Land, this communist front became enormously influential. With the help of left wing clergymen, teachers, and newspapermen, it spread into every important center of the South-land. Before the Southern Conference for Human Welfare was exposed and cited as a subversive red front, it managed to set up cells of left-wing racial agitation in hundreds of Southern communities. After thorough exposure by Congress, the reds decided to drop this front and began to reorganize under different auspices.

After the end of World War II, communists organized new substitutes for the Southern Conference for Human Welfare.

* *Political Affairs*, official organ of the Communist Party, U. S., Feb., 1950, page 26.

** Cited as a Communist-front organization "which seeks to attract Southern liberals on the basis of its seeming interest in the problems of the South" although its "professed interest in Southern welfare is simply an expedient for larger aims serving the Soviet Union and its subservient Communist Party in the United States." (Committee on Un-American Activities, House Report 592 on the Southern Conference for Human Welfare, June 16, 1947.)

People with the same red backgrounds organized anew in one echelon as the "Southern Regional Council, Inc." Soon they began to spread out little tentacles in various southern communities bearing names such as the Human Relations Council, or the Human Relations Workshop, or the Council on Human Relations. Another offshoot of the disbanded Southern Conference of Human Welfare is the Southern Conference Educational Fund. Naturally, the leading name of this left-front is that of Eleanor Roosevelt.

This is the network of left-wing white support that the N A A C P has in the South. The N A A C P is heavily indebted to left-wing fronts for its new found strength. It is a false strength because exposure of the left-wing network inevitably means ruin for those who fall into its orbit.

The purpose of this booklet is to alert Americans of all races to the red plot of racial warfare. This warfare has been operated through many twists and turns, being directed and inspired by a foreign power that has murdered and oppressed millions of people from among its own minority groups.

The pro-Soviet element in this country has been trained to seize every event and situation and steer it towards the violent destruction of our society. When Eisenhower recently satisfied communist demands for military intervention in Little Rock, the red leaders immediately seized upon this event to try to provoke Civil War in America via the Federal Government. Endeavoring to brand the attitude of Southerners as "insurrectionary" the red high command attempted to revive the Civil War between the North and South as the following declaration proves:

"The action of the government at Little Rock must not become a single shot expedient. Little Rock cannot be half-way house for the government to rest its case

Red Link to "BROTHERHOOD" Groups

Page 6 — *Daily Worker*,
New York, Wednesday, December 1, 1954

James Jackson's 40th Birthday: Hero Son of the Negro People

by S. D. ROCK

THIS IS the 40th birthday of James E. Jackson, Jr. It also marks roughly three-and-a-half years that this stalwart Marxist leader, Southern regional secretary of the Communist Party and member of its national committee, has lived the life of a political refugee, separated from his family, hunted by the vengeful, fascist-minded political police of the FBI.

In addition to serving as a founder, vice president and principal organizer of the Southern Negro Youth Congress, he participated in the formation and building of the Southern Conference for Human Welfare, the *Southern Regional Council*, and many other movements which in any important way challenged the status quo of Negro oppression and Southern social backwardness. (*Italics ours*—ED.)

A graphic example of the development of the Southern Regional Council, as a leftist front, is illustrated by the above statements in the communist *Daily Worker*. The reds here describe how the head of the southern Communist Party organization participated in the formation of the Southern Conference for Human Welfare, and later helped organize its successor, the Southern Regional Council. The sudden rash of Human Relations Councils that have sprouted up throughout the Southland are affiliated with the Southern Regional Council. All Americans should be alerted to the true nature of all such leftist movements which usually exploit the theme of "Brotherhood" or "Anti-bigotry."

against the insurrectionary southern segregationists. As Faubus' infamy was no isolated stunt of a wild man, so Eisenhower's counter-action at Little Rock must not be an isolated deed but the first of a series of measures that the government must be compelled to undertake to put down the southern racists revolt and secure the rights of the millions of Negroes to exercise their full rights as citizens."*

While the dilettante intelligentsia dabbles in racial phantasies and while opportunistic politicians either cringe before the red racial provocations, or ignore the matter as a "political hot potato," the red machine inexorably grinds out its race-war depredations.

To those who belittle the issue or think that the reds are only misled humanitarians, let us quote the following declaration:

"What can we do first to curb and finally to abolish race hatred? Complete elimination is a matter of time and education. But we cannot wait."

"Our government must seek out every instigator and perpetrator of racial warfare in our country and punish them by the extreme penalty of the law. They should be put to death as traitors, as saboteurs, as conspirators to murder and as actual murderers."

"Execute Ringleaders."**

At the time the above was published by the communists (1943), the White House had been infiltrated by such Soviet agents, as, Alger Hiss, Harry Dexter White, and Donald K. Niles. The Kremlin felt, at that time, that the reds in the White House were sufficiently well-entrenched to use Federal Power to kill all those who opposed red racial policies.

* *Daily Worker*, Sept. 30, 1957, page 1, "Communist Party says: U. S. Should Move Against Racist Plotters."

** *The Worker*, July 4, 1943, Magazine Section, "Jim Crow's Bitter Fruit Is Feast For Hitler," Elizabeth Gurley Flynn, page 16.

This declaration to murder all those who disagree with the reds is no joke. The communist who wrote it is a member of the highest body of the Communist Party and had gone to a Federal prison as a subversive.

Today, official Government circles have adopted the position that those who oppose the communistic line on racial matters are themselves "instigators and perpetrators of racial warfare." This red label applies to many millions of Americans today. The communists by infiltrating the government, will try to impel the administration to crush these Americans with naked military force.

With Eisenhower succumbing to the official communist demand for Federal troops in Little Rock, it appears that a new leftist influence exists in the White House. How far away are we from the communist demand that their opponents "should be put to death as traitors, as saboteurs, as conspirators . . .?"

It is something to ponder as patriotic Americans. It is time to reappraise the danger and organize against the internal agents of the Soviet enemy.

Given the right facts, Americans have always been able to solve their problems and defeat their enemies. Here we have tried to present the facts.

What You Can Do!

Americans of almost every shade of opinion can do something effective to fight the left-wing communist-led attempts to stir up race warfare. The one great common denominator of good race relations is to oppose all measures which call for the *forcing* of racial regulations upon the American people. Intimidation whether it comes from a Supreme Court, the President, military units or reckless mob action will only produce violence and hatred that will take generations to eradicate.

Steady and consistent public pressure can force Congress, the White House and the *public press* to consider the sane approach.

We suggest the following actions:

- 1—Contact your Congressmen and Senators personally if possible.
- 2—If that is not possible send a telegram. Telegrams are more effective than letters.
- 3—If the above methods cannot be used then, by all means, write letters.
- 4—If at all possible be able to speak in the name of an organization or a group of people. This can often be done by getting an organization to pass a resolution which can be communicated to politicians.
- 5—Continue writing letters and press releases to your local press consistently (even if they don't print them). Keep phoning and writing complaints if they are ignored.
- 6—And finally, organize a group for political and legislative action around a patriotic program for America which considers the self-interest of our Country as primary.

Time and again a small socialistic left-wing minority has managed to swing the White House and entire Executive departments in its direction through organized pressure which frightened politicians by false claims of millions of supporters.

It is time true representatives of the majority speak up in an ever growing crescendo of protest.

This is a citizens crusade. The watchful eye of the public can expose laxity in enforcing security measures against the Red enemy. To do this effectively we must be thoroughly acquainted with the facts of the Red conspiracy and have the courage to expose this plot in the face of a barrage of slander, calumny and organized falsehood.

Additional copies of RED INTRIGUE and RACE TURMOIL may be obtained by writing to THE ALLIANCE, INC., 200 E. 66th St., N. Y. 21, N. Y.

1 to 5 copies.....	\$1.00	each
5 to 10 copies.....	.85c	each
10 to 50 copies.....	.75c	each
Over 50 copies.....	.70c	each

Another pamphlet on the racial question is now in the process of publication. The title is "COLOR—COMMUNISM and COMMONSENSE." The author is Manning Johnson, one of the outstanding Negro intellectuals in this country. Mr. Johnson was a member of the National Committee of the Communist Party and quit the red ranks in 1940.

COLOR—COMMUNISM and COMMONSENSE is an astounding exposé of the abject submission of many Negro and white leaders to the Kremlin-hatched racial plot in America. It took great courage to write this pamphlet. The price will be the same as the above.

Other pamphlets available are:

1. CONQUEST VIA IMMIGRATION. This pamphlet, according to experts on immigration matters, is the classic exposition of the red plot to kill-off the McCarran-Walter Immigration Law in order to open up our shores to a flood of leftist-minded aliens.

2. MANUAL FOR AMERICAN ACTION. This pamphlet is an organizational manual for the conduct and structure of the hundreds of patriotic groups and organizations that are springing up all over the country. It points out numerous pitfalls and mistakes that can be avoided in carrying out the fight against the leftist forces threatening our Nation.

The prices of these pamphlets are:

1 to 5 copies.....	50c	each
5 to 10 copies.....	40c	each
10 to 25 copies.....	35c	each
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Due to an unprecedented demand we have printed one thousand additional sets of the 52-page brochure on "THE LEFTIST BACKGROUND OF RALPH BUNCHE." Price per copy, \$1.00.