

tain racial agitators can be officially identified as Communists or members of Communist-front organizations. Respectable Negro organizations can then guard against infiltration by such identified Communists.

(2) Use the documented facts in this pamphlet in writing letters to the editor of your local newspaper **proving the Communist influence behind racial agitation** in the nation or in your particular city. Be sure to send a copy of this pamphlet with your letter, thereby substantiating your statements.

(3) If the pastor of your church is unaware of the Communist influences in the civil rights movement, bring the facts in this pamphlet to his attention, as well as to the attention of the leading laymen in your church.

(4) Distribute copies of this pamphlet to department store owners, theater owners, hotel managers, etc., who would be affected by civil rights legislation which would deny business owners the right to choose their customers. Also, distribute copies to owners of business establishments on whose premises racial demonstrations have taken place or have been threatened.

(5) Mail or distribute copies to members of your local School Board and local judges in order that they may have these documented facts which bring the real meaning of racial agitation into focus.

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COMMUNIST AGITATION and RACIAL TURMOIL

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**WHAT IS BEHIND THE**

**"CIVIL RIGHTS" REVOLUTION?**

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*The Negro situation is being exploited fully and continuously by Communists on a national scale.*

-- J. Edgar Hoover, Director  
Federal Bureau of Investigation  
January 16, 1958

Attorney General Robert Kennedy on July 25, 1963, issued a statement in which he said that "based on all available information from investigation and other sources" he had found no evidence that "any of the top leaders of the major civil rights groups are Communists or Communist-controlled." In his all-inclusive statement Attorney General Kennedy thus displayed his ignorance of the background of racial agitation in this nation.

An editorial in the July 21, 1963, issue of *The Worker*, official organ of the Communist Party, U.S.A., has this to say:

The Communist Party of the United States wholeheartedly and selflessly supports the just struggle of the Negro people for freedom and integration in the political, economic, and social life of the nation.

In a statement before the Senate Internal Security Subcommittee released on January 17, 1960, FBI Director J. Edgar Hoover quoted Lenin's statement made in 1902 that:

We (Communists) must go among all classes of the people as theoreticians, as propagandists, as agitators, and as organizers . . . .

Mr. Hoover then went on to also quote instructions issued by the Communist Party, U.S.A., to its members as early as 1925, as follows:

The aim of our Party in our work among the Negro masses is to create a powerful proletarian movement which will fight and lead the struggle of the Negro race against exploitation and oppression.

William Z. Foster, Communist leader, in his book, *Toward Soviet America*, published in 1932, discussed the role of Negroes by stating:

The Negroes constitute a great potential revolutionary force . . . . The Negro masses will make the very best fighters for the revolution.

## **REDS PROPOSE NEGRO REPUBLIC IN SOUTH**

As a means of enticing Negroes into the Communist revolutionary movement, Foster promised that in a Soviet America "the Negro will have the most complete equality - economically, politically, and socially."

In his book Foster also stated that:

The right of self-determination will apply to Negroes in the American Soviet system. In

the so-called Black Belt of the South, where the Negroes are in the majority, they will have the fullest right to govern themselves, and also such white minorities as may live in this section.

A Communist pamphlet entitled *The Negroes in a Soviet America* by James W. Ford and James S. Allen, published in June, 1935, by Workers Library Publishers, discussing the proposed Negro republic in the Southern part of the United States, declared:

A Soviet government must confer greater benefits upon the Negroes than upon the whites, for the Negroes have started with less. This is the real test of equality . . . . The actual extent of this new republic . . . . would be certain to include such cities as Richmond and Norfolk, Va.; Columbia and Charleston, S. C.; Atlanta, Augusta, Savannah and Macon, Ga.; Montgomery, Ala.; New Orleans and Shreveport, La.; Little Rock, Ark.; and Memphis, Tenn.

## **NEGROES REJECT RED BAIT**

Much to the disappointment of the Moscow-indoctrinated leaders of the Communist Party, Negro Americans did not fall for the bait of a Soviet Negro republic in the South because it soon became evident that the Communists were merely attempting to use the Negro. This was borne out by the late Joseph Kornfeder, former Communist, who appeared before the Joint Legislative Committee, State of Louisiana, on March 7, 1957, and testified:

They (the Communists) aim to use the Negro - preach a doctrine of racial nationalism - in order to use the Negro for their purposes. Once they have used him, then they will do with the Negro what they have done in Russia with the peasant and the workingman.

Kornfeder's statement was corroborated by J. Edgar Hoover on January 16, 1958, when Hoover said:

The (Communist) Party's objectives are not to aid the Negroes - but are designed to take advantage of all controversial issues on the race question so as to create unrest, dissension and confusion in the minds of the American people.

In his book, *Masters of Deceit*, Mr. Hoover pointed out:

The (Communist) Party's sole interest, as most American Negroes know, is to hoodwink the Negro, exploit him, and use him as a tool to build a Communist America.

## **THE NEW RED LINE ON RACIAL AGITATION**

In view of continuing failure to "sell" the American Negro on a Negro Soviet republic in

## REDS URGE NEGRO REVOLUTION

the South, the 17th National Convention of the Communist Party, U.S.A., in December, 1959, announced an about-face on its long-established policy which advocated the formation of a Negro nation within the United States. This marked a fundamental change in the line of the American Communist Party which had dated back to 1930. Moscow-trained Negro Communist leader James Jackson, in explaining to the party faithful the turn-about on Communist policy stated that "it has been misconstrued as a form of segregation."

Because of this policy change in the Red line, white and Negro members of the CPUSA reverted to an alternative official program of action regarding racial agitation which had been spelled out in 1932 by Communist leader William Z. Foster in *Toward Soviet America* as follows:

The Communist Party actively promotes . . . organizations to defend the rights of Negroes . . . Where no mass organizations exist in these fields, the Party takes the initiative in forming them; where such are already in existence, and are headed by conservative officials, the Party follows the policy of building an opposition within them and fighting for the revolutionary program and leadership. This is the so-called boring-from-within policy.

A column by Ray Cromley, appearing in the Birmingham, Ala., *Post-Herald* of August 8, 1963, reveals that the Communist Party, U.S.A., is now sending out Communists with specialized training, instructing them to infiltrate local branches of Negro civil rights organizations and to arrange for Party members to participate in local demonstrations. According to Mr. Cromley "this grass-roots attempt to infiltrate the civil rights movement is currently, at least - one of the major activities of the Communist Party, U.S.A."

Despite the zigzags of the Communist Party which may at times appear to be a retreat from former positions, the Communist Party, U.S.A., never deviates from its prime objective which is to overthrow the constitutional government of the United States of America by any means possible.

In the September, 1962, issue of *Political Affairs*, theoretical organ of the Communist Party, U.S.A., is found a deceptively understated declaration of Red aims, as follows:

In the Negro peoples' movement the major task (for Communists, that is) is to support the struggle to end Jim Crow in housing, education, franchise, etc., and to stress the fight for jobs and adequate wages and relief . . .

In a pamphlet entitled *Turning Point in Freedom Road*, by Negro Communist Claude Lightfoot, published in October, 1962, the screws were turned tighter when Lightfoot, calling for a step-up in agitation, stated:

The Negro movement has, by and large, broken with gradualism, and seeks revolutionary solutions to its problems.

This new Red line admittedly promoting revolution in the U. S. was accentuated by Negro leader Benjamin J. Davis, national secretary of the CPUSA, in the August, 1963, issue of the Communist publication *Political Affairs* when Davis, in an article entitled "The Time is Now!" screamed:

The whole country - north, east, south and west - is in the throes of a peoples' revolution . . . The Negro Freedom movement - American counterpart of the national liberation movements in Africa, above all, but also in Asia and Latin America - has, since Birmingham - entered a new stage.

Here is proof positive of Communist direction and control of such movements as the FLN (National Liberation Front) which took over Algeria, as well as Communist guerrillas such as the FALN (Armed Forces of National Liberation) in Venezuela.

Communist Davis, declaring that "the movement aims to demolish so-called moderation," went on to say that "the struggle" will be "fought out and won by the American people within the framework of the present capitalist system." Davis further said:

Birmingham brought the simmering upsurge of the people to a revolutionary pitch . . . Communists believe that the "freedom now" aims of the program answer the pressing democratic needs of the people and . . . (are) the central domestic issue before the country. At the same time, Communists believe the achievement of this program will lay an indispensable basis, not only for the further social program of the country, but for its socialist and communist future when U. S. imperialism . . . will be no more.

Promising Communist support of the so-called Negro Freedom movement led by organizations other than the Communist Party itself, Davis exulted:

The Communist Party greets with boundless joy the present revolutionary freedom movement of the Negro people, and will spare no sacrifice to help bring about its total victory now . . . There is a wide area of agreement between the Communist Party and the Negro Freedom movement on program, aims and tactics.

## NEGROES MARCH ON WASHINGTON, D.C.

Following several months of feverish planning which manifested itself in a solid front of cooperation between the most important Negro civil rights groups in the country, more than 150,000 Negroes marched on Washington, D.C. on August 28, 1963. The disciplined, placard-carrying marchers, swarming over Constitution Avenue, bore a sinister resemblance to May Day scenes in Moscow's Red Square.

Who were the leaders and participants of this tightly-organized show of strength with its threatening overtones?

Among the Negro leaders in the forefront were, of course, Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People; Rev. Martin Luther King, president of the Southern Christian Leadership Conference; A. Philip Randolph, president of the AFL/CIO Brotherhood of Sleeping Car Porters; and Whitney M. Young, Jr., executive director of the National Urban League.

At the beginning of the ceremonies in front of the Lincoln Memorial, one of the speakers, paying tribute to W. E. B. DuBois, who had just died in Accra, Ghana, asked for a moment of silence. The huge crowd immediately complied, with bowed heads.

Who was this man, W. E. B. DuBois, whom the speaker referred to as "the father of the modern freedom movement," and what were his views?

DuBois, who is listed by congressional investigating committees as having had 96 Communist front affiliations, was a founder of the NAACP. In 1959, DuBois was a recipient of the Lenin Peace Prize.

The Communist official publication, *The Worker*, of September 1, 1963, in mourning the passing of W. E. B. DuBois, referred to a letter DuBois wrote to Communist leader Gus Hall when he, DuBois, joined the Communist Party, U.S.A., in 1961. Wrote DuBois:

Capitalism is doomed to self-destruction  
... In the end Communism will triumph. I  
want to help bring that day.

## BACKGROUND ON N.A.A.C.P.

On more than two occasions in the past several years, listings of Communist affiliations of certain members of the NAACP have been entered in the *Congressional Record*. The NAACP, as could be expected, has attempted to whitewash such documentation, and on oc-

casions has attempted to create the impression that it was an anti-Communist organization.

The shallowness of such professions of anti-Communism are clearly evident. For instance, in 1956, Leroy Watkins, then executive secretary of the NAACP, warned all chapters to guard against the "intensive efforts" of Communists to infiltrate the NAACP. At the same time, however, *The Crisis*, official publication of the NAACP, was recommending books by Negro Claude Lightfoot, then chairman of the Illinois Communist Party, and Doxey E. Wilkerson, member of the Party's national committee, as "must" background reading for Negroes.

Only two years later, in March, 1958, the NAACP leadership brought a court action in Florida seeking to halt an investigation by the Florida Legislature of Communist activity in that State.

The foregoing are examples of the so-called anti-Communist activities of the NAACP!

### SUBVERSIVE CHARACTER OF N.A.A.C.P. LEADERSHIP\*

*Below are listed a few of the officers and directors, past or present, of the NAACP. The figure opposite each name represents the number of subversive organizations and/or activities with which these individuals have been officially identified as reported by Representative E. C. Gathings of Arkansas and appearing in the CONGRESSIONAL RECORD July 29, 1963.*

1. Roy Wilkins, national administrator and executive secretary ..... 7
2. Dr. W. E. B. DuBois ..... 96
3. Arthur B. Spingarn, national president, member board of directors, 1961..... 4
4. A. Philip Randolph, national vice president, 1961..... 20
5. John Haynes Holmes, national vice president, 1954-1961 ..... 30
6. Dr. Ralph Bunche, national board of directors, 1961, Washington, D.C. .... 3
7. Thurgood Marshall, director counsel, legal defense fund and education fund, 1961 (New York)..... 3
8. Clarence M. Mitchell, director Washington bureau, 1961..... 2
9. Henry Lee Moon, director, public relations department, 1961, Washington, D. C. .... 4

\*The list from which this information is excerpted contains 59 names, with a total number of 454 official Communist-front citations, as shown on pages 5531-32, CONGRESSIONAL RECORD, August 28, 1963. For reference to the detailed list upon which this tabulation was based, see CONGRESSIONAL RECORD, July 29, 1963, pages A4785-A4814.

## COMMUNIST PARTY SUPPORTS N.A.A.C.P.

Laying down the Party line, the January, 1956, issue of the Communist magazine, *Political Affairs*, stated:

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

Abner W. Berry, in his column in the *Daily Worker* dated February 19, 1957, discussed a Communist Party convention resolution on the question of Communist cooperation and work with the NAACP, and commented:

There was implied in the resolution that there would be no separate organizations set up by the Communists through which they would seek to steer the Negro people's movement, but rather they would support those organizations, such as the NAACP and similar groups in the South which were in the field . . . 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.

## REV. MARTIN LUTHER KING

An article appearing in the March, 1935, booklet entitled *Party Organizer*, issued by the Central Committee of the Communist Party, U.S.A., stated:

In the United States there are five million of the Negro population organized in fraternal organizations, ten million in churches . . . We must systematically study how to penetrate among the millions of organized Negro workers.

In *International of Youth*, published under the authority of the Young Communist International, headquarters in Moscow, March, 1935, appears the following:

. . . 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 improve our work . . . 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.

By a strange coincidence, the leader of the riots in Birmingham, Ala., in April, 1963, was a Negro minister by the name of Rev. Martin Luther King. According to an article appearing in the New Bedford, Mass., *Standard-Times*:

Mr. King was quoted as telling a Chicago assembly last year, "it (the Montgomery, Ala., boycott, in which there was much violence) is a part of something that is happening all over the world. The oppressed people are rising up.

They are revoltng against colonialism and imperialism and all other systems of oppression."

When Martin Luther King draws a parallel between the situation of the American Negro and "oppressed people's" rights against "colonialism" and "imperialism" he is following exactly, to the word, the Communist line.

The Negro ex-Communist, Manning Johnson, appearing before the Joint Legislative Committee of the State of Louisiana on March 8, 1957, testified regarding Communist infiltration of Negro churches in the South, stating:

They (the Communists) had two-fold purposes . . . First, to be in a position to pressure the pastor of the church to participate in various Communist-front activities . . . The other was to give a coat of protection and responsibility to the Communists operating in the South. For example, in a number of the States, the police officials were constantly after the Communists. Well, the best place for hiding was in the church. So they cloaked themselves in religion, becoming active members in the church.

Again, it is no coincidence that with increasing frequency Negro churches are becoming the assembling areas for mobilizing the Negro masses to pour into the streets in Negro demonstrations.

The activities of Martin Luther King have met with beaming approval by members of the Communist Party, U.S.A. In the pamphlet entitled *Turning Point in Freedom Road* published in 1962, the Negro Communist Claude Lightfoot praises Rev. King by describing his activities as "the healthiest sign in the whole Negro struggle."

## THE STRANGE ASSOCIATES OF MARTIN LUTHER KING

King conducts most of his racial agitation activities in his capacity as president of the Southern Christian Leadership Conference. The national secretary of King's organization is a Negro by the name of Rev. Fred L. Shuttlesworth. An article in the June, 1963, issue of the *Cincinnati Enquirer* identified Shuttlesworth as also the new president of the Southern Conference Educational Fund. According to the article, both the Senate Internal Security Subcommittee and the House Committee on Un-American Activities have described the SCEF as an organization set up to promote Communism throughout the South. The field secretary of the SCEF is an identified Communist by the name of Carl Braden, of Louisville, Kentucky.

## HUNTER PITTS O'DELL

Rev. Martin Luther King has a facility of attracting to his ranks men with highly questionable backgrounds. One of these is Jack H. O'Dell. An article appearing in the *St. Louis Globe-Democrat* of October 25, 1962, stated:

A Communist has infiltrated to the top administrative post in the Rev. Martin Luther King's Southern Christian Leadership Conference. He is Jack H. O'Dell, acting executive director of Conference activities in southeastern states . . . From his birth in Detroit in 1923 until as late as 1958, he was known as Hunter Pitts O'Dell. This O'Dell, by whatever name, operates as a concealed member of the national committee of the Communist Party, U.S.A., according to a highly authoritative source.

On April 12, 1956, Hunter Pitts O'Dell invoked the Fifth Amendment when testifying before the Senate Internal Security Subcommittee. However, Robert Morris, counsel for the subcommittee, said information had been received that O'Dell was, in fact, district organizer for the Communist Party in New Orleans. Hundreds of documents seized at O'Dell's home substantiated his position in the Communist conspiracy.

Shortly after the above-mentioned article appeared in the *St. Louis Globe-Democrat* and in other newspapers throughout the country, King accepted O'Dell's resignation. When public attention was no longer focused on King and his relationship with O'Dell, King quietly rehired O'Dell. However, it soon became known that O'Dell was again in King's employ and, at a press conference in Atlanta on July 25, 1963, Rev. King admitted that on June 26 O'Dell had, "by mutual agreement," left the Southern Christian Leadership Conference for a second time. King gave as the reason his concern that O'Dell's affiliation with the integration movement would be used against it by "segregationists and race baiters."

In other words, according to Rev. King, anyone who brings out the fact that a man with Communist affiliations is associated in a prominent position with the civil rights movement is a "race baiter."

## BAYARD RUSTIN

Another strange former associate of Rev. Martin Luther King is Bayard Rustin, a Pennsylvania-born Negro with a British accent. One of Rustin's activities during the period of five years that he served as secretary to Rev. Martin Luther King, was to organize King's 1958 march on Washington which the Communist publication

*The Worker* called "a Communist project."

Briefly, here is the sordid background of Rev. King's former personal secretary:

On January 21, 1953, Bayard Rustin pleaded guilty in Pasadena, Calif., to a charge of sex perversion and was sentenced to 60 days. Earlier, as a student at the College of the City of New York, in 1936, Rustin joined the Young Communist League. In World War II he served 26 months in Federal prisons as a conscientious objector.

When A. Philip Randolph, chairman of the August 28, 1963, March on Washington, was confronted with the background facts on the March's deputy director, Rustin, and was asked if such a record would cause the replacement of Rustin, Randolph replied "No, he's Mister March himself! We couldn't do without him."

It is not surprising that Martin Luther King associates himself with characters tagged with Communist-front labels when King's own views are coming nearer and nearer to those of the Communist Party itself. In addressing the March on Washington participants in August, 1963, Rev. King promised that there would be "neither rest nor tranquillity in America" and that "the winds of revolt will continue to shake the foundations of our nation" until his aims are met.

The "revolt" or "revolution" which was so frequently referred to by the speakers in Washington is not really one for so-called Negro "rights," but is, instead, a revolution to seize political power in this nation in order to first hoist the flag of Socialism - and ultimately, Communism - over the United States of America.

## WHAT YOU CAN DO

The Communist plan to use the civil rights movement as a vehicle for revolution in the United States must be fully exposed. The American people, both white and Negro, can defeat this plan to use racial agitation as a means to overthrow the constitutional government of the United States.

If you wish to help expose the plans of the Communists, here is what you can do:

(1) Send a copy of this pamphlet to your Congressman and two Senators demanding a full Congressional investigation as to the extent of Communist infiltration of civil rights organizations, such as the NAACP, the Southern Christian Leadership Conference, the Congress of Racial Equality (CORE), etc. In this way cer-