

# Tomberg Rare Books

## E-List #10.14.25

### Communists Incite Racial Uprising and Bloody Revolution Among Negroes of Dixie

Welcome to **Tomberg Rare Books E-List — 10.14.25**, a small stack of paper with a very long memory. This round ranges from a 1940s anti-Communist broadside that weaponizes fears of a “Negro Republic” in the Black Belt, to a powerful set of California prison journals (2005–2012) written inside Pelican Bay and Corcoran; from an Oakland Black Dimensions Dance Theater youth-workshop pamphlet (1974) born of the Black Arts Movement, to an 1894 Scott’s Emulsion advert whose racist imagery lays bare how prejudice was packaged and sold, and a Chicago flyer arguing for DuSable’s rightful place in the city’s story. Together, these pieces show how ephemera—cheaply printed, quickly handled—became the frontline where culture, politics, and identity met.

Each item is a visually compelling primary source that preserves names, dates, venues, and voices that often evade the official record. To reserve, simply reply with the item number and your shipping details. All items are offered subject to prior sale; institutions may be invoiced to their needs.

Thank you for your consideration -

Andrea Tomberg

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[andreatomberg.com](http://andreatomberg.com) (New and coming blog)

# Communists Incite Racial Uprising and Bloody Revolution Among Negroes of Dixie

**American Women Against Communism**  
INCORPORATED IN D. C. AS A NON-PROFIT ORGANIZATION  
 BOX 296—GRAND CENTRAL ANNEX, NEW YORK, N. Y.

**Communists Incite Racial Uprising and Bloody Revolution Among Negroes of Dixie  
 Seek to Establish Negro Republic In the "Black Belt"**

**DANGEROUS CONDITIONS ARE FAST DEVELOPING** Communism is the greatest menace to the peace and general welfare of this Nation. Communism is a far greater menace in the southern states, especially in that portion of the South known as the "Black Belt."

For years leaders in the Communist Party and the Marxist Movement generally, have been seeking to develop a "national" spirit among the Negroes of this section, as a necessary preliminary to a racial uprising calculated to result in a bloody revolution in an effort to establish a separate and independent "NEGRO REPUBLIC," coextensive with the territory of the present "Black Belt." All home-loving, God-fearing Americans should carefully consider this subversive and seditious movement at once and take all appropriate action available. Will you not actively and personally cooperate with us immediately in our efforts to defeat this Red Demagogue?

**LEFT-WING POLITICIANS AMONG WHITES GIVE AID** The communist-aiding, left-wing white politicians now teaching and preaching "social equality" between the white and colored races in their hypocritical efforts to secure the votes of the 12,000,000 Negroes now in the United States, are inspiring and stimulating the communistic dreams of the colored people to carve out of the Federal territory, a NEGRO REPUBLIC - a little Africa.

**TEACHING OF ATHEISM ESSENTIAL TO SUCCESS** The teaching and preaching of Godless communism to the colored people of America, would if accepted, rob them of the greatest aid to racial uplift, advancement and consolation ever within their possession. The acceptance of atheism is a prerequisite to the acceptance of communism, therefore, it is taught in the schools, churches and community gatherings of the Negroes, and, in printed material in huge quantities, provided for distribution in their localities and for their enlightenment (?) When a man has renounced his God he is relieved of all moral considerations, and is prepared to do "by force and violence", anything deemed expedient in the accomplishment of his plans and desires. The increase in population among the Negroes is much greater than among the whites: the Communist forces depend upon this for future added strength.

**NEGRO NOMINEE WRITES ABOUT NEGRO REPUBLIC** James W. Ford, nominated by the Communist Party this year, as its candidate for Vice President of the United States, in his book, **THE NEGROES IN A SOVIET AMERICA**, says: The communist fights for the right of the Black Belt territory to self-determination. This means not only that the Negro people shall no longer be oppressed but shall assume their rightful position as the majority population in the Black Belt. It means equally the right of the Black Belt REPUBLIC freely to determine its relations to the United States. \* \* \* This would mean that the Negro people in the Black Belt will have the right to choose for themselves between federation with or separation from the United States as a whole. The Soviet Union, the workers and their government, will guarantee this right \* \* \* it necessarily raises as one of the principal demands that the troops of the United States government, now stationed in the Black Belt to enforce the national oppression of the Negro, be withdrawn.

**COMMUNIST PARTY PLAN ANNOUNCED BY BROWDER** Earl Browder, candidate of the Communist Party for the presidency, in his book, **WHAT IS COMMUNISM?** discussing "what a worker's government would do," said: It would proceed at once to the complete LIBERATION of the Negro people from all oppression, secure the right of SELF-DETERMINATION of the Black Belt, and would secure unconditional economic, political and SOCIAL equality. In the report made by Mr. Browder, to the Communist Party Convention recently held he stated: The Negro people are an important section of the workers, the farmers, the youth and the women. But they have another characteristic, in that they are an oppressed nationality, suffering double oppression. We can never allow this to be overlooked in any field of work. \* \* \* Significant progress has been made in the building of the united front of the struggle for Negro LIBERATION. \* \* \* Communists, while a small majority in this big movement, have earned an unchallenged place in it by their services in the struggle for Negro rights. \* \* \* The position won by our party among the Negro masses carries with it corresponding responsibilities. The Negro people have learned to expect and demand from Communist the greatest sensitivity to their problems, the greatest energy in their defense, the closest solidarity in their struggles. We are proud of this position, we are proud of our pioneering work in the dark regions of the Solid South, we are proud to be spoken of as "the party of the Negroes". We will defend and advance this position at all costs.

The Black Belt, which runs from through 11 Southern states, includes not only the 125 counties with over 50% Negroes, but also the 202 counties with from 25 to 50% Negroes. These 227 counties form a continuous area in which the Negroes are over 25% of the total population. (According to 1930 Census)

**SHARE-CROPPERS' UNION**

The Communists claim the credit of organizing the Share-Croppers' Union, at Camp Hill, Alabama, in the early summer of 1931.

FOR ADDITIONAL COPIES OF THIS BULLETIN ADDRESS US

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May Showing Continuous Stretch of Dense Negro Population in the South—the Black Belt  
*Rec'd May, 1940*

## 1. American Women Against Communist: Communists Incite Racial Uprising and Bloody Revolution Among Negroes of Dixie, Seek to Establish Negro Republic In the "Black Belt" [broadside]

New York: American Women Against Communism, [1942]. 9x15.75 inch broadside, neatly folded, some uneven toning, "Rec'd May 1940" panned at bottom.

"Communism is a far greater menace in the southern states, especially in that portion of the South known as the 'Black Belt.' For years leaders in the Communist Party and the Marxist Movement generally, have been seeking to develop a 'national' spirit among the Negroes of this section, as a necessary preliminary to a racial uprising calculated to result in a bloody revolution in an effort to establish a separate and independent 'NEGRO REPUBLIC,' coextensive with the territory of the present 'Black Belt.' All home-loving, God-fearing Americans should carefully consider this subversive and seditious movement at once and take all appropriate action available." Small map of the Black Belt at the bottom.

This rare broadside encapsulates the fevered anxieties of interwar America, when race, gender, and politics collided in the nation's public imagination. Purporting to expose the "threat" of Communist infiltration in the American South, it is as much an artifact of propaganda as it is a window into the deep racial and gendered fault lines of the period.

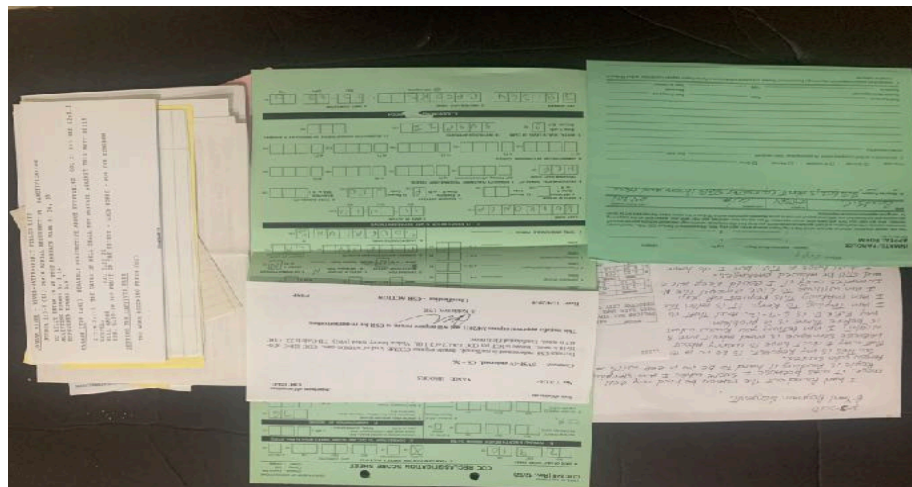
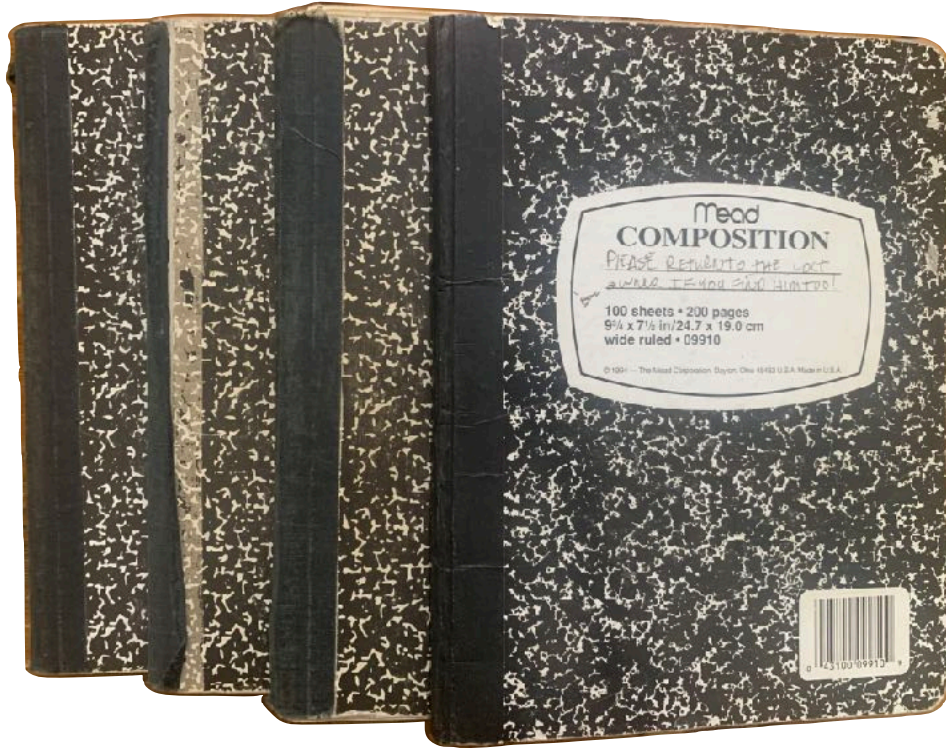
The broadside's text is a study in paranoia: it rails against alleged Communist plans to foment insurrection among African Americans in the "Black Belt," a term then used to describe the heavily African American counties stretching across the Deep South. By invoking visions of racial uprising and revolution, the piece exploits white fears to discredit not only the Communist Party but also the broader struggles for racial equality. Its inclusion of "American Women of Communism" in the headline adds another layer of menace, casting female political actors as unnatural and dangerous—a reflection of the era's unease with women's growing visibility in political and labor movements.

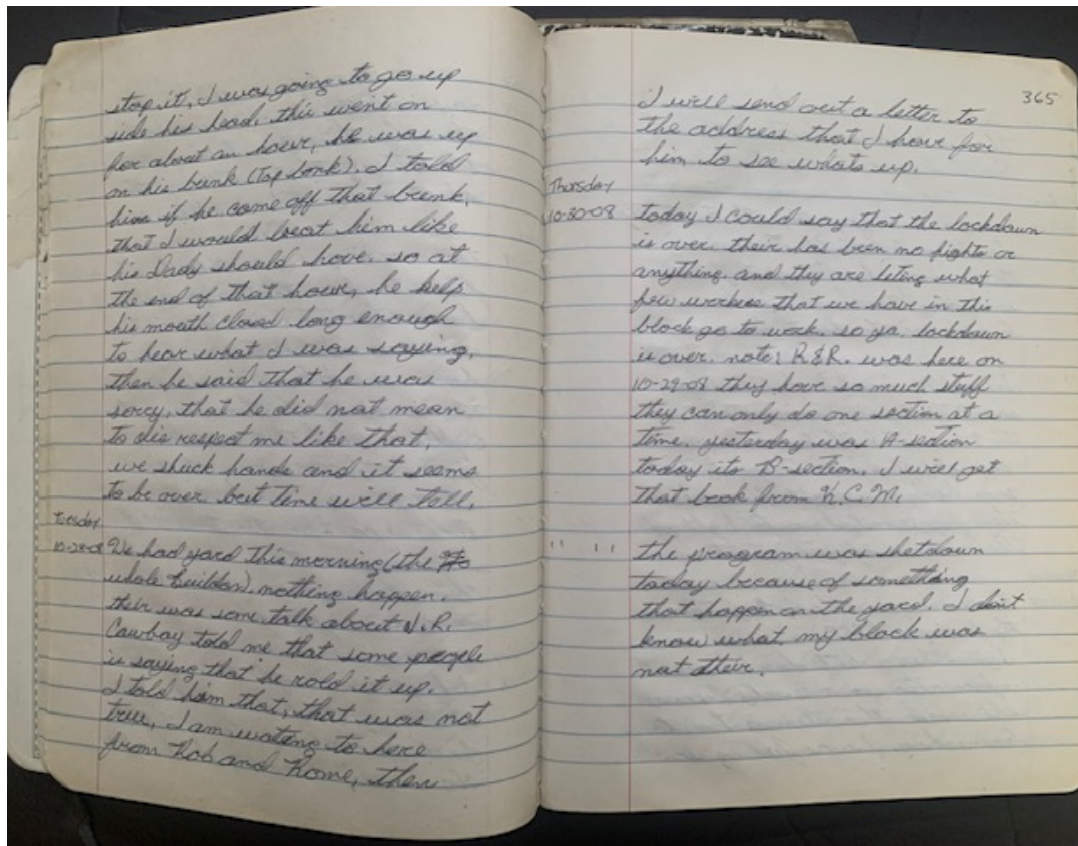
Ephemeral and incendiary, items like this were not designed for posterity. Printed cheaply, distributed quickly, and often discarded just as fast, they rarely survive. Yet in their very disposability lies their historical importance: they reveal the tenor of public discourse in ways official records cannot. This broadside is a primary source for understanding the intersection of anti-Communist propaganda, racial politics, and gender in early twentieth-century America. It documents how fear mongering shaped attitudes toward both African Americans seeking justice and women daring to enter the political sphere.

For scholars of American radicalism, race relations, women's history, or propaganda, this is a vivid survival. It preserves not just words, but an atmosphere of hostility, fear, and ideological combat—reminding us how contested the battles over race, class, and gender truly were.

**Price: \$1,200.00**

## 2. Prison Journals and Writings, 2005-2012





## Prison Journals and Writings, 2005-2012

This unique collection comprises personal writings from an incarcerated individual held in California state prisons between 2005 and 2012. The materials include daily journal entries, correspondence logs, creative writing, and various administrative documents that together form an extraordinary firsthand chronicle of life within the California correctional system during a significant period in American prison history.

### Overview

The collection spans multiple California Department of Corrections facilities, including Pelican Bay State Prison and California State Prison, Corcoran—two of the state's most notorious maximum-security institutions. The writings document both the mundane and dramatic aspects of prison life: routine activities like dental appointments and chapel services alongside crisis events such as lockdowns, racial conflicts, and violence against correctional staff.

Particularly noteworthy are the detailed accounts of bureaucratic navigation within the prison system, including 602 appeals processes, mental health interventions, and the author's persistent efforts to access services and address grievances. The collection also captures how major

external events—such as Hurricane Katrina in August 2005—penetrated prison walls and affected the incarcerated population.

The materials range from a workbook, straightforward daily logs, creative expressions, including poetry and stream-of-consciousness reflections that reveal the psychological and emotional dimensions of long-term incarceration.

## **Contains**

A personal journal, mail log, poetry, a work book (4 composition books) and multiple paperwork written by an incarcerated individual between 2005 and 2012. The entries provide a raw, firsthand account of life inside California state prisons—mentioning lockdowns, mental health interventions, conflicts, legal procedures (like 602 appeals), and interpersonal interactions with prison staff and fellow inmates.

Some notable elements from the entries:

- **Dates & Locations:** The entries are dated and include references to locations like Pelican Bay and Corcoran State Prison.
- **Mental Health & CDC Involvement:** One entry from 8-25-05 refers to a woman visiting on behalf of the CDC (likely California Department of Corrections), concerned about a letter indicating suicidal ideation.
- **Hurricane Katrina Reference:** An entry from 8-29-05 mentions New Orleans being hit by a category 5 hurricane—clearly Hurricane Katrina—demonstrating how outside news filters into prison life.
- **Lockdowns & Violence:** There are several references to lockdowns, violence between racial groups, and even the stabbing of a correctional officer.
- **Frustrations with Bureaucracy:** Multiple entries detail attempts to get services, responses to grievances, and frustrations with the prison system’s delays or inaction.
- **Poetic/Creative Writing:** One page appears to contain a stream-of-consciousness poem or reflection, different in tone from the daily log entries.
- **Daily Life:** Topics include dental visits, chapel services, food clearance interviews, and interactions with correctional officers and other inmates.

## **Historical and Cultural Significance**

This collection provides unfiltered, contemporaneous documentation of California's prison system during a critical period. The mid-2000s marked significant challenges for California corrections, including severe overcrowding, budget crises, and ongoing legal battles over prison conditions that would eventually lead to federal intervention.

Unlike official reports or media coverage, these writings offer an unmediated perspective from within the system. The author's observations about racial tensions, administrative dysfunction, mental health crises, and daily survival provide invaluable insights that complement and sometimes contradict official narratives.

The collection documents the lived experience of mass incarceration during its peak years in California. With entries spanning multiple facilities, it illuminates the broader systemic issues affecting the state's entire correctional apparatus.

Beyond their documentary value, the creative writings demonstrate the persistence of human expression and dignity under extreme constraint, contributing to the growing body of prison literature that has gained critical recognition.

The intimate, detailed nature of these writings—covering everything from profound existential reflections to mundane administrative frustrations—creates an irreplaceable historical record. Preserving this collection ensures that future generations can understand not just the policies and statistics of mass incarceration, but its profound human cost and complexity as experienced by those who lived it.

**Price: \$850.00**



### 3. [African Americana - Dance]

#### **Black Dimensions Dance Theater Inc. - Summer Youth Workshop**

Oakland: the Theater, 1974. Pamphlet. 4p. Brochure with cover illustration of an African woman in loincloth only. Wraps toned along top edges, with Sumer Youth Workshop handwritten at top, else very good condition. Schedule and description of the workshop. Not in OCLC.

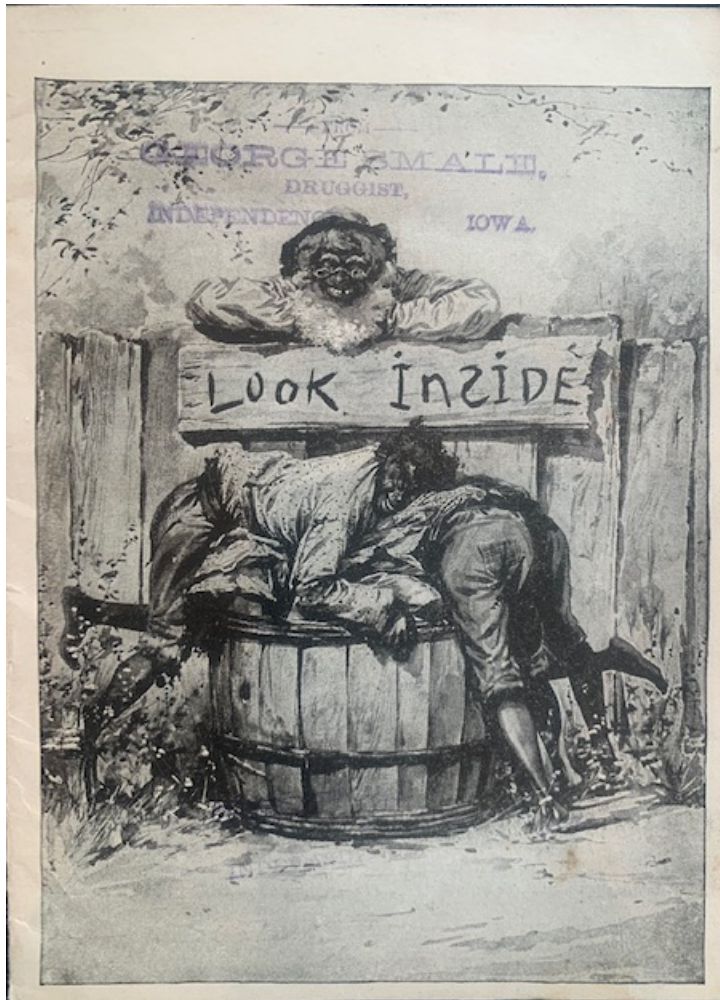
This 1974 pamphlet from the Black Dimensions Dance Theater Inc. offers a vivid glimpse into the cultural energy of Oakland during the height of the Black Arts Movement. Issued for the group's Summer Youth Workshop, the four-page brochure features a striking cover illustration of an African woman in loincloth and includes a detailed schedule of classes designed to introduce young people to African-oriented dance traditions. Formed to encourage knowledge and

appreciation of African dance, *Black Dimensions* understood performance as more than entertainment: it was a medium for transmitting history, culture, and pride.

In the Oakland–San Francisco Bay Area—already a crucible of activism and creativity through the revolutionary 1960s—the presence of a structured youth program devoted to African dance reflects the community’s search for roots and self-definition. Here, dance functioned as cultural reclamation, tying participants to an ancestral past while equipping them with tools for empowerment in the present. The pamphlet also underscores the region’s enduring role as a center of African and African American dance, linking Bay Area youth to a broader international movement.

Rare, and with no copies in OCLC, this ephemeral piece captures a moment when art, activism, and education were inseparable. Its preservation ensures that the story of how African American communities used dance as a vehicle for identity and continuity in the 1970s remains accessible to future scholars and students.

**Price: \$800.00**



**4. [Racist Imagery] [Patent Medicines] Scott's Emulsion. "Look Inside" Advert from 1894.**

New York: Scott & Bowne, 1894. 20 pages. 4.75 x 6.5 inches. Illustrated, stapled wraps with printing on both sides. Bindings tight with light even toning, text clean. Faint blue stamp of Iowa Drug Store on the top of front cover. The front and rear covers are illustrated; the front with a racist caricature consistent with the era. The rear depicts three waifs. On the pages are portraits of all the Presidents from Washington to Cleveland. Also given is the year when each was elected and the date of their births and deaths.

Presents the remedy and nutritional benefit of Scott's Emulsion with text, testimonials with information of the US President on each page. Scott & Bowne was a pharmaceutical company that produced cod-liver oil (Scott's Emulsion) and was located at

132-134 South Fifth Avenue, New York, NY, as well as London and throughout Europe. The firm was established in 1873 by Samuel W. Bowne (1842-1910), who was joined by a partner, Alfred B. Scott (1846-1908). The firm became known as Scott & Bowne, druggists and chemists. Only one institutional copy at the NY University of Rochester Med Center. [OCLC 970692851].

Scott's Emulsion's *Look Inside* (1894) is a significant piece of advertising ephemera that reflects the racialized marketing strategies of the late 19th century. The pamphlet, which promotes Scott's Emulsion (a cod liver oil tonic), is infamous for its cover featuring racist imagery—depicting exaggerated, stereotypical portrayals of Black individuals, common in advertisements of that era. This imagery was part of a broader trend in which companies used racial caricatures to market products, reinforcing harmful stereotypes while appealing to white consumers.

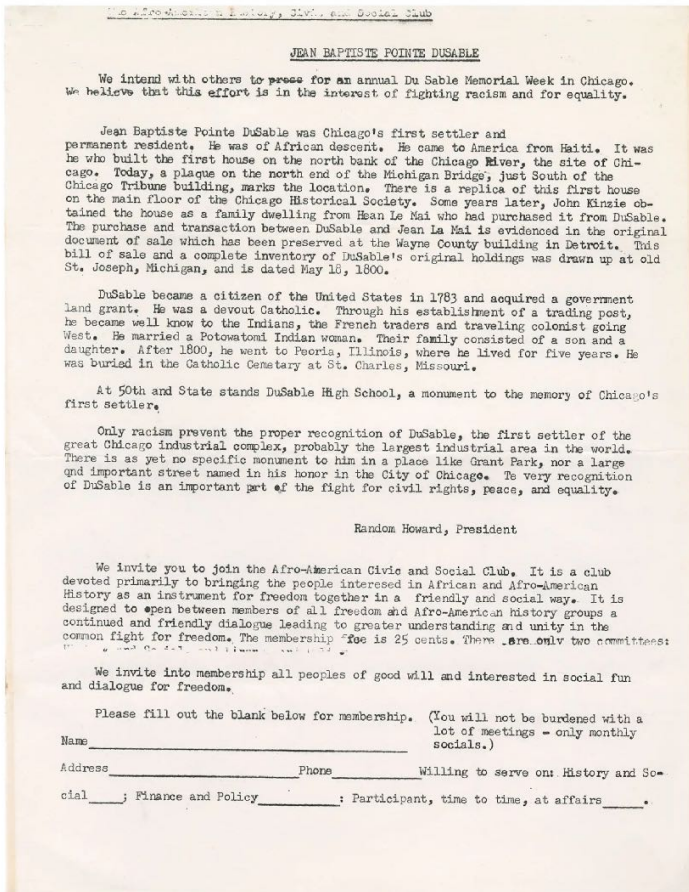
*Look Inside* provides insight into how racism was embedded in everyday consumer culture and advertising. Scholars studying the history of race, media, and commerce can analyze how these images shaped public perceptions and reinforced systemic racism.

By preserving racist materials, institutions provide opportunities for scholars to study how Black communities responded to and resisted these portrayals. It also allows researchers to track the evolution of racial representation in marketing. Holding and contextualizing materials like this allows for critical engagement with the past, ensuring that such histories are neither erased nor repeated.

In short, while the pamphlet is offensive, its preservation in a university archive enables research, education, and reflection on the intersection of racism, advertising, and consumer culture.

\*\*Source for the date: Advertisement for the latest testimonial dated May 1894.

**Price: \$650.00**



5. [African Americana] [Howard, Random]

Afro-American History, Civic and Social Club [flyer]

[Chicago]: Afro-American History, Civic and Social Club, [196-?]. Mimeographed on one side of an 11" x 8 ½" sheet. A fine copy.

A flyer promoting the unknown Afro-American History, Civic and Social Club, a Chicago-based organization "devoted primarily to bringing the people interested [sic] in African and Afro-American History as an instrument for freedom together in a friendly and social way."

The text argues for a DuSable Memorial Week in Chicago and includes biographical information on the African-descended Jean Baptiste Pointe DuSable and his contribution to Chicago history. He was Chicago's first settler and permanent resident. "Only racism prevent [s] the proper recognition of DuSable, the first settler of the great Chicago industrial complex" (flyer).

At the bottom is a membership blank and the invitation to join one of the organization's two committees: History and Social or Finance and Policy.

We know that the "unfamous" historians of the DuSable Club gathered weekly at the Hall Branch, (the 2nd public library in the U.S. to prominently feature a collection on Black life and letters), to use the collection. Led by curators and teachers, the club had roots in Woodson's Negro History movement. The DuSable History Club fused Midwestern placemaking with pan-Africanist politics.

The text is signed by Random Howard, President.

Price: **\$500.00**

“Come on Down and Put Some South In Your Mouth”

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**MR. SEPTEMBER, PAUL**

**GAYZETTE MAGAZINE**

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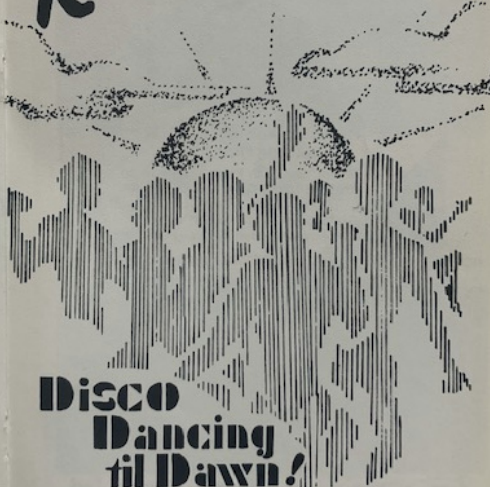
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## 6. [LGBTQ+IA] *Gayzette Magazine* Vol. 1 No.2

(Joseph P. Anthony, Editor)

### “Come on Down and Put Some South In Your Mouth”

Orlando, Florida: Coast to Coast Publications, 1975. First edition, 5 x 8 inches. Pink, thick wrappers with black and white photo on cover; text in blue. Includes local advertising, cooking information, social events; black and white photos throughout, some explicit and x-rated. Articles include topics on LGBTQ++ education and community building. Minor soiling to cover, else near fine.

Issued at a time when LGBTQ+ voices were still fighting for public legitimacy, *Gayzette* offered a rare and unapologetic glimpse into queer life in the American South. In the mid-1970s—just years after Stonewall—magazines like this were lifelines for connection and self-definition. They documented nightlife, local politics, art, and everyday life, countering the cultural invisibility imposed by mainstream media.

More than a local periodical, *Gayzette* stands as a bold act of self-representation. Its blend of humor, sexuality, and activism reflects a community in the midst of both joy and resistance. Preserving publications like this is vital to understanding the grassroots media networks that sustained LGBTQ+ people in hostile times. For researchers and curators, it provides firsthand evidence of how regional queer communities—far from New York or San Francisco—organized, created, and celebrated their own culture.

In an era when many such independent publications were destroyed, censored, or simply discarded, *Gayzette* survives as a testament to the resilience, creativity, and pride of Florida’s LGBTQ+ community—a record of voices that refused to be silenced.

**\$650.00**