

GEORGE SCHUYLER --- JUDAS IN MODERN DRESS

Note: We conclude this week the record of George Schuyler's betrayals of the Negro people. Last week we noted Schuyler's treachery to the Scottsboro defense fight, to the hunger march, to the case of George Crawford, and to the struggle for self-determination for the Black Belt.

By HARRY HAYWOOD

When a few years ago, the native Liberian government began to demand a larger share of the spoils of imperialist exploitation, and the American rulers got ready to discredit it in favor of a local government more amenable to its demand, George Schuyler toured Liberia and printed a series of articles exposing the ruthless cruelty of the governing natives. But what George Schuyler chose to overlook was that this native government is but the obedient servant of the Wall Street rulers, of Harvey Fireston, who is but local agent of the white imperialist slave-drivers. Schuyler exonerates the white imperialists completely for the oppression of the Liberian masses. This was indeed excellent service to American imperialism.

Working-Class Unity

"The Ku Klux Klan elements are the proletarian majority. In joining the Communist Party, the Negro would be courting extermination, committing mass hari-kari. . . . The Negro would only be used as a catspaw by the Communists, or as a scarecrow, soon to be thrown to the wolves or on the ash-heap when no longer of any value.

Thus does Schuyler attempt to deal a blow to the inspiring unity of white and Negro workers, which is being cemented day by day in struggle. Thus does he brush aside the irrefutable evidence of the national freedom achieved by the formerly oppressed peoples of Russia. So imbued is this lackey with the psychology of inferiority, that he cannot imagine a state of society in which no national group would have the power to throw another "to the wolves or on the ash-heap."

To join in militant movements for defense and freedom is, to George Schuyler, self-destruction, extermination. Passively accepting hunger, discrimination and lynching—this, it would appear, is not self-destruction! The grow-

ing unity of white and Negro, the trend of the Negro people towards the Communist Party, is the greatest horror of the white ruling-class today. And it is therefore against this unity, this growing militant spirit, that George Schuyler directs his sharpest attacks.

What, then, is the path which Schuyler would have the Negro people take? He himself gives us the answer: "Mankind remains," says Schuyler, "as it has ever been and ever will be, in physical and intellectual serfdom (because of) the ineradicable slavishness of humanity, the inherent cowardice of the mob, which alone makes possible exploitation."

There is, then, no way out for the Negro people. Struggle is useless, effort is mass suicide. The under-dog himself is to blame. Only for a favored few—like George Schuyler—can there be any degree of comfort, ease, security. This is the counsel of despair and submission, at a time that calls for the most earnest efforts, the bravest and most uncompromising struggle.

But George Schuyler is not merely a despicable Judas. He is also a clever and a dangerous

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one. Sensing that the temper of the Negro people is towards struggle and action, Schuyler does not hesitate to use the slogans, demands, phrases of militant organizations when this furthers his own ends.

The Judas Kiss

"As a group we must do more fighting... We must learn to get out, roll up our thousands on the Streets and Squares of a hundred cities, demonstrating against those things which we consider wrong. For this we need a leadership that is not afraid to lead the mob along the Asphalt; that is not afraid to be jostled by the cops and

diversified political and economic opinions. They were bound together only by their common hatred of the twin evils of war and fascism, so menacing in the American scene today.

The temper of the Congress was militant, and its militancy shone out not only in its willingness to prepare a program for anti-war struggle, but in its recognition that full political, social and economic equality for Negroes must be attained if the struggle is to be made a success.

When a restaurant keeper dared to attempt discrimination against a Negro delegate, he lost his patronage and found a picket line thrown around his cafe. So effective was the action that he quickly capitulated and denied that he had an anti-Negro pol-

mayhap go to jail for disorderly conduct; that is not afraid to parade at the head of the marching mass for what it feels is right.... Let us stop Compromising and Apologizing and Fight!"

These are George Schuyler's words when such words suit his purpose. But Schuyler's actions in any given instance are consistent opposition to mass struggle, mass protests. In Schuyler's mouth, militant words are to the working-class what the kiss of Judas was to Christ—hypocrisy for the express purpose of betrayal.

And yet Schuyler appears to lack one quality needful for a successful hanger-on of the capitalists. He lacks business acumen. "I regret to say," he wrote to Angelo Herndon, "that the capitalists have been so derelict in their duty that I have not the price of a telegram."

If this statement is true, then Schuyler should at once take steps to collect his wages. His thirty pieces of silver have long been due him.

(Readers are invited to send in their impression of Harry Haywood's article).

The Liberator next week will carry another article by Cyril Briggs, on the controversy around the racial designation, Negro. In this article he will answer the arguments of the leaders of the Universal Ethiopian Students Association.