

You might be interested in comments on

NATL STATES  
Rights Party

... Always we have a clear and precise aim towards which we strive, for one of the great merits of communism is that nothing is left to chance.<sup>1</sup> *Joseph Stalin*

- 29. *San Francisco Chronicle* (August 2, 1964), magazine section.
- 30. "The NCC is assuming the cost of running the training school for 'civil rights workers.' . . ."
- 31. "The NCC furnished the administrative staff and the director, D. Bruce Hanson. . . ." *Chattanooga News-Free Press* (June 10, 1964).
- 32. *Chattanooga News-Free Press* (June 30, 1964).
- 33. *Cincinnati Enquirer* (June 30, 1964).
- 34. *Ibid.*
- 35. *Daily Worker* (December 1, 1954), p. 6.
- 36. *Richmond News-Leader* (September 4, 1964), editorial.
- 37. Senator James O. Eastland (D., Miss.), speech, *Congressional Record* (July 22, 1964), p. 16040.
- 38. *New York Times* (June 25, 1964), p. 19.
- 39. Eastland, p. 16038.
- 40. *Ibid.*, p. 16039.
- 41. *Newsweek*, vol. 64, no. 2 (July 13, 1964), p. 19.
- 42. Eastland, p. 16039.
- 43. *National Review* (August 18, 1964), p. 2.
- 44. Eastland, p. 16039.
- 45. *National Review* (August 18, 1964), p. 2.
- 46. Eastland, p. 16039.
- 47. *New York Times* (November 30, 1964), p. 28.
- 48. *Wall Street Journal* (November 6, 1964), p. 14.

Chapter Seventeen

THE AGENT PROVOCATEUR

In the summer of 1963, four Negro girls were blown up by a bomb in a church in Birmingham, Alabama. And as you may recall, it was established in the public mind—long before anything substantial was definitely known—that the act had something or other to do with "right-wing extremists."

Birmingham—The mangled bodies of the 4 Negro Sunday School girls are now buried and in their Birmingham graves, [we read in *Muhammad Speaks*] but the spirit of the Nazi-minded murders goes marching on.

"The Thunderbolt," a monthly KKK-type newspaper . . . and which describes itself proudly as the "Official white racial organ" of the Negro-hating National States Rights Party, must be given some credit, along with Gov. Wallace for maintaining the lynch-climate which made the murders probable.

Governor Wallace's most ardent allies has been the KKK, the organized White Citizens and the *crypto-Nazi* States Rights Party."<sup>2</sup> (italics added)

It was a crime so horrible that if you are an honest American—of any color—you may well have wanted nothing better at the time than to be locked in a room with the person who did it. You probably wondered what sort of person would deliberately murder, in so horrible a way, four little girls who probably didn't even yet know the meaning of "politics."

It is time to discuss a Communist tactic so incredible, so twisted, that to the normal American mind it will probably seem almost impossible. As it is absolutely imperative that you now observe, however—it isn't.

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The True Story of Civil Rights  
by Alan Staung  
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What sort of man would commit such an act?

You will recall that according to the "science" of Marxism-Leninism, all human life is lived in the following way: There is an onrushing "thesis," which is opposed by an immovable "antithesis"; there is a clash, and from "out of this conflict, this division and chaos," as John Lewis of SNCC likes to put it, there comes a "synthesis." And this just keeps rolling merrily on—like a billiard tournament that has been fixed—until we get the final synthesis, which—of course—is communism.

Or to put it a different way—in terms of specific tactics for specific problems—there is an action, which is advanced by the Communists; there is a reaction, which of course is advanced by the *reactionaries*; there is a clash; and from "out of this conflict, this division and chaos" there comes a synthesis, which is the particular result—test ban treaty or bushels of wheat—that the Communists wanted.

Marxism-Leninism teaches in fact that no revolution can hope to succeed unless there is an effective counter-revolution. It teaches that the Communists cannot hope to win until the "anti-Communists" have been organized.

Why is this?

The Communists are fully aware, of course, that as they move to capture a country, they will meet with opposition. They are also fully aware that if the matter were decided in an open battle they would meet with a devastating defeat, simply because, since most people have an aversion to criminals, the Communists will always be hopelessly outnumbered.

So the only way the Communists can win is, as we have seen, with guile.

The only way they can beat the opposition, in fact, is to control the opposition.

Now, how would they do that?

... Under Czarism, until 1905, [we read in Lenin] we had no "legal possibilities," but when Zubatov, the secret service agent, organized Black Hundred workers' meetings and workmen's societies for the purpose of ferreting out revolutionists and fighting them, *we sent members of our Party into these meetings and societies.* ... They put us in touch with the masses, acquired much skill in conducting propaganda, and *succeeded in wresting the workers from under the influence of Zubatov's agents.* ...<sup>3</sup>

Americans are by now familiar with the Communist tactic of infiltrating—and creating—"left-wing" groups, or "fronts." They must now become familiar with the Communist tactic of infiltrating—and creating—"right-wing" groups. For here was a situation, was it not, in which a right-wing organization was actually being run by the Communists.

But a question at once arises:

How can it be that while the Communists secretly controlled the Black Hundreds, as we have seen, it was this very same Black Hundreds that the Communists openly denounced—for "committing crimes against the people of Russia"; for conducting pogroms against the Jews; for being, in short, the 1905 model of what we know today as a "right-wing extremist" organization with "fascist overtones"?

Isn't this some sort of contradiction?

Not at all—it's dialectical materialism. It's what Stalin meant when he said that communism "leaves nothing to chance." It's making your "inevitable" victory inevitable—by controlling both sides of the conflict.

By controlling the opposition the Communists are able to confuse, divide and neutralize it; to keep it busy at meaningless work; to cause it to strike before it is ready; to find out who is in it and wipe them out a few at a time; but most important, by conducting their own opposition the Communists can create the problems they say they solve—and then blame their opposition for creating them.

You will recall that the reason for the riots in 1964 was of course police brutality.

"An official of the Central Intelligence Agency," we read in the *New York Times*, "has testified that *infiltration of police forces and efforts to turn the public against them were favorite Communist tactics.*"<sup>4</sup> (italics added)

In other words, the police brutality actually exists. The Communists infiltrate the police, create their own police brutality—by being brutal—and then cause a riot to condemn it. It is an interesting fact that according to the testimony of this CIA official, inspector general Lyman B. Kirkpatrick, Jr., the instructions for how to do the infiltration, and for how to run the riot, are contained in the same captured Communist handbook.

The *New York News* reports that in those same riots the agitators represented both the "extreme left" and "extreme right."

Significantly, through the FBI, the police also established that funds from white racist groups—who want New York to get a taste of Negro violence—have been pouring into Harlem.

In an unholy alliance, one high source disclosed, both the Commies and extreme Southern right wingers have been supporting the Black Muslims because they are the most violent muscle unit. In fact, the Muslims have bragged of receiving money from a Texas millionaire whom they don't hesitate to identify.<sup>5</sup>

Now, ask yourself. Suppose you're a *real* "extreme Southern right-winger." In the first place, you're short of cash. And in the second, you're trying to defend your home—the South—against communism. Are you really going to be "pouring" cash into Harlem—to help the Communists capture New York?

Remember when Henry Wallace ran for president in 1948 as the candidate of the Communist controlled Progressive party?

When Henry Wallace ran into a shower of vegetables during his early appearances in North Carolina, nearly all commentators expressed surprise, since that state was presumed to be highly tolerant. Only a *Life* reporter and a columnist on a Negro newspaper seemed to have sensed what probably took place. The communist leaders desired maximum publicity for everything that Wallace did and said in the South, not merely for domestic consumption, but mainly for its export value in the field of world propaganda. It became essential, therefore, that trouble should occur at the beginning of his tour, not when it was half over. As the *Life* reporter seems to have suspected, capable communist organizers probably stirred up some of their arrogant, neurotic followers in the tobacco regions to *provoke disorders on the part of Dixiecrats. . . .*<sup>6</sup> (italics added)

And so the man who does the provoking has come to be known as—the "agent provocateur."

The Vietcong leadership has intensified its program lately to smuggle agents provocateurs into Saigon [we read in the *New York Times*] and mobilize sympathizers to exploit unrest and demonstrations. . . .

Cadres are instructed to mingle among the people, whenever a crowd gathers, and to shout inflammatory slogans to whip up excitement.<sup>7</sup>

In British Guiana, we read:

Until recent years, the Guianese Indians and Africans had lived side by side in integrated communities with a minimum of friction. This situation began to change when Jagan, the undisputed leader of the Indian faction, reached power.

The record shows that each time Jagan's Communist policies produced reactions endangering his position, he whipped the Indian community, many of whose members are prosperous merchants and successful farmers, solidly into line behind him by raising the specter of an African menace. . . .<sup>8</sup>

In November 1963, Jagan tried to win control of the sugar industry, by replacing the workers' union with his own.

The Progressive Youth Organization, a Communist-dominated unit of Jagan's political party, went into action. Sugar fields were burned with a 2-million-dollar loss to the colony's crop. *Indian workers who opposed joining the new union were killed by hooded raiders. Their homes were burned, their wives and daughters raped and their cattle slaughtered. Word was passed that the masked raiders were Africans.*

After some *Indians were intimidated* and walked off the plantations, sugar growers brought in Africans to take their places. With denunciations of "scab" labor, Jagan's tactics of racial violence began in earnest. People were shot from ambush. Beatings and burnings of homes increased. A bomb tossed into a school bus killed one white child and injured eight others. Police, most of whom are Africans, were shot from behind. (italics added)

Now, what had Jagan done here? As we have seen, he came upon a situation in which Guianese Indians and Africans had for years "lived side by side in integrated communities with a minimum of friction."

This he didn't like.

So this Communist dictator called in his Communist gang—the Progressive Youth Organization—and sent it to work.

But an interesting paradox at once arises: Jagan is of course an Indian, and claims to be defending the Indian community. Yet, as we have seen, the people whose homes were burned, whose wives and daughters were raped and whose cattle was slaughtered—by Jagan's followers—were *these very Indians* Jagan claims to represent.

Why?

Well of course, the reason Jagan the Communist did it was simply to make trouble—to *provoke* trouble. Jagan the Communist was serving here as the *agent provocateur*—as the “agent of the provocation.”

Because, as we have seen, Jagan didn't tell his Indian victims that the fact that he is also an Indian means nothing, and that the fact he is a Communist means everything.

As we have seen, the men he blamed for his own crimes were the Africans. He committed the crimes himself and then framed the Africans.

In short: He created the problem, and then—with an air of perfect innocence—he *denounced* the problem.

Furthermore, this Communist dictator next sent his Communist gang to terrorize the *Africans*: “People were shot from ambush. Beatings and burnings of homes increased.” A bomb was tossed into a school bus, and so on.

And this time, as we have seen, the *Indians*—who were supposed to have committed these new crimes by way of “retaliation”—got the blame.

In short: Jagan the Communist not only created the problem and then denounced the problem; as we have seen, he also *controlled* the problem—both sides of it. He controlled both the spurious attacks by Africans and the spurious retaliation by Indians.

Eventually, of course, the problem really does become real—after both sides are sufficiently provoked—and then it begins to run by itself.

Let's sum up: What we have seen here is a textbook demonstration of how a Communist dictator divides and conquers. We have seen how with crimes, frame-ups and an innocent air, he sets people who have been living in peace against each other and thereby creates the chaos he needs to take over.

In America the idea has been created that our country's major problem is race. The *phony* idea has been created that the problem is between black Americans and white Americans.

As we have seen, the fact has been obscured that the real problem is between Americans of all colors and Communists of all colors.

“... there is a well known axiom that revolution begets counterrevolution,” says comrade Claude Lightfoot, who has obviously read his Marx. “These acts of terror against

Negroes, these frantic efforts to demonstrate white opposition are part of a great upsurge of pro-fascist developments. . . .”<sup>9</sup>

You will recall that according to *Muhammad Speaks*, the National States Rights party is a “crypto-Nazi,” “Negro-hating” outfit, which “must be given some credit . . . for maintaining the lynch-climate which made the murders probable.”

Isn't it interesting how no matter what happens the States Righters turn up?

Professional pickets and agitators, some with Communist ties, have been attracted to the Cleveland Negro rights protest.

The demonstrations have also attracted observers from the *radical-right* National States Rights Party, a dedicated segregationist group. . . . In the crowded, tension-filled halls of the school board building Monday, two members of the National States Rights Party appeared.<sup>10</sup> (italics added)

Now of course, if a crypto-Nazi, Negro-hating outfit is opposed to the Negro “rights protest,” then the Negro “rights protest” is probably okay, isn't it?

And since no good American of any color wants to have the slightest thing of any kind to do with a crypto-Nazi, Negro-hating outfit—and since that outfit is said to be a part of the “*radical right*”—why then, no good American of any color should want to have anything to do with the “*radical right*,” should he?

The radical right probably *isn't* okay.

It goes without saying that since the National States Rights party is so obviously in favor of “states' rights”—then states' rights *definitely* isn't okay.

Remember the racial troubles in 1964 in St. Augustine, Florida?

... a Marxist-Leninist non-violent demonstration cannot be transformed into a situation of anarchy and chaos by riot unless the resistance is crystallized. Then all that is needed is the agent provocateur. At the right moment this also appeared as if by magic. A lawyer, J. B. Stoner, from Atlanta, Ga., and a California preacher, Connie Lynch, materialized to harangue the restless crowd. These men are well schooled in agitational techniques; and, although theoretically well educated, speak in the rhetoric

of the mass. They merchandize a doctrine of hate only. Their sole objective seemed designed to divide the community into quarreling factions and to agitate the more volatile elements of the Whites to overt aggression against the Blacks. They proved to be one of the most helpful factors in Martin Luther King's invasion. Without their appearance it is quite probable that Martin Luther King would have met total failure—even with the other pressures that were brought to bear. This must be noted. In analyzing the situation as it occurred in St. Augustine, King's appearances and Stoner's appearances were always perfectly co-ordinated. Whenever King was in town, Stoner was almost certainly to be. Martin Luther King divided the Negroes and whites; Lynch and Stoner successfully divided the whites. These two, by operating under an organization with the high sounding name, National States Rights Party, sought to gain an aura of respectability. The literature of this party can serve but one purpose: fragmentation of the community and discreditation of worthwhile patriotic organizations. Furthermore, by this activity of Stoner and Lynch and the literature of their organization, a large segment of the community is paralyzed and repulsed from any action in its own defense. So well do the activities of Martin Luther King and those of Lynch and Stoner complement each other—and with such coordination—one can not but help entertain the idea of a single control.<sup>11</sup> (italics added)

Next, on January 18, 1965, while conducting a "civil rights" demonstration in the town of Selma, Alabama, Dr. King was punched in the face and kicked.

It should be no surprise who his attacker turned out to be: "Dr. King's attacker was identified as Jerry Robinson, a member of the National States Rights Party, who had been watching King closely all day."<sup>12</sup>

And throughout the country, honest men of all colors came to the conclusion that there is something terribly wrong with the "radical right."

You will remember that the Black Muslims don't like Nazis. It was the "crypto-Nazi" States Rights party that made the murders of the four little girls "probable." In fact, in a story headlined "Says Nazis Plan Death for Negroes," we learn of a letter signed by "Frank Meyers," addressed to "friends of the Nazi," urging all who are "sick of Black arrogance and Jewish lies" to become "one of the elite fighters for the

Nordic White Man against the Jewish-Bolshevist terrorists and race-mixers." The letter—circulated nationally—advises persons "interested in meeting other local Nazis, or if you would like to join a discussion and educational group" to contact Meyers at his Milwaukee P.O. box number.<sup>13</sup>

The story also reports that veteran Chicago publisher Balm L. Leavell, editor of *New Crusader*, has exposed

a plot to exterminate Negroes by the local "chapter of the American Nazi Party." . . .

Leavell revealed the Chicago Nazi group had "set 1972 as the year for the extermination or deportation of the city's Negroes" and the organization's fund-raising campaign, adding that "robbery and even murder will be countenanced by party leaders if the crime is productive of money for the operation."

"Reports continued to come in from various quarters [in Indonesia in 1926] concerning illegal terrorist organizations . . . which aimed at drawing criminals into the [Communist] party to commit thefts, etc., in order to enlarge party funds with part of the loot, while mention was also frequently made of attempts to collect money to buy firearms (explosives) in order to put reactionary officials . . . out of the way."<sup>14</sup>

The article noted the failure of "an initial effort to amass cash for the Nazi war chest" when the 25-year-old "propaganda minister" for the Chicago Nazi chapter" was seized and charged with taking part in a \$26,000 robbery.

Yet, the Muslims and American Nazis seem to have something in common, for, we learn from Professor Lincoln, the Muslims call the Jews "the brains of the white race." They "manipulate the rest of the whites—to say nothing of the so-called Negroes." "One Jew is smarter than a roomful of 'white men.'" The Jews "have a stranglehold on public opinion through their control of mass communication." They "hire gentiles to 'front' for them so as not to antagonize the public; but on crucial issues . . . they control the thinking of the people."<sup>15</sup>

In America [says Malcolm X.] the Jews sap the very life-blood of the so-called Negroes to maintain the state of Israel. . . . This every Black Man resents. . . . The Jew . . . keeps the so-called Negroes agitated about such nonsense as sitting beside a white man on a bus, thus keeping

them too busy to think about building supermarkets and department stores. Meanwhile, the white man is so busy trying to segregate the Negroes in the back of the bus that *he* has no time for business. The Jew then steps in and provides the food, clothes and services for both contestants. . . .<sup>16</sup>

In fact in February 1962, two short years before we learn of "a plot to exterminate Negroes" by the Chicago chapter of the Nazi party, George Lincoln Rockwell, the number one American Nazi, was a guest speaker, by invitation from Elijah Muhammad, at the annual convention of the Black Muslims, in the International Amphitheatre—in Chicago.

. . . and we went inside, where we were welcomed by Elijah Muhammad's very impressive "storm troops" (which he calls the "Fruit of Islam").

Then I told them . . . I believe and the American Nazi Party believes, that the black man has had a rotten deal in America. . . . We feel that we owe our own black men the millions of "foreign aid" now being poured out by our nation to communist countries.<sup>17</sup>

You will recall that our analysis of several issues of *Muhammad Speaks* showed us that the Black Muslims think very favorably of many of these Communist countries.

"Elijah Muhammad is a leader who is trying what I am trying to do. In the past, if the black people had wanted to slaughter the white people they would have some cause."<sup>18</sup>

And apparently it works both ways:

. . . *I say my hat is off to any white man who wants to be white! Because I don't want to be white. . . .*

. . . Mr. Rockwell . . . has spoke well. He has lived up to his name. He is not asking you and me to follow him. He endorsed the stand for self that you and I are taking. Why should not you applaud? . . .<sup>19</sup>

How do you figure it?

Here's a man whom any American of any color would deplore—and who is supposed to be against communism—and Mr. Muhammad—who isn't supposed to be against communism—invites him as an honored guest to his convention.

Could it be they have something more in common than racism?

Then there's the case of Carl Braden, who as you will recall, is a former convict from the state of Kentucky. Guess what got Mr. Braden into trouble.

Well, he accidentally got involved in a bit of house-bombing, of course. What else? Mr. Braden and his wife Anne bought a new house in a white neighborhood of Louisville, and conveyed it to some Negro friends named Wade. Before you could say "agent provocateur," things began to happen. A cross was burned, but no one saw who did it. A couple of rocks were tossed, but no one saw who did it. A few shots went through the door, but no one saw who did it.

A committee of humanitarians turned up to protest, including a gentleman by the name of Vernon Baun. Mr. Baun had served on the Communist side of the civil war in Spain and, as chance would have it, he was a demolition expert.

So when the house went up no one got hurt.<sup>20</sup>

Now, let us be impeccably precise. I am not making any accusations. I am not charging that Mr. Braden personally had anything to do with blowing up the four little girls in Birmingham.

And I am *not* saying that it is absolutely impossible that some *genuine* Southern white man—probably after being provoked by the States Righters and Mr. Stoner, of course—*really did* blow them up. There are a few criminals in the state of Mississippi and a few criminals in all of the other states and a few criminal Frenchmen, Germans, Dutchmen and Greeks and a few criminals among white men, Negroes, Indians and Chinese.

So it's perfectly possible, and we can all quickly agree on the policy that any of them known to have blown up little girls—of any color—should be caught according to the rules of law, tried according to the rules of evidence, convicted in an American court—and speedily hung from the nearest tree.

So it's not impossible that Mr. Braden didn't do it—who knows—after all, he's a very busy man.

And it's also possible that Lee Harvey Oswald—or one of his colleagues—didn't murder NAACP leader Medgar Evers in June 1963, and then obligingly leave the rifle at the scene so that its owner, Byron de la Beckwith, a "right-wing extremist," could soon be picked up.

Lee, of course, was a busy guy too.

*I submit all these facts and ideas solely so that you will better be able to evaluate the next in the endless series of strange bombings in the South; and what it may mean the next time you hear some "right-wing extremist" defend capitalism—and at the same time denounce the Jews.*

## NOTES

1. From the Stalin archives of the National War College in Washington, D.C., as quoted in *Coronet*, vol. 29, no. 3 (January 1951), p. 25.
2. *Muhammad Speaks*, vol. 3, no. 2 (October 11, 1963), p. 2.
3. V. I. Lenin, "Left-Wing" Communism, published by "The Foiler," (no imprint and no date), p. 36.
4. *New York Times* (September 29, 1961), p. 10.
5. *New York News* (July 22, 1964), pp. 3, 13.
6. William A. Nolan, *Communism Versus the Negro* (Chicago, Henry Regnery Company, 1951), p. 185. Nolan's references here are to *Life* (September 13, 1948), p. 33; and to Marjorie MacKenzie, column, *Pittsburgh Courier* (September 18, 1948), p. 19.
7. *New York Times* (December 2, 1964), p. 9.
8. *U.S. News & World Report*, vol. 56 (June 15, 1964), pp. 0-61.
9. Claude Lightfoot, in *Negro Liberation, A Goal for All Americans* (New York, New Currents Publishers, July 1964), p. 36.
10. *Cleveland Plain Dealer* (February 5, 1964), p. 8.
11. Hardgrove S. Norris, *Focus* (St. Augustine, Fla., July 7, 1964), p. 2.
12. *New York World-Telegram* (January 18, 1965), p. 1.
13. *Muhammad Speaks*, vol. 3, no. 12 (February 28, 1964), p. 20.
14. Harry J. Benda and Ruth T. McVey, editors, *The Communist Uprisings of 1926-1927 in Indonesia: Key Documents* (Ithaca, N.Y., Cornell University, 1960), p. 11.
15. C. Eric Lincoln, *The Black Muslims in America* (Boston, Beacon Press, 1961), p. 166.
16. *Ibid.*, pp. 166-167.
17. *Stormtrooper*, no. 1 (February 1962), pp. 7, 9.
18. *Chicago Sun-Times* (February 26, 1962), p. 1; photographically reproduced in *Stormtrooper*, no. 1 (February 1962), p. 11.
19. *Muhammad Speaks* (February 1962); photographically reproduced in *Stormtrooper*, no. 1 (February 1962), p. 9.
20. See the *New York Times* (October 2, 1954), p. 6, and *New York Times* (December 14, 1954), p. 26 for indictment and conviction. Louisville authorities apparently felt that "the bombings may have been planned to make it appear that Mr. Wade was being persecuted by white persons incensed by his moving into the neighborhood."

... The old Communist principle still holds: "Communism must be built with non-Communist hands." We do know that Communist influence does exist in the Negro movement and it is this influence which is vitally important. It can be the means through which large masses are caused to lose perspective on the issues involved and, without realizing it, succumb to the party's propaganda lures. J. Edgar Hoover

## Chapter Eighteen

## IT'S VERY SIMPLE

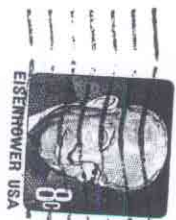
The publication of this book will probably be met with a silence so profound that it will closely resemble the Rev. Dr. King in the course of giving a straight answer. And this unhappy state will end only if enough Americans somehow hear about it and decide that the book is worth their time and money to buy and read.

A point will then approach at which it will begin to seem strange—to honest Americans—that little or nothing has been said about it in the daily newspapers and in book reviews. So you will begin to hear that there is a typographical error on page 154 and that this invalidates the whole book; that the book has about it the odor of "fascism"; that the Rev. Dr. King, a winner of the Nobel Peace Prize, is "sick and tired," and that is that; that a "distinguished psychiatrist" has read the book and states that I am definitely in need of "psychiatric treatment."

In fact, if the situation gets desperate, the most terrifying of all charges may be unleashed: that there is nothing in the book but some "wild charges."

The wild charge will of course be made that the evidence in this book is unsound. It's the wrong kind of evidence, is what you will hear. It isn't substantive evidence, it's circumstantial—and you can't prove a thing with circumstantial evidence.

Frank Meisberg  
Route 7  
Frederick  
Maryland



21701