

What's Wrong With Civil Rights?

The answer is, nothing! But there is a great deal wrong with what is being done today in the name of civil rights.

Let's begin this brief survey with two basic premises. (1) There are injustices to our Negro citizens still prevalent in some places. And they should be eliminated. (2) A huge majority of the American people, of both races, who now give their moral support to the civil rights movement, are good people, with idealistic motives. And their excellent intentions must be realized.

But let's put both of these observations in proper perspective. And in doing so let's bring some hard truths and plain common sense to bear on a very tricky subject. For it is stupid to sink a great ship because it has a few dirty splotches that need cleaning. And unless there is a better and more rapid understanding of what is really taking place, the Communists are going to sink our whole ship of state under the excuse that they are trying to wash away the dirt.

I. The Exaggerated Problem

The Communists themselves have repeatedly emphasized that the American Negroes should supply the leadership for Negro participation everywhere in the worldwide revolution, *because the Negroes in the United States are so much better off than those anywhere else in the world*. But the whole truth goes much further.

A. The average American Negro has a tremendously higher *material standard* of living than Negroes anywhere else; and far higher, in fact, than at least four-fifths of the earth's population of all races combined. As Herbert Hoover pointed out a decade ago, the fifteen million Negroes then in the United States owned more automobiles than all of the 150 million Negroes in Africa and the 150 million white people in Russia put together.

B. The average American Negro not only has a far higher *standard of literacy*, and better educational opportunities, than Negroes anywhere else; but a higher level of literacy, in fact, than the average for all races on at least four-fifths of the earth. It has been pointed out, for instance, by many authorities, that a far larger percentage of all American Negroes receive college educations than the percentage of all Englishmen who do so.

C. The average American Negro has complete freedom of religion, freedom of movement, and freedom to run his own life as he pleases. His security of person, and assurance of honorable treatment by his fellow citizens in all of the utilitarian relationships of living, have been exactly

on a par with those of his white neighbors. The environment for life, liberty, and the pursuit of happiness, enjoyed by the average American Negro, has been far superior to that of any race or any people, among at least ninety percent of the earth's population.

D. So what is all of the complaining about? Basically, the answer is very simple. It is through the opportunities originally provided by the economic enterprise of the American whites, through emulation by the American Negro of his white neighbor's ways, and through gradual adoption and absorption of the various spiritual, material, and political elements of the white American's culture, that the American Negro has been able in a brief hundred years to raise himself to this level so far above the vast body of mankind. With the inevitable result, under the circumstances, that he has not yet achieved a par with the very leadership he was emulating; and that there still remain differences, as a general rule, in the economic, literate, and social levels of the two races.

These differences, and the natural or human-natural results of these differences—although they had been steadily and peacefully diminishing everywhere—still vary tremendously in different parts of our country. And the agitators behind the civil rights movement demand that a complete and absolute disregard of those differences, and a pretense that they do not exist, must be forced by federal law upon the total population everywhere, and with respect to every activity of human life. These agitators themselves know, of course, that any such accomplishment *by law and force* is impossible. And it is the last thing in the world that they would really want today. In fact, as was emphasized by that truly great Negro American, Manning Johnson, out of his personal knowledge, the Communists have for decades done everything they could to *prevent* Negro progress, and thus maintain these differences as grist for their mill. What the agitators want is the turmoil they can bring about by the increasing stridency of their demands. As J. Edgar Hoover has wisely pointed out, the Communists have no slightest interest in really improving the lot of the American Negroes, but only in *using* the Negroes and the racial problem to promote Communist purposes.

II. The Drastic Remedy

For the civil rights movement in the United States, with all of its growing agitation and riots and bitterness, and insidious steps towards the appearance of a

civil war, has not been *infiltrated* by the Communists, as you now frequently hear. It has been deliberately and almost wholly *created* by the Communists, patiently building up to this present stage for more than forty years. The record to support this statement is absolutely clear to anybody who will take the trouble to study, honestly and objectively, the history of Communist activities with regard to what they early named "The American Negro Problem." In this long endeavor the Communists have faithfully followed two of their major and time-tested formulas.

A. First is the formula known as anti-colonialism. This begins with the basic pretense that Communism is an uprising of the downtrodden masses against powerful bosses who exploit them. This premise, in turn, is one hundred percent falsehood. Communism is entirely an effort of a self-perpetuating clique of international gangsters, usually out of the very top economic, educational, and political circles of each country, to impose their tyranny rigidly and completely on the whole world.

Derived from this fundamental "big lie" is the theme of anti-colonialism. Its specific core of falsehood has been that the colonial peoples of Asia and Africa wanted and deserved their "independence" from the nations of Europe which were oppressing and exploiting them. Actually, by 1920, the French in Indochina or Algeria, the Dutch in Indonesia, the Belgians in the Congo, and other "imperialistic" powers, were giving their colonial subjects a very enlightened and benevolent rule indeed. They were gradually raising the standard of living, the level of education, the exercise of individual freedom and responsibility, and the participation of the natives in their own local governments, as rapidly as these advances of civilization could be absorbed.

This process was not primarily the result of altruism. It developed automatically from a realistic self interest, and from the commercial progress in colonial areas which was being promoted by pioneers from the mother countries. But as a consequence of the total forces at work, the natives were coming more and more to regard themselves as loyal members of those great empires of which Paris or Brussels or The Hague might be the capital. There was no more spontaneous demand or natural desire for "independence" among any of those colonial peoples in 1920 than there was among American Negroes in 1955.

So the Communists had to create in each colony the appearance of such a demand, and the semblance of a civil war

on behalf of "independence." They have done so, in one colonial area after another, through terrorizing enough natives, by atrocities and massacres, into supporting or appearing to support Communist guerrilla leaders in their clamor for "independence." Eventually, in this way, the synthetic and prolonged "civil war" could furnish the excuse for Communists in the top circles of various governments and in the United Nations to "negotiate" the colony into independence—always as a transition stage towards its becoming a colony of the Soviets. And probably more hundreds of thousands of innocent human beings have been brutally tortured and murdered, as a means of creating this appearance of a native "civil war for independence," than for any other purpose in human history.

The final step in this development, which really brings it home to ourselves, is the concept—apparently originated by Stalin—that the Negroes in the southeastern United States could be treated as an "oppressed colony," with the same agitation among them on behalf of their "independence" and "self-determination." This line was officially laid down in 1928, in a Communist pamphlet called *American Negro Problems*—which was written, and distributed as instructions to the American Communists, by Stalin's agent, Joseph Pogány, who had earlier been one of the top men in the incredibly cruel but shortlived Communist regime in Hungary under Bela Kun. And there is almost nothing being done in the whole civil rights movement in America today which is not exactly in accord with the "agitation and propaganda" program set forth in that booklet.

B. But a second formula has always been predominant. For in the opening paragraph of the very pamphlet discussed above, establishing the "anti-colonialism" theme for agitation among the Negroes in America, there was this italicized sen-

tence: "*The struggle against white oppression of the Negro masses is a part of the proletarian revolution in America against capitalism.*" So the more general formula at work, behind what the Communists call their Negro Revolutionary Movement, is simply the process of adapting every possible bit of agitation and propaganda, even for the most specialized aims, to the service of their general purpose of gradual subversion of the American system.

The Communists soft-pedal the theme of Formula A whenever and to whatever extent it might damage the working of Formula B. For every promise to the Negroes, every use made of the racial problem, every iota of bleeding-heart sympathy created over supposed or even real injustice to the Negroes — these things are all subservient in Communist plans to their one great goal of fastening the police-state tyranny of a central government over the American people.

III. An Appeal To Understanding

The Communists say that the exact boundaries of the Negro Soviet Republic are undetermined; but that — as announced nearly forty years ago — "it would be certain to include such cities as Richmond and Norfolk, Va.; Columbia and Charleston, S.C.; Atlanta, Augusta, Savannah, and Macon, Georgia; Montgomery, Alabama; New Orleans and Shreveport, La.; Little Rock, Arkansas; and Memphis, Tennessee." They make clear that this "promise of liberation" to the Negroes is simply one of the means of Sovietizing all of what is now the United States. A careful study quickly reveals that every part of the civil rights program has been designed, and is being carried forward, as a step in the Communist strategy for these purposes. And the current leaders of the nationwide civil rights campaign have such extensive records of affiliating with Communists, of hiring

Communists, of being guided, trained, and supported by Communists, and of themselves supporting Communist agents and causes, as to make their real purposes as obvious as sunrise to anybody who will simply use honestly the intelligence that God gave him.

The same intelligence will also grasp that the American Negroes as a whole did not plan this, have not wanted any part of it, and are no bigger dupes in yielding to the propaganda and coercion of the comsymps among them, than are the white people of the United States in swallowing the portions of that propaganda which are labeled idealism. The Communists could never take over one nation after another with only about three percent of the population belonging to the conspiracy — as they repeatedly do, and by using the same formulas over and over — unless they could deceive huge segments of the other ninety-seven percent into doing most of their many different jobs for them.

"Civil Rights" is a perfect example of Communist strategy and Communist tactics at work — so far successfully — in making an anti-Communist people help to fasten the tiny but almost infinite chains of a central Communist tyranny around their bodies and their lives. And we think it is time for our fellow citizens, white and black, throughout the whole United States, to wake up to the real meaning of what is happening all around us.

For it is not too late, with sufficient understanding, to restore order, and good will, and the governmental principles of our once great republic, and the gradual progress we had been making — before the Communists began their insidious destruction — towards a still better framework for human life, on the part of individuals of all races, colors, and creeds, than man has ever achieved before.

BOOKS AND PAMPHLETS ON THE CIVIL RIGHTS MOVEMENT

<i>It's Very Simple</i> , Stang	\$1.00	<i>Two Revolutions At Once</i> , Welch	10 for \$1.00
<i>The Invasion Of Mississippi</i> , Lively	\$1.00	<i>The Black Muslims</i> , Oliver	4 for \$1.00
<i>A Report By The Joint Legislative Committee Of Louisiana, Parts 1 and 2 — Each</i>	\$1.00	<i>St. Augustine — Rape Of The Ancient City</i> , Heinsohn	10 for \$1.00
		<i>Revolution—The Assault On Selma</i> , Stanley	10 for \$1.00
		<i>New York—Communist Terror In the Streets</i> , Stang	10 for \$1.00

The Civil Rights Packet

Color, Communism and Common Sense, by Manning Johnson 50¢
American Negro Problems (a Communist pamphlet) 10¢
The Negroes In A Soviet America (a Communist pamphlet) 35¢
 A Reprint on "Civil Rights" (from the September, 1963 JBS Bulletin) 35¢
A Letter To The South, On Segregation (a reprint) 10¢
The Occupation Of The Campus (a report by the Mississippi Legislature) 35¢

Total Retail Value \$1.75

The whole packet for \$1.00 postpaid

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