

NEGROES

What “Liberal” Racists Never Mention

by

Gary Allen

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■ AS OUR "LIBERAL" newspapers and radio and television newscasters dwell more and more upon the rant of hate-crazed Black Nationalists pledging to burn down America's cities; as they trumpet Stokely Carmichael's return from the capitals of the Communist World to call for open guerrilla warfare; as they publicize Martin Luther King's plans to invade and disrupt Washington itself—as the pyramid of racial hate builds — devoutly patriotic Negro leaders work without fanfare on constructive and realistic solutions to the very real problems faced by colored Americans. Curiously, the accomplishments of these builders are ignored by the "Liberal" Press and seldom considered to be even remotely as newsworthy as the regular demented cant of an H. "Rap" Brown or a Robert Williams.

It is of considerable significance that the work of "Conservative" Negro leaders is seldom projected to the average white American by the "Liberal"

news media. Those who would incinerate America's cities know very well that if whites can be led to believe that the typical Negro is personified in Hubert "Rap" Brown or Stokely Carmichael, and if Negroes can be led to believe the twisted caricature of a "Whitey" whose goal in life is to make of blacks the victims of mass genocide, then America is headed for race war just as sure as God made little green apples. And race war is what the fuse of holocaust in Watts and Detroit and Newark was all about—race war ignited in America by the incendiary forces of the International Communist Conspiracy. The vast majority of American Negroes know this — and their "Conservative" leadership is working feverishly to stop the revolutionaries before it is too late.

Listen, for example, to Dr. J. H. Jackson—who maintains that those who cry "to Hell with America" should leave and go to the "country that they love." And he says: "For those who do not have the money, we will pay their fare."

Who is Dr. Jackson?

Only the President of the largest Negro religious organization in the United States. And Dr. Jackson made that statement to thirty thousand delegates at the Eighty-Seventh Annual National Baptist Convention conference, held in Denver in September of 1967. What is more, the delegates roared their approval of the offer to finance the exodus of anti-Americans. "We want to win them . . . teach them that America is great. But, if we can't win them, let us pay them the same compliment they

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are paying us," the Chicago pastor said, and he urged that if our jails will not hold all the revolutionaries we should expand the penal system. During his forty-minute speech Dr. Jackson was interrupted fifteen times by vigorous ovations from the tens of thousands of patriotic and Christian Americans in attendance—all important Negro leaders in their communities.

Lashing fiercely at the Black Power advocates, the Reverend Jackson declared: "No hen has the right to cackle who hasn't laid an egg. Black Power folk, many with no soap and no bath tubs, are cackling about their power. They need to *do something first*." *Black Power* is organized hate, and it does not describe constructive and productive action on the part of American Negroes, proclaimed Dr. Jackson, who has yet to grace the cover of *Time*, *Life*, *Look*, *Newsweek*, or any of the other "Liberal" slicks. *American Power*, he said, is color blind.

And, just so that everyone would know where they stood, the thirty thousand Negro delegates to that Convention unanimously re-elected the vigorously patriotic Dr. Jackson as President of the 6,300,000-member National Baptist Convention. Huntley and Brinkley, *Time*, and *Look*, didn't second the nomination — and thus Dr. Jackson remains unknown to the great mass of white Americans.

Among the most widely known of the Negro leaders working constructively to build America is Archie Moore, the old Mongoose, former light-heavyweight boxing champion of the world and one of the most colorful and articulate athletes ever to climb between the ropes. Archie is still in there punching, but his opponent is more elusive and harder to hit than any of his opponents in the ring. The Mongoose's foe now is juvenile crime, and Archie Moore is having none of the "Lo, the Poor Negro" nonsense peddled by white "Liberal" so-

ciologists and blacks who lack the courage to compete for success the way Moore has. Like Dr. Jackson, he has little patience with the America haters who monopolize headlines in the "Liberal" Press:

The Devil is at work in America, and it is up to us to drive him out. Snipers and looters, white or black, deserve no mercy, and those who set fellow Americans upon each other deserve no mercy. I'll fight the man who calls me an "Uncle Tom." I have broken bread with Heads of State, chatted with Presidents, and traveled all over the world. I was born in a ghetto, but I refused to stay there. I am a Negro, and proud to be one. I am also an American, and I'm proud of that.

According to the former boxing champion, still a champion American, contemporary young people whining about their hard lot are mostly just soft:

They should have been around in the Thirties when I was coming up in St. Louis. We had no way to go, but a lot of us made it. I became light-heavyweight champion of the world. A neighbor kid down the block, Clark Terry, became one of the most famous jazz musicians in the world. There were doctors, lawyers and chiefs who came out of that ghetto. One of the top policemen in St. Louis came from our neighborhood.

We made it because we had a goal, and we were willing to work for it. Don't talk to me of your "guaranteed national income." Any fool knows that this is insanity. Do we bring those who worked to get ahead down to the level of those who never gave a damn? The world owes nobody—black or white—a living. God helps the man who helps himself!

Mr. Moore does not blind himself to ancient injustices but emphasizes the positive while challenging the revolutionaries. "I've seen almost unbelievable progress made in the last handful of years," he says. And he adds: "Do we want to become wild beasts bent only on revenge, looting and killing and laying America bare? Hate is bait, bait for the simpleminded." According to the former champion, who now makes his home in San Diego, California, "If you listen to the professional rabble-rousers, adhere to this idea of giving up everything you've gained in order to revenge yourself for the wrongs that were done to you in the past, then you'll wind up watching your neighbor, because he'll be looting *your* house next. Law and order is the only edge we have. No man is an island." And believe this, says Moore, "if we resort to lawlessness, the only thing we can hope for is civil war, untold bloodshed, and the end of our dreams."

The meeting of qualified men of both races is imperative to problem solving, the former boxer believes. And he emphasizes, "Mind you, I said qualified men, not some punk kid, ranting the catch phrases put in his mouth by some paid hate-monger. There are forces in the world today, forces bent upon the destruction of America, your America and mine. And while we're on the subject, do you doubt for a minute that Communism, World Communism, isn't waiting with bated breath for the black and white Americans to turn on each other full force?"

"Do you want a chance for life, liberty and the pursuit of happiness in the land of your birth, or do you want no chance at all under the Red heel?" Moore asks American Negroes. And he hits especially hard at Black Nationalists parroting the Communists' cry for a separate Negro nation within America's borders: "I do not intend to give up one square inch of America.

I'm not going to be told I must live in a restricted area. Isn't that what we've all been fighting to overcome?"

Believing that much can be done to make America a better place in which to live by properly motivating the nation's young people, Archie Moore has developed his own self-help program called A.B.C.—Any Boy Can. "By teaching our youth, black, white, yellow and red, what *dignity* is, what *self-respect* is, what *honor* is, I have been able to obliterate juvenile delinquency in several areas," Moore reports with justifiable pride. And he adds: "If any boy can, surely any *man* can. I want to take teams of qualified people, top men in their fields, to the troubled areas of the cities. . . . If some bigot can misguide them, then we can guide. I've spent too much of my life building what I've got to see it put to the torch just to satisfy some ancient hatred of the grandson of a man who beat my grandfather. . . . I invite the respected Negro leaders of our country to join me."

Men like Dr. Jackson and Archie Moore make sense. Dignity, self-respect, and honor have meaning to them. They are builders, not destroyers. Yet, curiously, it is the revolutionaries whose every utterance makes the headlines of our "Liberal" newspapers. It is they who are being pitched to Negro youth as the Wave of the Future. Those familiar with the *modus operandi* of the Communists do not have to ask why.

I

AND THE CASES of Dr. Jackson and Archie Moore are far from isolated. In Chicago, for example, there is the Reverend Henry Mitchell, President of an organization of some sixty ministers known as the North Star United Missionary Workers of America. I talked with the Reverend Mitchell in his West Side Chicago church just after having spent five days with the Black Power maniacs attending the New Politics

Convention held at the Palmer House hotel over Labor Day weekend.

The Reverend Mitchell is a tall, muscular, former boxer who was born in Kingston, Jamaica, and brought to America at an early age by parents seeking economic opportunity. This genuinely remarkable Negro American became a skilled craftsman—an accomplished carpenter, plumber, concrete finisher, and electrician. Fifteen years ago, after serious study, Henry Mitchell prepared for the ministry and was ordained. Calling upon a lifetime of self-reliance, he built his own church and set out to serve Christ and his community.

As I entered his office, the broad-shouldered Reverend Mitchell handed me a flyer containing a cartoon showing an empty pulpit from which was hung a sign reading "Gone out to force people to love one another." In the flyer his North Star Missionaries described themselves as a "non-violent organization, also a non-passive one." You can believe that they mean what they say. Last spring, after Martin Luther King announced that Chicago was to be his chief revolutionary target for the summer of 1967, Henry Mitchell called a press conference and told King and Company to stay out of Chicago, that hate and racism were not wanted there. Reverend Mitchell explained to me that rather than work constructively, the Southern Christian Leadership Conference has preferred to foment hate and turmoil within his community without giving comfort or hope to those left in the wake of the hate mongering. He asked:

What is going to happen to those poor and hungry people; what has happened to the low-income and relief families of Chicago? Are they better off after bowing to the words of turmoil expressed by his followers? Are they any better trained? Do they

have better jobs? Or are they just existing from day to day because they have turned to demonstrations instead of devoting themselves to the hard work and self-reliance which alone can improve their lot?

While King is leading his followers up the blind alley of racist agitation, where in frustration and anger they turn inevitably to revolution as the panacea, the Reverend Mitchell and his North Star Missionaries are conducting positive programs to elevate their community both economically and socially. The key, Mitchell points out, is employment: "Let a man own something and he will have pride in himself, his home and his family. With a job, he knows that what he has, he has earned. With jobs people can qualify for loans and buy their own homes—and when a man owns his *own* home it won't become a slum."

In order to get jobs for those who were employable but uneducated, the North Star Missionaries presented an on-the-job training proposal to the Cicero Manufacturers Association. "If you endorse North Star's training program," Reverend Mitchell told the assembled heads of the Cicero business community, "we can get people off public aid. Too many of our people have been living on aid too long; they have no pride left and they turn to the government for everything. If you endorse us to help ourselves, . . . it will be North Star's job to teach our people community responsibility as well as on-the-job responsibility once you have put them to work." Since that meeting, Cicero businessmen have cooperated wholeheartedly and several thousands of previously unemployed Negroes have already been placed in good jobs.

The major obstacle to finding employment in the area had been the requirement of a high school diploma, which half of the residents of West Chicago

don't have. Now, thanks to the North Star Missionaries, on-the-job training programs (with pay) have replaced the diploma requirement. Before sending a prospective worker to an employer, North Star counsels him on accepting his responsibility to do a good job and be a reliable worker, and it stresses that the employer is a friend who wants to help, not an enemy as he has been painted by most "Civil Rights" groups. The North Star workers emphasize that the right attitude makes the difference between an emasculated male on the Welfare rolls and a self-reliant worker providing honorably for his family.

The Reverend Mitchell is justifiably proud of the North Star's job program. He says:

The rabble-rousers have been shouting about jobs. We made jobs available just by meeting with businessmen. No shouting and no marching and no hate. We are working with men that King had declared were bigots and would never hire a Negro. Who would want to hire someone sent by King or Carmichael?

Mitchell's problem now is not finding jobs, but finding men who will accept them. And it is not that he isn't finding good positions; they are factory jobs starting at between \$1.79 and \$2.71 an hour. But, while Chicago is in the throes of a labor shortage, many, according to the Reverend Mitchell, "would rather live on twenty dollars a week Welfare than earn \$100." Welfare, he believes, is a narcotic, and like any other narcotic eventually leads to addiction. This, he says, is what the "Liberal" white politician has done to the Negro:

Negroes are historically a "Conservative" people. They used to be ashamed to be on Welfare. But the white politicians and "Liberal" social

workers convinced them there was nothing wrong with it. Now it has become a way of life for many families, generation after generation. The government said, "We'll look out after the poor. All you have to do is vote for us. If you don't, your check will be cut off." They created a permanent class of poor people, who eventually were so morally degraded by the State that they didn't mind being poor.

At the inception of their program, the North Star Missionaries went to the local Welfare authorities, explained that they had obtained the cooperation of Cicero businessmen, and asked for the cooperation of the Welfare workers. The crux of the request was that if an able-bodied man was offered a good job, the Welfare department should cut off the dole so that the man would have an incentive to accept the job. The Welfare people, according to the Reverend Mitchell, couldn't have been nicer—or been of less help. As one of the sixty North Star ministers told me: "It seems that for all their prattle and crocodile tears about the plight of the poor, the Welfare bureaucrats want more people on the dole, not less. The taxpayers be hanged, there are dynasties to be built! Now we have many more job openings than we can provide people to fill. Lord save us from social workers!"

That senseless attitude on the part of Welfare bureaucrats has led to other hardships for the Negro people in urban slums. Skyrocketing Welfare has upped taxes to a point where many businessmen have been forced to take their factories to the suburbs in an attempt to escape drowning in a sea of taxes. Once relocated in the suburbs, it is difficult for many Negroes living in the core of the city to get transportation to the new facilities. Results? More unemployment, more Welfare, and even higher taxes; a vicious circle in which

the politicians living off the problems of the people stay in office by promising to escalate the dole.

Closely related to its job program is North Star's campaign to encourage Negro youths to stay in school, at least until they obtain a high school diploma—and to continue beyond high school when they have the capability. "White 'Liberals' have convinced many of our youngsters that it is hopeless to get a diploma because they won't be able to get a job anyway. Many have decided that life is completely hopeless after listening to the social workers and 'Civil Rights' agitators. Our program has proved that they will be able to use their education," Mitchell says. The eight thousand hardworking members of Reverend Mitchell's North Star United Missionary Workers of America couldn't agree more.

Another method used by the white "Liberal" power structure in its war against impoverished Negroes in Chicago is the Urban Renewal con game. "Like most of the other federal programs that are sold to the public as helping the Negro, Urban Renewal does the Negro far more harm than good," the North Star President says. "It doesn't upgrade us, it degrades us. Urban Renewal has been rehabilitating a number of buildings on the West Side, but Urban Renewal turns out to be Welfare Renewal. The rehabilitation consists mostly of steam cleaning the bricks, patching some plaster, a paint job and some rewiring if necessary. Then the rent is jumped from \$100 a month to \$160, a figure most large families here cannot afford, causing many apartments to lay vacant. The bureaucrats use this as an excuse to call for higher rent supplements. But if the government is paying sixty percent of the rent the man doesn't really feel like a man, his incentive is gone, he becomes a kept Negro in a federal Uncle Tom's Cabin."

It's all a sweet deal for the "Liberal"

power structure which uses the Chicago Housing Authority to condemn property and force owners to sell even when they don't want to, and knowledgeable people in the area maintain that the politically controlled contracts are used as a way of "rewarding" local Democrats for campaign contributions. As the Reverend Mitchell shrewdly observes: "If the government has its way, eighty percent of the Negroes are going to wind up on what amounts to federal reservations. He whose bread I eat, his song I sing."

Following the destructive West Chicago riots of the summer of 1966, the North Star Missionary Workers declared war on crime and riots. As their President told me: "Riots don't solve anything. The poor people suffer the most from riots. Riots don't put food on the table, clothes on your back, or pay the rent. All the riots do is run business away from our community—and we need more business, not less."

During late 1966 and early 1967, workers from North Star visited homes on the West Side to stress the need for individual responsibility. They queried thousands of Negro residents concerning whether they endorsed agitation and riots as a way of solving problems. Ninety-five percent responded strongly that they did *not* approve. A major portion of the effort in the home-to-home canvass was devoted to educating the community that the local police are their friends and deserve support. According to the Reverend Mitchell:

The phony cry of "police brutality" has been used to get riots started. This year the tactic did not work. The homeowners and business people in the community actually wanted more protection. We had educated the people to understand that if they put fifty thousand policemen in our community it would not solve the crime problem unless the police had

community support. We worked to make the community conscious of its stake in law enforcement. A year ago if somebody saw a crime being committed across the street he just turned his back and paid no attention. This year things were different.

When looting broke out in Chicago during the massive snowstorms of early 1967, the parishioners and friends of North Star Missionary Workers took physical action to end open crime in their community. Citizens' patrol units grabbed and held hoodlums until police officers arrived on the scene to make arrests. The North Star also circulated flyers offering a reward of \$100 to \$25,000 for the arrest and conviction of criminals.

Was the war on crime successful? Martin Luther King had promised a long hot summer for Chicago, but it never materialized. A North Star spokesman explained:

They tried to get the riots started again on the West Side this past summer. After the Detroit riots the Community Patrol was set up in Chicago. Local citizens manned four hundred cars to patrol the area. Any potential disturbances were reported to the police. The community and the law worked together. I wish the whole world could see how beautifully we worked together. And we are still working together. The revolutionaries did get some looting started on Madison Street, but it only took place on one block. We got there before the police did. We stopped some of these hoodlums and then they couldn't cry "police brutality." They would have had to cry "community brutality."

The only way you can get anything big started is to have the cooperation of the community, otherwise there is nothing they can do. We learned

later that the same people that were trying to get a riot started in Chicago were the same people who had been in Detroit, and later they went up to Milwaukee where they were successful in fomenting insurrection. A number of these people were white.

It is the opinion of the North Star Missionary Workers that the civil insurrections we have been witnessing in America have not been *race riots*, but self-destruction: "In Detroit and these other places they were only destroying their own communities," Reverend Mitchell told me. "The closest we have come to a race riot is in Milwaukee where Father Groppi is trying to foment a direct confrontation with whites. In order to have a riot you have to have agitators working among the whites as well as the Negroes. You have to have marchers and counter-marchers, picketers and anti-pickers. If one side stays out of the way, the other side looks like a bunch of fools."

Still, Henry Mitchell is apprehensive. He believes that the methods which were so successful in preventing riots in the summer of 1967 may not work in 1968. The criminal and Black Nationalist elements have intervened to the point where people are again becoming afraid to cooperate with the police. Teenage gangs, supported by the War on Poverty and led by trained Marxist revolutionaries, now have tremendous power within the city and are intimidating the citizenry. It is a repetition of the theme of Two Revolutions at Once—as in Algeria, where the worst crimes committed by the Communist F.L.N. were perpetrated against fellow Moslems to keep them in line.

"I will give this country five more years to last the way things are going," warns Mitchell. "These people are well financed and we have to work with practically nothing. Khrushchev said to

Kennedy in 1962, 'I'll have your children teaching Communism in ten years and I won't fire a shot.' That man's prediction is becoming a reality. There is no more effective way to destroy a nation than to make it tear itself apart. A handful of rabble-rousers took over Russia, China, Cuba, and the rest—because nobody would support those who were willing to stand up to the Communists. If you fight Communism, it seems like you fight it alone.

"Well, if that's the way it's got to be, we'll fight alone. And we mean business every step of the way."

II

"SLUMS ARE MADE by people — not plaster or brick," Mrs. Mattie Coney told me in Indianapolis, where I went to interview her for AMERICAN OPINION. She has recently quit teaching after thirty years to devote full time to her burgeoning Citizens Forum, a non-profit, privately funded group of over six hundred neighborhood "block clubs" working together to better themselves and their neighborhoods in the Indianapolis area.

Working on the project with Mrs. Coney is her husband, Elmo, a big, powerful, and highly articulate man who has left a successful business career to devote his time to the Citizens Forum. He says of their program: "There is nothing so powerful as an idea whose time has come. The time for Mrs. Coney and her idea has come."

Mattie Coney tells it like it is—like it really is—and this delightful Negro lady has powerfully stirred the people of Indianapolis of both races. As she explained to me:

I feel the time has come for the good people, the majority who have been backing up against a wall, to take a stand. America was not started by cowards, and if we do not have a strong people with the courage to say

things are wrong, then we are in deep trouble. There are many elements in all neighborhoods and groups who are attempting to destroy the very principle of our country. That principle, upon which we are going to have to revive this country, is the "Spirit of '76," and it's got to flow all over the country. Patriotism, self-reliance, and integrity are not dirty words.

As I have noted, Mrs. Coney's Citizens Forum is built around the organizing of block clubs throughout the city. The clubs, Mrs. Coney told me, were started in 1964 by people going door to door checking to see that everyone in the community had taken a tuberculosis test. The project was expanded from there. Most who joined liked the sense of belonging, and a powerful sense of pride grew from their participation in community betterment. Every resident in the predominantly Negro areas served by the Citizens Forum is given an invitation to join the block clubs. The theme of every meeting is "Believe in yourself, help yourself, be of help to others, be a responsible citizen, *earn* your rights and freedom."

Mrs. Coney told me that she is convinced "it will take more than legal equality to solve civil rights problems," and she "preaches the gospel" of personal pride and individual responsibility to all who will listen. Her hundreds of block clubs have dedicated themselves to cleaning up their city physically, and morally, to developing good deportment, manners, language, appearance, and consideration for others. No wonder the *Indianapolis Star* expressed the view that Mrs. Coney's crusade, "may win more dramatic victories for racial harmony than any army of sociologists, pickets and legislators."

No silly do-gooder, Mattie Coney says, "I believe the right-thinking Negro

wants to get down off the white man's lap and walk like a man. . . . You can't act like an inferior and then demand respect as an equal." And, the Citizens Forum is a genuine association for the advancement of colored people.

Block clubs take on projects like painting and repair of houses, cleaning of yards and alleys, repair of fences, planting and maintenance of lawns. Each April the Citizens Forum sponsors a "Spruce-Up Campaign" in which trucks are sent throughout the community to pick up trash. The first year 42,000 tons of trash were collected, and last year 180,000 tons (including nine hundred abandoned refrigerators) were carted out of the center city. "Cleanliness is a matter of pride," maintains Mrs. Coney, "and must be taught. Since we have so many people who have been steeped in undisciplined Welfare living for so long, it is simply a matter of education to overcome bad habits."

As part of its "good neighbor program," Citizens Forum urges renters to protect property, because "destructive tenants mean higher rents." Mattie Coney also has a solution for the "rat problem," which is more effective and much cheaper than the multi-million dollar federal scheme. Her solution: "Educate the community out of pride to place its garbage in cans and put a top on their metal garbage cans to keep out the rats." Of course this is so simple and so inexpensive that no "Liberal" could possibly have conceived it. Community rehabilitation, she contends, "does not begin with money, but with people who care about themselves. Bad neighborhoods develop because individuals fail. *Negroes must change their environment by their own efforts.* And that hasn't anything to do with who they live next door to. If I am a sloppy, dirty, noisy, rowdy neighbor in one part of town, I will be the same in another neighborhood. You don't get culture on a moving van."

Certainly the strongest factor in the success of the Citizens Forum program is the dynamic whirlwind energy and forceful personality of its founder, Mattie Coney. She doesn't mince any words either:

I am very alarmed about the lack of teaching of courtesy, discipline, punctuality and truthfulness in our schools. I'm not so interested in a boy having a Master's Degree as in a fellow being able to put in a good honest day's work for a good day's pay, and to have some pride and dignity in work which you can do. I am interested in children learning to develop their potential and learning to recognize their limitation. We are not all equal because we weren't all cut out of the same cookie cutter; but ability has nothing to do with race.

I am interested in the schools teaching that freedom is not free. You work at it from the time you are born till the time you die. Our schools have to teach that someone has to pay the bill for everything. This idea of expecting a "Great White Father" to hand you something for nothing is an economic impossibility and has created a class of irresponsible Welfare slaves. The idea that all you have to do is satisfy your gullet, get drunk and have children, throw them out onto the community and someone will care for them, must be dispelled.

Mrs. Coney is in the process of attempting to get other communities to try the program she introduced so successfully in Indianapolis, where her efforts are generally credited with having prevented the sort of civil insurrection that has found its way to most of our other metropolitan areas over the last several summers. Her Citizens Forum even mails to interested

parties a *How To Do It Kit*.^{*} But not everyone gets excited about the Citizens Forum formula for solving personal and community problems. Mr. Coney describes the reaction of "Liberal" politicians:

One young man got so enthused about our program he talked to a number of people in Washington about it. They had all heard of it, but they said it wasn't the kind of program they could promote in Washington. There wasn't any major funding involved. There wasn't any political power to be gained. . . . the politicians can't say to the people back home, "Look what I got for you, you'd better keep me in office." The War on Poverty in this town is actually against our program. They fight us tooth and nail. They are afraid we'll put them out of business. You know what? We just might.

The militants, describing themselves as "angry young men," say it is too late for such positive programs as those of the Reverend Mitchell and Mrs. Coney to improve conditions. As a Black Power fanatic told me recently: "That kind of program is going to take us a long time to get what we want and we won't wait any longer." When I asked Mattie Coney about it she explained that she has no sympathy for Negroes who wallow in self-pity, or those with a chip on the shoulder who would rather loot and hate than work and help. "You mean it's too late to pick up debris out of your own yard?" she asks. "Too late to put garbage in the garbage can? No one is so underprivileged he can't wash his own body, learn a little self-discipline and help himself."

Indianapolis, she maintains, has thousands of good jobs that aren't being taken. "There isn't any area in Indianapolis where a person can't get a good job if he is qualified. Probably these young revolutionaries aren't qualified for honest work. People don't get positions by hollering and whooping and screaming and lying down in the road. They get there by hard work," Mattie Coney says.

She believes that the news media do Negroes a great disservice in devoting so much space to the "Black Power/Hate-Whitey crowd." It makes it very hard, she says, for the good people who are working to do something positive. "It is embarrassing to all hard-working Negroes. We are doing the best we can. We are law abiding. We do not cram jails. Negroes are all different; we're not all the same. I don't feel good about people doing bad. All we want is to be judged as individuals. That's what most Negroes want." And she adds: "The revolutionaries getting fat leading the revolt against authority would still be unknown hoodlums and backwater preachers if they had not been publicized at every opportunity. And note that at the same time they promoted the haters the 'Liberal' Press did not seek out responsible spokesmen for the tens of millions of Negroes with an opposing viewpoint. They didn't dare. We'd have told them decent Negroes are too busy working to improve our lot to dance about shouting slogans in the streets."

Like Reverend Mitchell's North Star movement, Citizens Forum also carries on an educational public relations program on behalf of the police, and supports the local Crime Alert program. This is one of the great accomplishments of Citizens Forum, says Mrs. Coney. "For awhile there was a kind of protection if Negroes were involved and people did not cooperate with the police. That has changed now."

^{*} Write: Citizens Forum, 3211 North Illinois Street, Indianapolis, Indiana 46208.

If trouble is brewing people give Citizens Forum a call and they advise the police. That's why we haven't had any riots here."

And Mrs. Coney is the kind of powerful and "Conservative" American who calls for "public officials who will not tolerate lawbreakers and disorder, and who will suppress crime and violence regardless of color; and for judges who will act with speed and vigor to jail disturbers of the peace." She says she also feels that "white 'Liberal' bleeding hearts" are encouraging crime and violence instead of steering people toward positive solutions to problems. And she takes a forthright stand in opposition to Communism and for America:

America, your America and my America, is the last great strength and hope that is working for the freedoms and dignity of the individual. I believe in America. There is no other country that can approach it.

And, that is still true precisely because of responsible citizens like Mrs. Mattie Coney and the members of the nearly six hundred block clubs of her Citizens Forum in Indianapolis—Americans all.

III

WHILE SERVING as an assistant pastor in a large Harlem church, the Reverend E. Freeman Yearling began attending meetings of the various Black Supremacist groups. Garbage, he concluded, and went about minding his own business — the business of Jesus Christ.

In the fall of 1966, Freeman Yearling went down to enroll his son in the Malverne, Long Island, schools. But local school officials didn't want young Yearling to attend school in his own town. White Supremacist segregationists? Not exactly. It seems that there were already lots of Negroes attending the

local school and the village "Liberals" wanted the boy to go to school in the next town so that everything would be racially balanced there too. Send my son clear over to the next town to go to school, fumed the minister. That's absurd!

"This is a hypocritical 180-degree switch from what the 'Civil Rights' people were supposedly fighting for," the Reverend Yearling explained to me as I visited with him recently. "The school desegregation decision of 1954 said that school admission should *not* be based on color. Now the Negro leaders want to do just that. It is not the duty of government to legislate people together or apart, but to protect individual rights. Using force for such things is, to my way of thinking, un-American, un-Constitutional, morally wrong and anti-God. People who have a common mind, common goal, and common purpose will automatically gravitate towards each other."

The Reverend Yearling filed a petition to send his son to school in his own neighborhood and also asked for an opportunity to address the School Board. Before granting the latter request the Board recommended that Yearling first talk to local "Rights leaders." One of the local wheels in the "Civil Rights" movement was Lincoln Lynch, a West Indian who looks like he could get invited to one of Truman Capote's parties. Lynch, an activist in the Marxist New Politics movement and a featured speaker in last fall's anniversary celebration of the Communist *Worker*, told Reverend Yearling that he wanted no part of the American form of government and was personally a Black Supremacist. At the time, Freeman Yearling thought it odd that a Black Supremacist should be working so fervently for "racially balanced" schools, but he was learning about the mentality of the Far Left in a hurry.

The local "Rights leaders" tried to

convince Reverend Yearling that it would be better to bus Negro children to other schools even if the local schools were better. "They were willing to give their children an inferior education for no other reason than to balance the races," Yearling told AMERICAN OPINION, shaking his head in concern.

Speaking at the next School Board meeting, the embattled minister explained to the Board and an audience of interested citizens that once you give the government the power and authority to assign people, it could inevitably use this authority beyond the classroom, even to the point of assigning Americans to jobs, communities, and even homes. School busing, he explained, "is a carefully contrived gimmick to control people," and "it doesn't make any difference whether you call it planning, socialism, Communism, or whatever—once people are assigned by the government as it sees fit, they have no freedom."

Some of the local "idealists" and "humanitarians" became a trifle hysterical about all of this and it apparently caused dreadful cases of insomnia because Reverend Yearling began to get hate calls well into the early hours of the morning. In fact, so unglued were the battlers for "freedom, justice and equality" (as they say in S.N.C.C.) that this man of God and his family soon had to have police protection. There were death threats, his home was egged by Black Power fanatics, a brick was hurled through the picture window of his living room, narrowly missing his small son. The Reverend Yearling's employer, the Metropolitan Baptist Church of Harlem, didn't prove to be too tolerant of dissent either. No sooner had he begun to speak out against Communists in the "Civil Rights" movement than they fired him. The Pastor explained in writing, as demanded by Yearling, that "the Church stands behind Martin Luther King" and those in his movement — and therefore

the anti-Communist Yearling had to go.

The Reverend E. Freeman Yearling is made of stern stuff and is not the type to crawl away and hide in Adam Clayton Powell's watermelon patch. In fact he proceeded to challenge Powell in the special election for the Harlem Democrat's Congressional seat. Yearling says he felt there ought to be one Negro in the race just to make sure it was racially balanced. Powell, the whitest Negro since the White Knight rode his steed through Harlem, "squeaked by" with about eighty percent or so of the vote in what will go down as one of history's more cogent arguments against universal suffrage. Again, the Reverend Yearling was harassed by moving hordes of Leftists, burned in effigy, and his posters vandalized — this time by an organized group whose attitudes may be judged by their prominent participation in the Communists' massive April 1967 pro-Vietcong rally in New York.

Undaunted, Yearling continued to fight and was elected to his local School Board, joined The John Birch Society, and formed the thousand-member National Negro Congress of Racial Pride — a new national anti-Communist organization emphasizing free choice and individual responsibility.

The Reverend Yearling believes that most Americans, Negroes especially, are "Conservative." "Look at this country," he says. "These cities were not brought down out of the skies by angels. The American people worked and built them. Everywhere you look you see it is the Free Enterprise system that has brought us everything we have. Americans know it, and so the vast majority of Americans are 'Conservative.' I have always known that. My grandfather, who died at the age of 110, had been a slave, but acquired eighty acres of land. He was his own boss, had his own quarry and his own livestock. This was the Free Enterprise system, and I was

brought up to appreciate and revere it."

Like the other "Conservative" Negro leaders we interviewed, the Reverend Yearling believes the "Civil Rights" leaders and their white "Liberal" camp followers have done far more harm than good because they have aimed the Negro people in exactly the wrong direction. Yearling contends:

They have told all poor, and especially Negroes, to depend upon the government. They have led people to believe that somehow integration would solve problems. I don't agree with that. It insults the dignity and integrity of our people. It destroys that number-one thing we call pride. People who don't have pride in themselves don't have pride in anything else. "Civil Rights" people and white "Liberals" are doing great harm and are doing more to destroy than to build up. I think, given an opportunity, anyone can make it. My grandfather did and he had far less education and opportunity than all of our people do today. He wasn't even a high school drop-in, much less a drop-out.

Pointing to Harlem as a case in point, the Reverend Yearling maintains that if legislated equality and the Welfare State really solved problems, then that area should be a veritable paradise. There they have voting rights, "Civil Rights," their own elected officials and nine thousand laws threatening everything but the death penalty for discrimination. Still Harlem, says Yearling, is morally the most depraved place he has ever seen, a showcase of evil, debauchery, and corruption. "Yet," he points out, "the 'Civil Rights' people come there to recruit people to go down South to straighten out problems down there, ignoring the filth in their own backyards. That kind of thing makes sense only to revolutionaries!"

Getting back to what he calls "Whitey the Lib," Reverend Yearling noted that the City of New York helped create the slum in Harlem through rent controls which brought about over-crowding and run-down housing, and now the politicians and bureaucrats claim they must have more powers to alleviate the problem just like they do in Detroit, Chicago, or Watts. The "Civil Rights" people, he explained, compound the problem — by screaming "police brutality," and then encouraging lawlessness; by demanding improved economic conditions, and then burning down what has been built up; by calling for quality education, then boycotting schools; by crying for better jobs, then causing unemployment by demanding fantastic wages and destroying the attitudes that make for good workmen.

A cornerstone of the National Negro Congress of Racial Pride is "to expose and eradicate Communist activity throughout the United States, especially among ethnic minorities." E. Freeman Yearling believes the "Civil Rights" movement is an attempt to use the Negro, "to take away from us all those rights with which we were endowed by God—under the pretense of helping us. Communist agitators are using the Negro to further their own ends and to enslave us all."

The Reverend Yearling is a practical scholar (Non-Sectarian Bible College, Western Baptist Theological Seminary, American Baptist Theological Seminary) who believes that education is a continuing process. After a great deal of study, he has concluded that we are not really witnessing a Black Revolution in America. The "Liberals" and the Communists, he says, are simply using black faces (like Martin Luther King and Stokely Carmichael, whom Yearling describes as "prostitutes paid to do a job") to give the Revolution coloring and to make it appear that it has something to do with helping the

American Negro. "It is," the scholarly, outspoken minister says, "their program to identify themselves with the legitimate aspirations and legitimate complaints of people they would enslave:

You see, it is a legitimate aspiration of Negroes, as with all Americans, to own and succeed in their own businesses. Stokely Carmichael talks about businesses owned by Negroes, but how can you improve your economic level by burning down what individual Negroes, working hard and acting sensibly, have gained? It turns out that the revolutionaries aren't interested in improving our lot at all, but we are being used to terrify and prepare the American people for guerrilla warfare in the streets. King has stated that only Marxism has the revolutionary spirit. Okay. He's made it quite clear where he stands.

The strategy of the Communists, Yearling believes, is to unite the non-white Americans against the whites and thereby bring on the final holocaust out of which they expect to emerge the victors. In the end Negroes will be enslaved along with everyone else. From his attendance at Black Nationalist meetings, and his thorough study of their literature, Yearling is convinced that they couldn't be so confident unless they know they are being protected from the top by men in our own government. "No other conclusion meets a test of reasonableness," says the minister:

I have heard it discussed again and again by the Black Supremacists. Their aim is to make it appear as if the Negroes are a nation within a nation and that this is one nation fighting another. That way they can bring the U.N. into the situation. I think men at the top of our govern-

ment are letting this go on as an excuse to build their own power in this country. L.B.J. says he knows what's causing insurrection in Vietnam, but he doesn't know what's causing it here. It's all part of the same war. Negroes are being used to create a crisis and the crisis is an excuse to put up a dictatorship.

Still, he says, there are serious signs that Americans are awakening to what is happening — and he plans to be a part of the patriotic renaissance. E. Freeman Yearling is a man with a mission. As I write, his National Negro Congress of Racial Pride (931 Orlando Avenue, Lakeview; West Hempstead, New York) is growing rapidly throughout the country, and the Reverend Yearling is meeting a national speaking schedule that would shatter a Sampson. "The Winds of Change," he says, "are at last moving in the direction of sanity. Americans — of all races and temperaments — are awakening!"

Count us among those who are convinced that he is right.

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THESE THEN are a few of the Negro Americans working with the millions upon millions of their decent, patriotic brothers to build a better America. If it were not for the racist attitudes of the "Liberal" Press, their story would not seem at all isolated. Today they do not rate feature stories in the mass magazines, grants from the Ford Foundation, or attention on national television. They are the Forgotten Men — the "Conservative" majority. They are honorable, morally straight, creative citizens working to build a better America. They say the word *Negro* with a fierce self-respect — and they deserve to. But they pronounce the word *American* with a transcending pride and love — and they make us ever thankful to a benevolent God that we're Americans too. ■ ■