

MANNING JOHNSON'S FAREWELL ADDRESS

Introductory Commentary by Vick Knight:

Manning Johnson was an American Negro who loved his country, and he loved it enough that he saw beyond Uncle Tom—and what he saw there was Uncle Sam.

A Communist of stature within the international conspiracy, Manning Johnson had the strength to renounce Communism when he discovered for certain that its purpose was to use the Negro as a device to help commit all Americans of all colors to a slavery far worse than anything the pre-emancipation American Negro had ever experienced.

You are about to listen to Manning Johnson's Farewell Address. It differs from traditional farewell addresses in that Johnson did not know that this was to be his final speech. He died shortly after the speech was delivered.

There is a widespread belief that Mr. Johnson's death was the result of enemy conspiracy. It should be stated here that our own research in connection with his death shows no evidence whatsoever to confirm this suspicion. He was with friends at the time of the automobile accident which occurred at Lake Arrowhead, California. The nature of the accident with the car going out of control and down into a ravine was such that, had accidental death come, it more likely would have come to his two friends because of their relative positions in the car. Furthermore Manning Johnson's death came several days after the accident from which he had walked away with an audible prayer of gratitude to God on his lips.

Manning Johnson died from a coronary condition for which he had suffered silently for many years. The coroner's report, of which I hold a true copy in my hand, corroborates what I have just said about Manning Johnson's death.

Manning Johnson served his nation in the military. His remains lie today in Fort Rosecrans Military Cemetery in San Diego California. For those that may be in the area and wish to visit the grave the number is 473 in Section U.

There is no record of the exact date Manning Johnson delivered this address. We do know that it was made in the Broadway Tabernacle in Seattle, WA. We preserve the speech on this record for posterity, and we present it with malice toward none. But rather with the belief that had its wisdom and sheer logic reached enough Americans at the time the speech was made the Communist never could have succeeded in provoking the violence and insurrection that we have unhappily witnessed.

Now, Manning Johnson. At the time someone turned on a tape recorder he was discussing the National Association for the Advancement of Colored People.

Manning Johnson's Speech:

The NAACP collects millions of dollars through racial incitement. They go out of their way to create race issues, because the more race issues they create the more they

have got an appeal for begging for funds, but what do they do with that money. What do they do with it?

They do not spend one single cent to build any factories, or shops to create jobs or to contribute to the development of free enterprise in this country. They're not interested in that.

In fact, when they hold a convention they don't even go near the Negro neighborhoods, when they're spending their money. In Cleveland recently when they held their convention they collected money from the business people in Cleveland, the colored business people. They went to a white hotel and they ate in white restaurants. They didn't spend any money in the Negro business places, yet they say that they are for the race. It's unfortunate that when they were in Washington at this so-called summit conference, they went to the Raleigh hotel, the white hotel on Pennsylvania Ave. They ate in the restaurants there; they didn't even go near the colored community. They're supposed to represent the colored people.

They do not want to spend one single penny of the money that they collect for the purchase of land and home construction. They're not interested in that, because they consider the purchase of land and development of a Negro community as "segregating yourself." They'd rather see the Negro with *nothing* than to have that kind of thing develop. They are only interested in one thing—to get into every neighborhood, but build nothing yourself.

They spend nothing for specialized training for talented youth. If it wasn't for white philanthropists establishing foundations and contributing money for these purposes there would be no means of talented young men getting financial aid in order to educate themselves. And they'll tell you about inequality of education. The Communist have planted the idea, "Don't do anything for yourself, just get out there and fight and yell and scream and demand everything."

They don't spend a single penny for building hospitals. I remember back in the 30s there was a campaign to build a big colored hospital in Harlem. And there was an obstreperous group of white liberals and Negroes who were against it. Now here was an opportunity for them to build this hospital, that would redound to the credit of the Negro. But this small group vetoed it; said this is segregating yourselves. The Jews and everyone else build hospitals. The Negro won't build any, and he stands off and says you're segregating yourself when you build it!

I don't know by what logic these people come by that. That's a good excuse for doing nothing. And you'll merit nothing but contempt, because when you don't do anything people don't have anything but contempt for you. But when they can point to something that you *do* constructively, they can say with pride, "What a fine community of people we have, and how industrious and progressive they are." That goes far in the direction of breaking down any prejudice than anything else could do.

Not a cent do they spend for convalescent homes and homes for the aged. I know one preacher collected money from his congregation and built a home for the aged, then he kicked them out and moved in himself! [laughter]

They don't spend a cent for classes in personal hygiene and sanitation, care and upkeep of property, combating crime and juvenile delinquency. They'll point to juvenile delinquency and crime among the white groups and say, "Well, there's crime over there, so we got it among ourselves"—as if the existence of crime among other racial groups justifies crime among Negroes. And if other groups don't do anything, then they are justified in not doing anything.

They don't spend a single penny to aid the Negro youth in preparing for stiff job competition. And there are many other things I could talk about that they don't even consider doing; they'll tell you, "That's not within our field." You know why that's not within their field? It's because to do those things would eliminate all of this racial friction and unrest. Because they would be so busy doing things constructive that will let Negro lift himself up by his bootstraps, that he wouldn't have time to go around and create friction.

The Communists sold them the idea that a Negro community is a "ghetto." That isn't so. Every race and nationality has a community. It's natural for people of the same race and nationality to move in an area, and the others come in and before you know it you have a community. You go one end of this country to the other and you'll find a German community, you'll find a Polish Community, you'll find a Jewish Community, you'll find a French community. As many nationalities as you have, you'll find communities across the width and breadth of this nation. Yet when a Negro has a community, they say, "That's a ghetto." And when they label it a "ghetto" then you don't have to take care of it, you don't have to do anything about it—let it go to seed, go to pot. Well, when you haven't learned to keep your own community, how can you expect to keep anybody else's community if you moved in there? And that's the friction—just like charity begins at home and spreads abroad.

You know what the trouble with the NAACP is? Not only the radical element that we find operating, but you see, is that the NAACP always harps on Negro *rights*, but it never says anything about Negro *responsibility*. Because they cannot be equal rights without equal responsibility.

Take for example a simple thing like community development. If the Negro develops a community, make it a model community. And I saw one in Louisville, Kentucky when I was there. God bless that Negro contractor wherever he is. He built up this community, one of the finest I have seen in the country. And one of the first things that the Commonwealth Attorney said to me when I came to Louisville was, "I want you to see this colored community." He says, "We are proud of our colored citizens here." He said, "they have one of the finest kept communities in our city." That made me very proud, because he said, "Whenever strangers come in, we advise them to go over and see this community and see the model homes that this Negro contractor has built." Now that example goes a long way in creating a good understanding and appreciation of the Negro's ability. But a small group, a minority of Negro intellectuals, are vetoing that sort of thing.

Now every race and nationality recognizes differences amongst people. These differences—every race and nationality recognizes the fact that there are differences based upon cultural, economic and social standing. Whether you are German or Greek or Polish or any other nationality, they recognize it, because some people are more studious than others. They study more and they acquire knowledge. People are more industrious than others, and they acquire wealth and position. Then there are people who have traditions and background of culture. So, they're just taken for granted. They have their—naturally, people gravitate toward their level in society. It's a natural thing.

But certain intellectuals—they are telling the Negro that we're going to crash everything. We're not going to recognize this as far as the other groups are concerned if they don't let us in, we're going to call them "discriminators." If they don't let us in, we're going to call them "discriminators"—and when they do that, they cause a lot of friction and bitterness. And people who had no prejudice against them automatically become prejudiced, because they know that the very persons that you're trying to bring in do not, on the basis of their cultural, financial or any other standing, belong there.

Even the Negroes themselves have a caste system. There are certain Negroes that don't associate with other Negroes and don't want them around. They have their dances,

and their parties and their affairs, and other negroes except they get an invitation can't come in. Take the Caribbean, for example. They have caste systems all through there. In Haiti, Jamaica and everywhere else. This isn't accidental; this exists all over the world! Take India, for example, with its Untouchables. They have a caste system in Japan. They've got caste systems in every country in that part of the world.

What they are doing is sending the Negro after solutions of problems that almost 2000 years of Christianity and the other religions have not solved. And when you begin to go after century-old problems and try to solve them in hours, you are going to have friction. There are so many other things that that energy could be used to advance the cause, than going after that type of solution.

The Supreme court in its decision, upset the question of separate but equal, educational facilities. Let us examine that for a moment. Under separate but equal, the Southern States where we have a bi-racial society and have had—and much of it was by agreement with the Negro himself, because most of the Negro church organizations came about as a result of the desire of the Negroes themselves to separate. That's how your African Methodist Church came into being. The Negroes used to worship with the white people in the South; they used to attend the same churches. The Negroes themselves decided that they would withdraw from the white churches, and they established their own church known as the African Methodist Church. Of course there are a lot of agitators that will tell you that just the opposite is true.

In addition to that, it is also interesting to note that separate schools [in] many parts of the south, were voted for and approved by the Negro leaders themselves. Take in North Carolina, [through there] the Negro Republicans—the Negro Republicans voted and decided that there should be a separation of the educational institutions. This bi-racial setup has gone on in the South for a number of years. There have been many problems growing out of it—racial friction, and so forth and so on, many acts of violence, many inequities, and many injustices.

But interracial commissions were setup in the South, and these commissions were composed of responsible white and Negro leaders in the South. And they were doing a pretty good job. When there was friction between the two groups, they sought to find a solution. They sought to find a solution. And as a result of it, much of the progress that has been made in establishing good relations in the South can be laid at the door of the interracial commission that functioned in the South and enjoyed considerable respect and prestige. The schools, many of them, were inferior to those that were provided for the white students in the South. The Supreme Court decision was a form of pressure on the South to equalize educational facilities and as a result the South build many new schools, many of them far superior to those that were attending by white children. The lion share of the appropriation went for that purpose.

What is the situation today, as a result of it? 131,000 Negro teachers manned those educational institutions. The Supreme Court, by its decision, has relieved the South of all its responsibility to equalize educational facilities in the South. The Supreme Court doesn't make appropriations. It doesn't. And if the legislators in the Southern States don't make the appropriations to equalize schools the Supreme Court's not going to do it, and you can't force them to do it. And the result is that they have relieved the South of any responsibility to equalize the education for Negroes.

Now the NAACP has gotten a token number of Negroes integrated in schools. They consider that a great victory, but I say it's a Pyrrhic victory. In the first place, who said that Negroes can't get an education in the south? Any Negro in the South who wants an education can get one. And the facilities were gradual being equalized. Who said that 130,000 Negroes were so inferior that they are incapable of teaching their own children. Now if a Negro thinks that his own people are so incapable of teaching his own children, how should they expect white people to send their own children to that inferior Negro

teacher? Unlikely. And I wouldn't let the Supreme Court or anyone else put the stigma of inferiority on teachers of my own race. Sometimes I think that they're only concerned because a socialist radical came over here and wrote a book on the *American Dilemma* that—Gunnar Myrdal—that the only way you are going to get equal education is for a Negro to sit beside a white child—Negro child to sit beside a white child.

Now let's look at the logic to that if there is any logic in it. Do you know that the only way that a child is going to get ahead is not by who you sit beside, but by the amount of attention that you pay to what the teacher teaches you, and what you get at home and what you're willing to do in extra study. Those are the things that enable you to get ahead, not who you sit beside. So that equalizing of education doesn't mean that it's equalized by sitting beside somebody, but it's equalized on the basis of having the same educational facilities. Now if they were reasonable and logical—they know it's a bi-racial society there—that if they didn't like to go to school there, they want to send their kids—just send them north or in the East or the West where they are integrated. But don't spread the rumor throughout the world that Negroes are kept in ignorance because of prejudiced white people and all of that propaganda, because that type of propaganda is the brain-child of the Communists. They want to use it and they want to use the Negro to gain a foothold in those parts of the world where the darker races exist. They don't give a tinker's dam about a Negro.

You know what a tinker's dam is don't you? I saw some of you look and frown. [laughter] Well, a tinker uses a soldering iron. He uses a soldering iron. So he builds a little damn—he builds a little dam in order to hold that solder. And that's—and that's what's meant by it, so I don't want you to get the wrong impression here. [laughter]

What the Supreme Court did was open the Pandora box. They have created the fertile soil for the operation of the worst type of elements on both sides. And as a result of this, race relations have been set back 50 years in this country. Americans who were previously, gradually working out their problems—and when there were solution of these problems they came from the heart, and there wouldn't be any going back on them—it's different now. White Americans are taking sides; Negro Americans are taking sides. That friendliness that existed at the work bench and over the backyard fence is beginning to vanish into thin air. There are tensions, bitterness, frustration and hate. And America as a result of all this faces a long period of tension, bitterness and distrust. All of the goodwill and brotherhood that has been built up over the years has gone practically by the board. And heaven knows where it will end.

I remember back there in this resolution, all of this that's transpiring today the Communists talked about in 1928. In section #7, for example, it says, "The Negro question in the United States must be treated in its relation to the Negro question and struggles in other parts of the World. The Negro race everywhere is a oppressed race, whether it's a minority in the USA or a majority in South Africa or inhabits a so-called independent state, Liberia. Negroes are oppressed by imperialism. A strong Negro revolutionary movement in the USA will be able to influence and direct the revolutionary movements in all those parts of the world where the Negroes are oppressed by imperialism." Now this was in 1928.

So, it is clear that the Communist are deliberately developing issues, and campaigns and actions that could be used for propaganda among the Negroes and among their blood brothers in Africa. The Reds want to take over Africa. They want to drive out the British, the French, the Belgian, and the Portuguese. And they want to replace their rule with Soviet rule. In spite of all of the objections that I have against any of them ruling in Africa—I say Africa should be for the Africans, but I would prefer seeing them there than to see red Russia go in. Because under them you have hope, but under the Communist you have none.

Of course the reds seek to exploit that national ambitions of the Africans. They took some of the young Africans to Moscow, they sent them to school, they gave them training and then they sent them back to Africa to take part in and lead the African Nationalist movement. They promised them arms and money and everything else, much of which they gave them. Moscow isn't interested in African freedom; they're interested in using the Africans for their purposes, and when they get through with him they'll make him work for them. And when he tries to rebel they will bring the Red armies from China and Russia to crush him with superior arms. You can't play with those devils without getting burned.

And I hope and pray Almighty God that in the struggles and the aspirations of the African people for freedom, that they will shun the Reds as a righteous man shuns sin and the devil. The Communists in order to impress the Africans and the Asians brought before the United Nations a charge that the United States was resorting to genocide, insofar as the Negro is concerned—that they were trying to murder all the Negroes. Now everybody knows that *that* isn't so, but they brought that charge as a propaganda measure against the country. What is significant, that this whole integration campaign coincided with Russia's stepped-up campaign in Africa and Asia. I wonder sometimes if this was just a mere coincidence, or whether this whole thing wasn't planned. I think the races were getting along too well and beginning to solve their problems. Negroes were getting jobs they never held before, and things were getting along pretty smoothly. Now everything is just topsy turvy now. And I wonder if this whole thing was just a mere coincidence, or was it a part of a planned scheme?

Of course the Northern politicians, they try to convince the Negro that they are in his corner. They're a bunch of hypocrites. They only flatter the Negro. They flatter him because they want to use his vote. That's all. The Negro will have to learn to think and plan for himself and do the things that he thinks is best for himself.

This integration stuff has gone to all sorts of extremes. So much so that Negro intellectuals are opposing housing developments in Negro neighborhoods. Now housing developments are for the purpose of eliminating slums. Now where there are slum conditions in Negro communities, these Negro intellectuals would rather have the slums than have a housing development, because they say, "It'll mean segregation of the Negro; we want integration." They don't want any more Negro business, and that Negro business which exists they say that that should be integrated. Well, if it's integrated what does he got? He wants to lose everything.

They even want to close down the Negro churches; they don't want them anymore—they want everything integrated. Everybody else wants to keep their church, but he wants to close his down, integrate it. It's alright if those people want to integrate and they want to join; that's perfectly alright. But why all of sudden do you got to just break up everything. I don't know what kind of spirit that is when you just break up everything, helter-skelter, head-long, like a bunch of cattle in the situation. It just doesn't make sense. I don't know how these people think.

One writer in a newspaper said they should close down all Negro colleges. They don't want Negro colleges anymore. They do not want to build anything, most of them who talk for this, and they have nothing to offer to any other group. But they want to force themselves everywhere, and as a result they create friction.

The Reds started all of this integration stuff. And they have been using the Negro in this, because they wanted the Negro to unite with the white Communists. That was there objective—not with the other white people, but with the white Communists. And as a result, they have destroyed all pride amongst them. Race pride has been destroyed; solidarity and concerted effort on the part of the race has disappeared. The Negro intellectual is so sold on integration that he doesn't see the necessity of doing anything

for his race, *by* his race, and *with* his race. He has naturally an inferiority complex himself, and he wants to get lost and swallowed up in the white group.

Unfortunately, it's only a Negro minority of intellectuals and Leftist Negro creatures who presume to speak for all of the Negro people. They try to silence all oppositions by calling anyone who disagrees with them as "Uncle Toms." The Reds are getting full support to the NAACP in this whole program, because the program creates friction and tension, bitterness and hate and provokes violence. And the Communists thrive on that.

Some of the liberals and the Communists and all of that ilk along with NAACP leaders have been demanding more and more Federal power. They want laws to turn the FBI into a Gestapo to hunt down everybody who disagrees with integration. They even propose laws that give the Federal government the right to step into States and arrest governors. They want to take away all power from the States. And when this sort of thing happens, then we're on the road to dictatorship. And once you have given the Federal government that power, it can be used against you; depends upon who seizes control of the Federal government.

Today you may have men of good will wielding that power; tomorrow you might have men of ill will and ill repute. So you have to be careful. And there are certain people who are using the Negro in order to establish that power in Washington, and the Negro is just merely a pawn in a game that's bigger than he is. It is our duty to arrest this development toward the concentration and centralization of power in Washington. If we do not arrest this development then we're on the road to dictatorship.

Beneath all of the racial unrest, at the root of all racial unrest in the country, is the clammy, cold, bloody hand of Communism. We *must* arrest it, and we must try to bring America back to sanity. And let us pray and work, that the misunderstanding, the bitterness, the hate, and the frustration and the tension that exists may disappear and that the Spirit of God, the Spirit of Truth, the Spirit of Charity may prevail again amongst our people. [applause]

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