But we as a people must keep ever before us the true meaning of our struggle so that we will never be used as tools in the hands of those who love not the nation’s cause but seek the nation’s hurt and not our help. Hence there are some things that we must do.

1. In our struggle for civil rights we must remain always in the mainstream of American democracy. Our cause must never be divorced from the American cause, and our struggle must not be separated from the American struggle. We must stick to law and order, for as I have said in the past I say now, there are no problems in American life that cannot be solved through commitment to the highest laws of our land and in obedience to the American philosophy and way of life. In spite of criticisms and not-with-standing threats and open attacks, I have not retreated from this position and never will as long as America is the America of the Federal Constitution and a land of due process of law. We cannot win our battle through force and unreasonable intimidation. As a minority group we cannot win outside of the protection and power of the just laws of this land. Read history with open eyes and attentive minds, and we will discover that no minority group has and can win in a struggle by the direct confrontation of the majority and by employing the same type of pressures and powers that the majority possess in abundance. The hope of the minority struggle is with the just laws of the land and the moral and constructive forces that are germane to this nation’s life and character. . . .

2. The methods that we employ in the present struggle must not lead us into open opposition to the laws of the land. In some cases the technique of direct action and demonstrations have led to mob violence and to vandalism. At least some who have desired to practice these negative methods have used the technique of so-called direct action.

DIRECT ACTION IN THE POSITIVE

We have heard much in recent months about direct action in terms of boycotts, pickets, sit-ins, and demonstrations of various kinds. In each case the purpose as stated is a lofty one; namely, the winning of civil rights and the achievement of the equality of opportunity. I repeat, these are worthy ends and desirable goals, but this kind of direct action is orientated against others, and for the most part, must be classified in the negative since they have been designed to stop, arrest, or hinder certain orderly procedures in the interest of civil rights. In some cases however, these actions have been against practices and laws considered to be both evil and unjust. Today, I call for another type of direct action; that is, direct action in the positive which is orientated towards the Negro’s ability, talent, genius, and capacity. Let us take our economic resources, however insignificant and small, and organize and harness them, not to stop the economic growth of others, but to develop our own and to help our own community. If our patronage withdrawn from any store or business enterprise will weaken said enterprise, why not organize these resources and channel them into producing enterprises that we ourselves can direct and control. In the act of boycotting, our best economic talents are not called into play, and we ourselves are less productive and seek to render others the same. Why not build for ourselves instead of boycotting what others have produced? We must not be guilty of possessing the minds and actions of a blind Sampson who pulled a massive building down upon him-self as well as his enemies, and died with them in a final act of revenge. No act of revenge will lift a race from thralldom, and any direct actions that reduce the economic strength and life of the community is sure to punish the poor as well as the rich. Direct actions that encourage and create more tensions, ill will, hostility, and hate, will tend to make more difficult the mental, moral, and spiritual changes essential to new growth and creativity in human relations. Remember that when we seek to change certain acquired notions and habits of men we are seeking to change that which is very vital in human nature. When we labor to change segregationists and racists who believe they are right, we are facing the task of re-conditioning human emotions and building within new patterns of thought, and changing human nature itself.