



Black Monday



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EVOLUTION AND CULTURE OF THE WHITE RACE

Before the birth of Christ and the beginning of Christianity, the yellow man, through the sublime teachings of Buddha, Confucius and Lao-tze, had developed a highly religious concept. The God of India, Brahma, had furnished to its followers the consolation and hope necessary for their spiritual peace. The other great religions of the world, including Sikhism, Zoroastrianism and Mohammedanism, all came into being because of the intellectual development which these races had obtained through the merciless evolutionary struggle which had been successfully made by them.

The works of the remarkable Leonardo da Vinci, born the year in which the brave Columbus discovered America, are ample proof of the great evolutionary development which was being made by the white race. It was during this period that civilization received the colors of Titian, the lines of Michelangelo and the grace of Raphael. Dante had already written his "Divine Comedy." The immortal Shakespeare and the sublime Milton were in the offing; "Hamlet" and "Paradise Lost" were to be conceived and created. Galileo was soon to explore the airy spheres of space and to advance the science of mathematics. The explorations of the Norsemen, Columbus, Balboa and Magellan, which followed, were great strides in development, but are of less importance because their discoveries were inevitable. The true miracles were those which were to follow and were to be discovered by Darwin, Huxley, Hall, Mendel and their contemporaries. It was from the white race that Millet came, who painted the "Angelus," indescribable in beauty; Reubens, who could give to the world the "Descent From the Cross," and Cervantes, who created the confounding "Don Quixote." From the white race came a Goethe, a Rousseau, a Moliere, a Bacon and a Locke.

Granting that all animate life came from one common source, protoplasm, still there arose three different species of man. The majority of Americans believe in the existence of a Divine Being in spite of sneers from so-called intellectual communistic and socialistic snobs. The Supreme Architect of the Universe saw fit that there should be, and are today, on this planet, three distinct species of man. If God had deemed it wise and just that there should be only one specie of man on this earth, the laws of heredity and the stimuli of environment would have produced this uniform man. There are those today who would improve upon the handiwork of the Divine Architect and would cause the amalgamation of all races if they had the power to do so. If the Omnipotent Creator had willed it, this single specie of man would have been located all over the face of the earth. The three species of man would not have been placed in different locales.

Let us pass over an interlude of time and again take stock. In 1620, a Dutch ship landed at Jamestown. The white man was colonizing a New World. In this Dutch ship were negro captives taken from the west coast of Africa, approximately 137 in number. Slavery was an accepted world custom, utilized by all

peoples and nations, including the negro race. The date that the Dutch ship landed on the sandy beach of Jamestown was the greatest day in the history of the American negro. He should have some fitting ceremony to commemorate it. He should set it apart as his day of Thanksgiving.

The white man had established the arts and sciences and had conquered the oceans. Modern commerce and world trade had been established. The white race had evolved into a somewhat respectable piece of humanity, quite worthy of admiration. While the sons of other races were being educated in schools and colleges, while Parliaments and Versailles were being constructed, what of our negroid brother?

There is no room for boasting or arrogance. Humility and frankness are much more in order. We find the negro hidden in the steaming jungle, afraid of his very shadow. Bound with the fetters of daimonology, his back is pressed against the struggle for existence. Before him burns a slow fire. Clothed only in a loin cloth, with a churinga stone about his neck, his teeth sharpened by rough rocks so that they can more easily tear human flesh, he squats and utilizes the great discovery he has made, namely, that the point of his green spear can be hardened by a flame of fire. Here we find the negro only one-half step from the primordial brute. The marvelous struggle for development had been naturally and completely side-stepped. He was impervious to the Divine urge and yearning for advancement because he was handcuffed by heredity, and the negro is still so handcuffed. These are the melancholy facts, and they cannot be refuted. That was his status in 1620, and is still his status in darkest Africa.

THE ADVENT OF THE NEGRO IN AMERICA

Yes, the Dutch, Spanish, English and Yankee slave traders conferred upon a small part of the negro race the greatest benefit one man ever conferred upon another. And yet slavery is morally wrong, and all nations have had to discover this truth the difficult way.

The American negro was divorced from Africa and saved from savagery. In spite of his basic inferiority, he was forced to do that which he would not do for himself. He was compelled to lay aside cannibalism, his barbaric savage customs. He was transported from aboriginal ignorance and superstition. He was given a language. A moral standard of values was presented to him, a standard he could never have created for himself and which he does not now appreciate. His soul was quickened. He was introduced to God! And the men of the South, whether we like it or not, were largely responsible for this miracle.

How is it, then, that the American negro has been so terribly wronged and mistreated? The benefits derived from the necessary evolutionary steps, mental and otherwise, which it took the white and yellow men thousands of years to achieve, were donated to the poor, mistreated negro in the twinkling of an eye.

But nothing of true and lasting value is achieved in this world without great labor and sacrifice. Since the negro could and did not think of labor, since he would not sacrifice, his reception of the benefits offered by those who did, was and has been extremely limited. The veneer has been rubbed on, but the inside is fundamentally the same. His culture is yet superficial and acquired, not substantial and innate.

The purpose of this comparison is not to embarrass or humiliate anyone. You can dress a chimpanzee, housebreak him, and teach him to use a knife and fork, but it will take countless generations of evolutionary development, if ever, before you can convince him that a caterpillar or a cockroach is not a delicacy. Likewise the social, political, economic and religious preferences of the negro remain close to the caterpillar and the cockroach. This is not stated to ridicule or abuse the negro. There is nothing fundamentally wrong with the caterpillar or the cockroach. It is merely a matter of taste. A cockroach or caterpillar remains proper food for a chimpanzee.

Though we may at times have to turn our heads and look backward somewhat, still the ideas and events which transpired from 1620 to 1896 and from 1896 to 1936, are yet so vibrant, and are still exerting such a tremendous influence upon our national life in all of its many ramifications, that they can still be considered to circumscribe us. They are interwoven into our mores, and we are frequently not conscious of their influence whatsoever.

At the beginning of the seventeenth century, the Dutch, Spanish, French, English and Yankee slave traders proceeded to appropriate the energies of man. Slavery is one of the oldest of the professions. This gentle occupation was zealously followed by our Northern associates until about 1807. Hogsheads of rum were carried to the African chieftains, who in return therefor would assist the white man in capturing and enslaving their brothers. The negro slave was of no benefit to the Northern colonists, because of his rudimentary intelligence and susceptibility to cold and its attendant diseases, except as a piece of merchandise. As the slave trade prospered, the American colonists spread westward. Land was available merely for the taking. England, France, Holland and Spain fought for the mastery of this country, England being finally victorious.

The negro could not be expected to participate in the conquest of these United States. His language consisted mostly, at the time of the Revolutionary War, of grunts, a sign language and a few words. The jargon of the jungle was in his tongue and the Congo flowed deep in his brain. He was being taught and was learning words sufficient in his new language to make known his wants. The negro has always been adept at expressing his wants and lately his demands. In the tobacco fields and cotton fields, as a beast of burden, he earned his keep, just as slaves had been doing for thousands of years before him. Jews and Egyptians had been enslaved before the negro race had been discovered, and yet one would

suppose the badly mistreated American negro held a monopoly on servitude.

The negro's contribution in our struggle for freedom with England was comparable to that of a well-broken horse. When Thomas Jefferson was composing the Declaration of Independence and wrote that it was evident that all men were created equal, he did not even remotely consider the negro slaves he had purchased, domesticated, and was watching from the veranda of his home, as being men. They were primitive savages and wholly beyond the consideration of our founding fathers. When did the negro fall within the purview of our Constitution? Approximately one hundred years later. When the sale of slaves had been prohibited in this country, when the Yankee traders had been paid in full, when no possible benefit could be derived from the slaves by the Northern States and there was nothing to trade for rum, then we hear from the Garrisons, the Stowes, the John Browns, the Thaddeus Stevenses, the Charles Sumners and the rest of the reformers. The demand is made that the slaves be freed. Whose slaves? The other man's slaves, of course.

"Ethically and morally where should the blame for slavery rest? On the man who captured, transported, subjugated and sold the slave, or on the man who purchased, fed, protected and worked him?" The Northern abolitionists had the glib answer to this question. (Digest from "Whither Solid South" by Collins.)

The white race, through evolutionary development and great labor, produced many geniuses. It seems almost impossible that during this period of approximately three hundred years, the white race could have produced a John Locke, a Bismarck, a Disraeli, a Gladstone; that a Victor Hugo, a Tolstoy and a Dumas could have given to the world their remarkable writings. That, likewise, a Tennyson, a Browning, a Shelley, a Keats, a Whittier, a Longfellow, a Poe and a Whitman could sing their songs for the enjoyment, consolation and inspiration of the world.

Puccini's "La Boheme," Verdi's "Rigoletto," Gounod's "Faust" and Wagner's "Siegfried," together with Beethoven's profound symphonies, and the works of Mozart, Handel and Mendelssohn, are nothing less than miracles.

The inventions of Whitney, Fulton, Edison, Bell, Morse, Marconi and McCormick did more for the advancement of the human race during this interim of time than can be fully appreciated.

It was from the white race that we got our Websters, our Calhouns, our Clays, our Lincolns, our Grover Cleverlands and our Woodrow Wilsons. Last but not least, we find our James G. Bennetts, our Horace Greeleys, our Charles A. Danas and our Joseph Pulitzers. Could all these geniuses have been accidental? Of course not; it is the same old story repeated over and over again— figs produce figs and from thistles come thistles.

A WORD TO THE WISE

Oh, High Priests of Washington, blow again and stronger upon the dying embers of racial hate, distrust and envy. Pour a little coal oil of political expediency and hope of racial amalgamation upon the flickering blaze which you have created, and you will start a conflagration in the South which all of Neptune's mighty ocean cannot quench. The decision which you handed down on Black Monday has arrested and retarded the economic and political and, yes, the social status of the negro in the South for at least one hundred years. Provided, of course, you do not by some similar legal legerdemain place the bayonet of the Welfare State through the throat of the average Southerner. The intelligence, the training, the experience and the character of a judicial tribunal is reflected in the timbre and quality of its decisions. One rudimentary truth, which is apparently unknown and unappreciated by the high priests, is simply this: A law is never paramount to mores. Habits and customs produce folkways which in turn evolve into mores. Laws limp behind and reflect as a mirror the essence of the mores. Perhaps in the spiritual world beyond our human life a law can establish mores, but not on this planet. The Supreme Court can play King Canute to its heart's content—but laws like bullets cannot kill a sacred custom. Laws cannot remake or revise the germ plasm of a race of men. Sacred mores are invulnerable to the dagger of any Brutus. When a law transgresses the moral and ethical sanctions and standards of the mores, invariably strife, bloodshed and revolution follow in the wake of its attempted enforcement.

The loveliest and the purest of God's creatures, the nearest thing to an angelic being that treads this terrestrial ball is a well-bred, cultured Southern white woman or her blue-eyed, golden-haired little girl.

The maintenance of peaceful and harmonious relationship, which have been conducive to the well-being of both the white and negro races in the South, has been possible because of the inviolability of Southern Womanhood. Cases of moral leprosy and degeneracy have produced sporadic instances of amalgamation of whites with negroes. It is such instances as these which produced the negro hybrids of America.

There is an octaroon, or some degree of roon, who has been capitalizing on his negro blood, and who, like Christophe, has anointed and proclaimed himself the champion of the American negro; and like Christophe he, too, will meet his destruction. Unfortunately, he will carry down with him many misguided followers. There is many a negro in Sing Sing and other State prisons today who would be free had he remained in Mississippi, Georgia, Louisiana or Alabama. The contact and intermarriage of the negro with the Northern White has been injurious indeed to both races. Inquire of the wardens of the State penitentiaries of Illinois, Michigan, Pennsylvania, Ohio, New Jersey, New York and California, or wherever-

er the negro has congregated, for what crimes he is incarcerated. You will find that theft, murder, rape, sex crimes and aggravated assault are the predominant ones. Remembering that there are only approximately three million negroes in the North, next ascertain what percentage of the inmates of your penal institutions is Negro. You will be astounded to discover that the ratio is fantastic. The Northerner has done poorly by the negro, and yet, in contrast, we find this high tribunal adjudicating that "Many negroes have achieved outstanding success in the arts and sciences as well as in the business and professional world." (U.S. Supreme Court decision.) All the briefs of counsel representing the appellants were not available, but we presume these celebrities were cited to the United States Supreme Court. It is also in order to assume that the Supreme Court fittingly had in mind Booker T. Washington and George Washington Carver, the only two great and wise American negroes this country has produced. Of course, we should include Jack Johnson and Joe Louis, capable ex-champion prize-fighters, some track stars, the few baseball and football players. Let us not overlook Father Divine with his white Northern wife, the octoroon Walter White, Secretary of the NAACP, Paul Robeson of Soviet connections, Dr. Bunche, who was recently cleared of Communist affiliation, and, of course, Thurgood Marshall, whose argument is reechoed in the erudite sociological opinion of the Supreme Court. There also are the Louis Armstrongs, Cab Calloways and Lena Hornes. These entertainers, athletes and leaders are the artistic, scientific, professional and business successes referred to by our fawning Supreme Court in citing the moral and cultural development of the negro race. This handful of negroes, not over one hundred and fifty in number, whose contribution to American life is appreciated, is given as proof of the entire race's evolutionary salvation. Such observations are proof indeed that the comprehension of the negro and his problems by the members of the United States Supreme Court, including Justices Black and Clark, is scarcely a squirrel's leap from total ignorance.

If the Southern-born Secretary of the National Association for the Advancement of Colored People does not know the Southern negro, and we assert this to be a fact, how could you expect a man from California, or Kentucky, or Vienna, Austria, or Minnesota, or Pennsylvania, or Massachusetts, or Indiana to comprehend the Southern negro and his relationship to the white men of the South? The gentlemen from Alabama and Texas should know and will one day answer for their stupidity. What the NAACP Secretary does know and states is what he would like to see in existence—and these other above the Mason-Dixon line Justices merely regurgitate this wishful thinking.

THE SOUTHERN NEGRO

To know a man you have to live with him—not read or "thob" about him. There is no substitute for daily association in learning the character, desires and habits of another human being.

Gunner Myrdal (who probably had never seen a dozen negroes in his life until the Carnegie Foundation brought him to this country) wrote a volume on the racial problem ("An American Dilemma"). It is based on a few uncorrelated facts, impersonally obtained, together with much theory, "full of sound and fury signifying nothing." Such nonsense could have been the reservoir from which our Supreme Court obtained some of its conclusions.

If you had a negro mammy take care of you and keep you from eating dirt; if you played with negro boys when a boy; if you have worked with and among them, laughed at their ribald humor; if you have been stunned by their abysmal vulgarity and profanity; if you can find it in your heart to overlook their obscenity and depravity; if you can respect and love their deep religious fervor; if you can cherish their loyalty and devotion to you, then you are beginning to understand the negro.

If you have had a negro man and his wife and children live and work with you on your place; if he has worked your crops, tended your cattle and performed all other obligations; if his wife has cooked your meals, cleaned your home, and watched over your children; and you, in turn, have fed and clothed all of them and protected them from anyone **who would harm them**; if you bought the school books for their children; if you have paid the installments on the car which they own, permitted them to use your gas and oil; if you have bailed the husband out of jail on Monday morning after his "crabapple switch" had been too active in a dice game or at some "tunk" on Saturday night; if you have taken him to the doctor and had his wounds treated, paid his bill and fine without expecting to be or having been reimbursed; if, when his wife or one of his little children became ill, you provided the best medical care possible without any cost to him because of the friendship which existed between you, and if death struck his little one, you grieved with him and you bought and gave the coffin to him, in honor of the dead, because of the affection which exists between you; if you have given him, in addition to his salary, extra money at Christmas and at other times in order that he might buy some presents for the three or four illegitimate children which he acknowledges as his own, THEN you are beginning to know the negro and understand his problems. And unless you have, to some degree, approximated this relationship, then you do not and cannot understand or know the negro and his problems. As a matter of fact, you are quite ignorant on this question.

What the Supreme Court needs to do is to spend about thirty days in Georgia, Alabama, Louisiana, Mississippi or East Texas and associate intimately with the average negro family. It should do this in August, mind you, and then the Supreme Court would have a passing understanding of the negro and his problems, and its decision would not embody within it such foolishness as "**many negroes have achieved outstanding success in the arts and sciences, as well as in the business and professional world.**"

Men of the “Bible Belt” realize fully that the negro has not received the treatment which he should have received at our hands. We know, too, that no human being can mistreat another and escape paying a terrific price—that God’s law of retribution is as fixed and immutable as God’s law of gravity.

We will give to the negro in good conscience all that he is justly entitled to, and what we in good conscience can afford. Let us leave our gift at the altar and go right the wrongs we have committed and then return and make our offering.

It is not too late. In so far as the South is concerned, the Southern negro knows we are his friend. We have provided his material necessities when he could not do so for himself. Gradually we have opened the door of opportunity to him and will continue to do so. The South has produced some negroes of considerable wealth and ability. Doctors, lawyers, educators, ministers, businessmen and farmers can be found among them, but “one swallow does not make a summer.”

Harmony and peace has reigned and a renaissance was in the offing. In a steady, evolutionary manner, the only way in which it can be accomplished, the negroes of the South were coming into their own. Contrary to the propaganda of welfare state proponents, newspapers, radios and televisions of the North, the educational facilities of the negro in the South have advanced in the past twenty years by leaps and bounds. Neither the NAACP or the reign of Roosevelt had anything to do with it. The decision of “Black Monday” will fall far short of correcting our educational maladjustments for negroes or whites. Great gulfs and inequalities exist in the white schools. The city schools of both whites and negroes are excellent, while the country schools in the poorer sections are reminiscent of Reconstruction days.

If the sociological Supreme Court and the Administration yearn so for the welfare of the negro’s education in the South, and are not primarily interested in his black vote everywhere, or if they actually desire to see education nationalized in this country, a great stride toward which has just been taken, let them collaborate further. The executive branch of this Government is responsible for the personnel of the Supreme Court.

Only the most credulous could believe that the judicial and the executive branches of government in this country are truly separate and distinct. Together they should have little trouble in getting the assistance needed from the powerful NAACP. Its executive secretary should approve. The left-wing liberals, the Communist-front organizations, the welfare staters are all standing by together with the Communist-infiltrated labor unions. Let them politically coerce if they cannot persuade Congress to set aside ten or twenty billion dollars of the sixty billion dollars we have already squandered and will continue to squander among the socialistic nations of this earth, who despise and laugh at us. Let it be spent instead in the hookwormy, shoeless South. Educational palaces can be built for

the Southern negro. Fabulous salaries can be paid the colored teachers. A veritable educational heaven can be produced here on earth, but unfortunately not by October of 1954, the month in which the “when” and “how” mandate was handed down for the abolition of segregation in the four States involved.

Let’s not require the white South to carry the cross upon which it is to be crucified.

That the Federal Government should go into the educational business, a “consummation greatly to be desired” by the Communisms of America, should not alarm the Supreme Court. Those persons in the teaching profession who could “pass muster,” and who were found ideologically desirable by the Secretary of Education, which office will, incidentally, have to be created, could continue in their chosen vocations.

The others, less fortunate, could be given jobs of lesser importance, where they could still work for a benevolent and providential government.

Could this be the “psychological” ultimate intimated in the decision? A government under law is to be supplemented by a sociological, psychological, ideological organization. The minds of our youth, white and black, in but a few years could be completely captured and regimented.

In passing, the biographies of the members of the Supreme Court, including the new Chief Justice, do not indicate that they hold any degrees in sociology or psychology, or that they taught these new-born sciences. From whom, then, did they obtain their knowledge of these subjects? Their training has been in the political arena. The fact that Mr. Warren is now Chief Justice does not destroy any opportunity nor any aspiration which he may have to become President of these United States. This fact should be borne in mind as new, unanimous decisions are handed down.

Under the First Amendment, which yet remains inviolate, a loyal, constitutional American can still speak or write his mind without fear of reprisals. We have not yet arrived at the point where the people are intimidated and freedom of thought is tabooed, but the socialization of education will produce this state of affairs.

We have long since passed those conditions, similar in temper which caused Cicero to cry in anguish, “Oh, tempora, O, mores.”