



Black Monday



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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 newborn 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.”