

University of Mississippi

eGrove

Newspapers and Journals

Citizens' Council Collection

3-1-1966

The Citizen, March 1966

Citizens' Councils of America

Follow this and additional works at: https://egrove.olemiss.edu/citizens_news

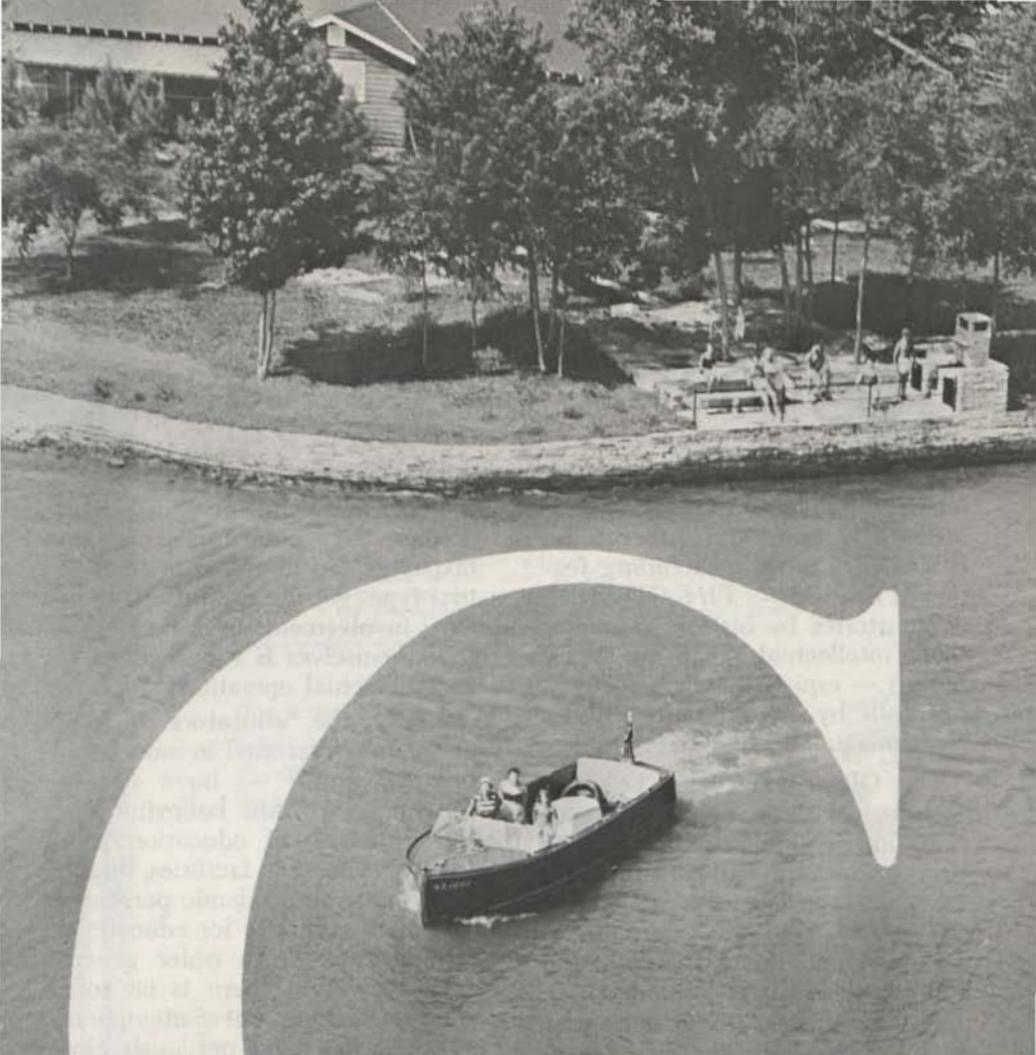


Part of the [United States History Commons](#)

Recommended Citation

Citizens' Councils of America, "The Citizen, March 1966" (1966). *Newspapers and Journals*. 56.
https://egrove.olemiss.edu/citizens_news/56

This Article is brought to you for free and open access by the Citizens' Council Collection at eGrove. It has been accepted for inclusion in Newspapers and Journals by an authorized administrator of eGrove. For more information, please contact egrove@olemiss.edu.



Special In This Issue—

*More Highlights Of The
Leadership Conference*

the CITIZEN

OFFICIAL JOURNAL OF THE CITIZENS' COUNCILS OF AMERICA

MARCH 1966

ONE DOLLAR



Eggheads vs. Education

The coruscating and erudite Professor Revido P. Oliver, whose brilliant lecture, "Can Liberals Be Educated?" is an outstanding feature of this issue of *THE CITIZEN*, demonstrates by historic examples that "intellectuals" can be very foolish — especially when seduced into folly by unscrupulous artifices of fellow intellectuals.

Dr. Oliver illuminates the sociological scene by pointing out that "liberal intellectuals" fall into two subsidiary categories — intellectual suckers and intellectual shysters — that are mutually interdependent. (He does not add that there are a few intellectuals, like himself, who are at once wise and honest, but the omission — attributable in part, no doubt, to modesty — does not impair the usefulness of his analysis, for, in our time, wisdom and honesty are hardly more than trace minerals, of no statistical significance, in the great mass of run-of-the-mine intellectuals.)

It occurs to us that the history of American education affords a very large-scale example of the kind of give-and-take absurdity described by Professor Oliver. For years educational shysters have

bilked taxpaying suckers of billions, and while it is true that neither the "educators" nor the taxpayers are of the true intellectual type, yet the basically fraudulent involvement in which they find themselves is supposed to be an intellectual operation.

Briefly, the "educators" — who are mainly interested in money and political power — have snowed the taxpayers into believing that the essentials of education are: More expensive facilities, higher salaries for all academic personnel, and more authority for educational administrators. An older generation knew that there is no royal road to learning, but contemporary suburbia has come perilously close to believing that there is a bureaucratic road to learning.

The reason why Johnny can't read is that the "educators" have not cared whether he could read or not. They have cared only whether as a pupil-in-average-daily-attendance he has contributed his statistical share to justifying their budget estimates.

No one, however, outwits Nemesis, and using statistics to make the public schools a short way to

(Continued on page 45)

the CITIZEN

OFFICIAL JOURNAL OF THE CITIZENS' COUNCILS OF AMERICA

Editor W. J. Simmons
Managing Editor Richard D. Morphew
Business Manager Louis W. Hollis

Volume 10, Number 6. Published monthly with a combined July-August issue at Jackson, Mississippi, by The Citizens' Council, Inc. Second-Class mail privileges authorized at Jackson, Mississippi.

Address all correspondence to:
The Citizen
315-325 Plaza Building
Jackson, Mississippi 39201

The opinions expressed in signed articles appearing herein do not necessarily represent official views of The Citizens' Councils of America. Official policy statements are plainly designated. The Citizen is not responsible for unsolicited material submitted for possible publication. All such material should be accompanied by a self-addressed stamped envelope if its return is desired.

SUBSCRIPTION RATES

One Year—\$3.00 Two Years—\$5.50
Single copy \$1.00
10 copies \$7.50
Back issues, as available 50¢ each
(Except for special issues—\$1.00)

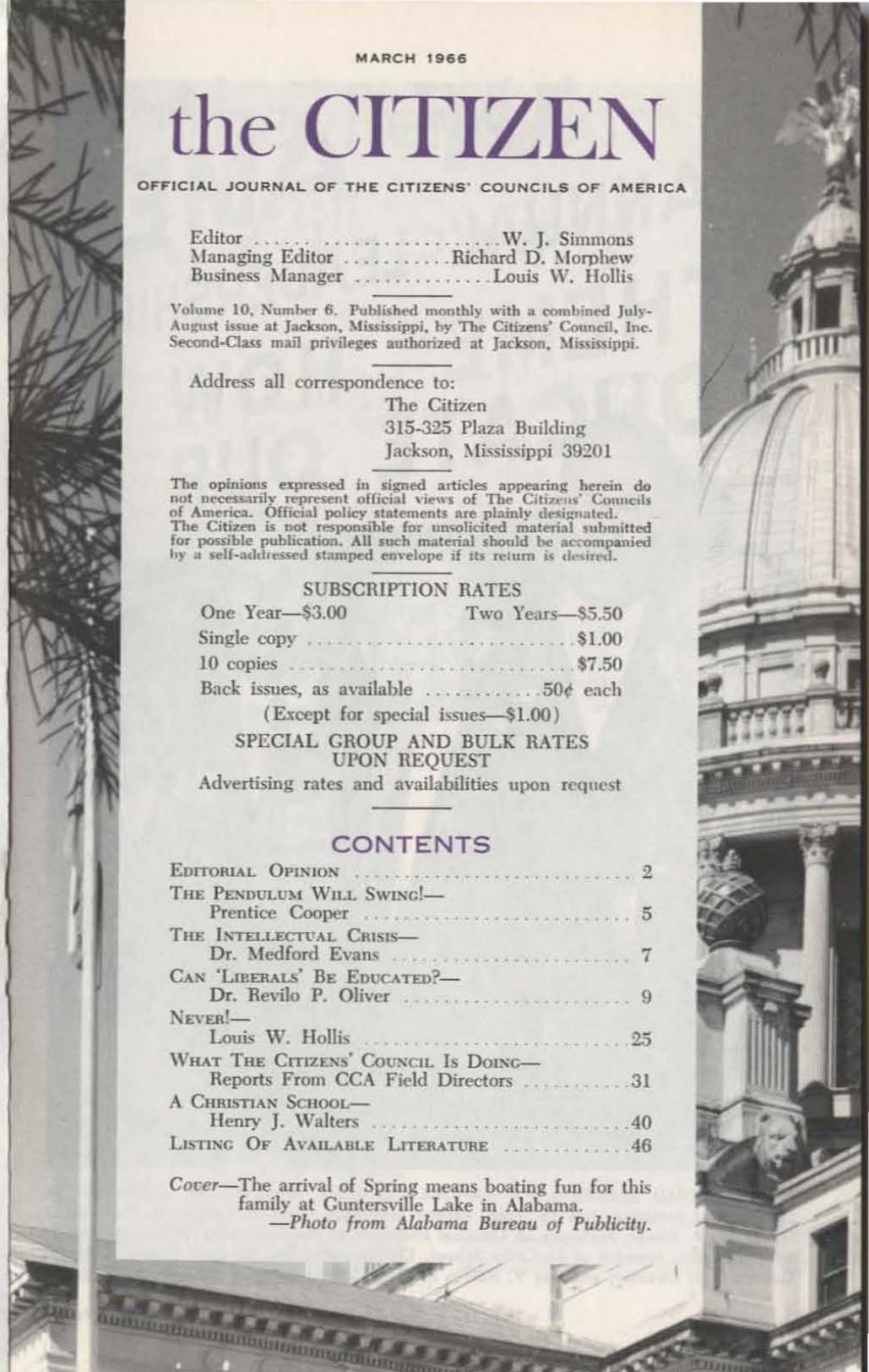
SPECIAL GROUP AND BULK RATES UPON REQUEST

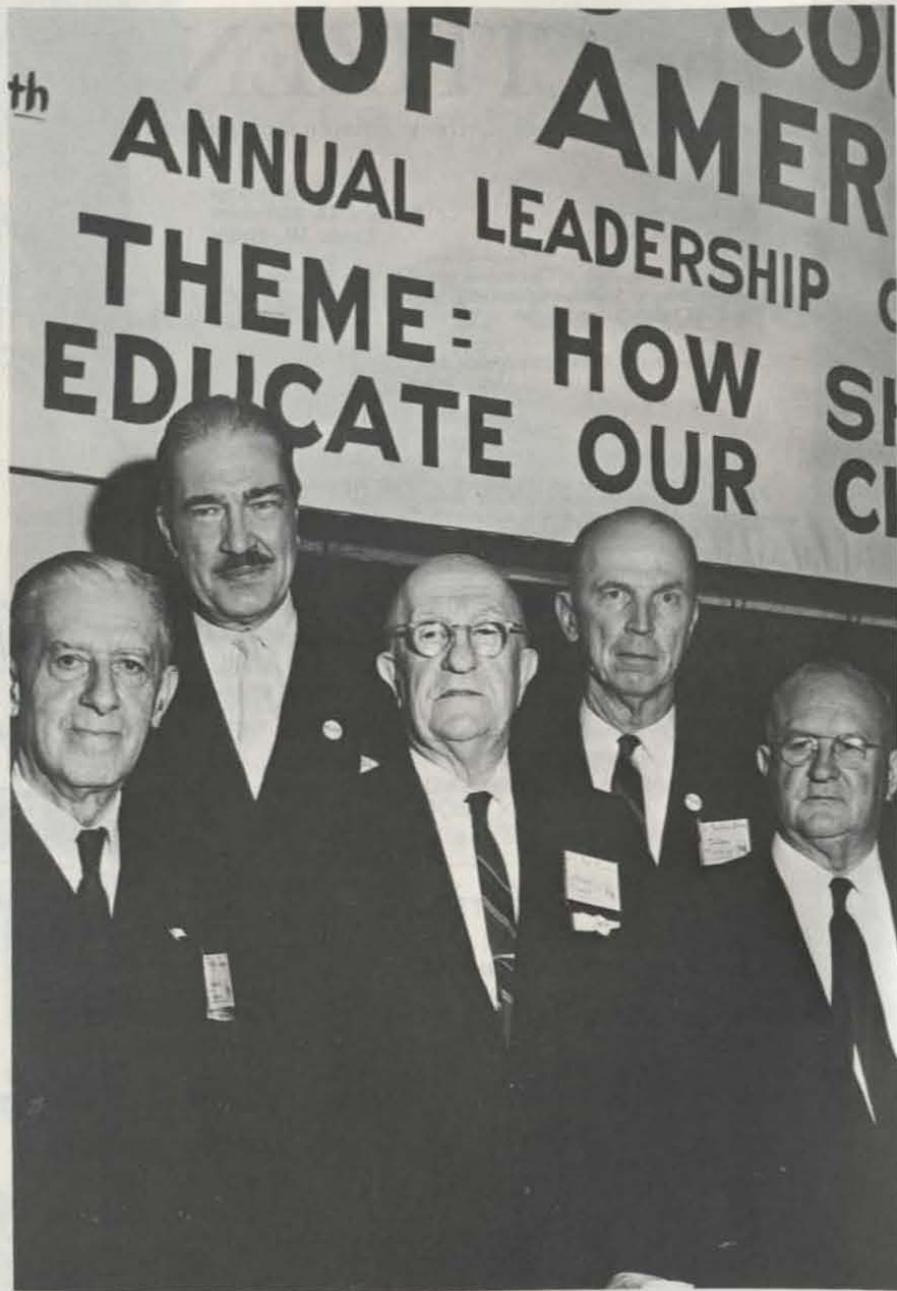
Advertising rates and availabilities upon request

CONTENTS

EDITORIAL OPINION 2
THE PENDULUM WILL SWING!—
Prentice Cooper 5
THE INTELLECTUAL CRISIS—
Dr. Medford Evans 7
CAN 'LIBERALS' BE EDUCATED?—
Dr. Revido P. Oliver 9
NEVER!—
Louis W. Hollis 25
WHAT THE CITIZENS' COUNCIL IS DOING—
Reports From CCA Field Directors 31
A CHRISTIAN SCHOOL—
Henry J. Walters 40
LISTING OF AVAILABLE LITERATURE 46

Cover—The arrival of Spring means boating fun for this family at Guntersville Lake in Alabama.
—Photo from Alabama Bureau of Publicity.





DISTINGUISHED SPEAKERS AT BANQUET SESSION of Leadership Conference in Chattanooga included, left to right, Former Governor Prentice Cooper of Tennessee; Dr. Revilo P. Oliver, Professor of Classical Philology at the University of Illinois; Dr. J. Park McCallie, founder of McCallie School, Chattanooga; Dr. Medford Evans, Citizens' Council Field Director; and Roy V. Harris, President of the Citizens' Councils of America.

The Pendulum Will Swing!

BY PRENTICE COOPER

President Harris, my good friend Medford Evans, distinguished visitors, students, professors, ladies and gentlemen, patriots all:

I am deeply honored by the introduction just given me by President Harris, and I am greatly privileged to welcome you, and to be here with this fine group of patriots.

Our great country badly needs a better-informed electorate. Too

few of us are giving any thought to government these days. And our country, as a result, is drifting into precarious circumstances. Unless we think more about our government — like everything we value — we might lose it. And so it is a great privilege for me to welcome you distinguished patriots to Tennessee.

I think the pendulum is going to swing from many of the absurdities which our nation is guilty of today, and it could well be that this conference here, the Eleventh Annual Leadership Conference of the Citizens' Councils of America, may well be — in the eyes of future historians — a significant element in having the pendulum swing the other way. You have thought enough of our problems to come here and actively participate — not only in gaining more information, but in contributing a great deal to the common cause, which is



Prentice Cooper served three terms as Governor of Tennessee. Educated at Vanderbilt, Princeton and the Harvard Law School, he was U.S. Ambassador to Peru in 1946-48. Governor Cooper is a loyal supporter of the Citizens' Councils in Tennessee.

nothing more nor less than to save our country.

Not too long ago, I had the privilege of meeting with 64 other former ambassadors and present ambassadors to consider the world situation. And after meeting for three days, we came up with the conclusion that the most significant single factor affecting human beings today is the snowballing world population, especially when you consider that it is the pressure of population that is a major cause of war. When you couple that significant fact with the other significant fact that more nations are getting atomic weapons, you can see that the world is full of problems.

I mention that because I think as we consider our various problems here on the home front that we should realize that we should allow nothing to divide us at home, in view of the Communist threat from without.

The Communist goal is unchanging — it has never changed. The goal of Communism is, as you

know, to bury us all. With six per cent of the world's population, we own more than half the world's wealth.

From the earliest times, the tribes or the group over in one valley would look with envious eyes on the green fields over the mountain, and would want to go over and get what the other people had. And human nature hasn't changed a great deal. The 20 million American Negroes in our country own more automobiles than all the Russians, than all the Africans. So, they are not doing so badly.

I am eager and delighted to meet with any group of patriots such as you. We have represented here distinguished visitors all the way from New York to California—and I think it is a very hopeful sign. So it is with a great deal of enthusiasm that I welcome each and every one of you to our state of Tennessee. I am firmly convinced that this will be a very constructive meeting. Godspeed to you all!

Order Your Copy Of 'The Negro Family' Now!

Many of the speakers at the Chattanooga Leadership Conference made reference to an official Federal document entitled "The Negro Family," which is virtually impossible to obtain through normal sources—perhaps because it contains so much good ammunition for use by persons opposed to forced race-mixing. The Citizens' Council obtained this report shortly after its first limited distribution, and photo-offset copies were published and made available for public use. Copies of "The Negro Family" may be obtained for \$1 each, or 10 copies for \$5. Send your order and remittance to The Citizens' Council, Plaza Building, Jackson, Mississippi.

"A sort of myth become reality." That's the way Medford Evans described Revilo Oliver in an earlier issue of THE CITIZEN, adding "If I did not know him personally, I should be inclined to think that somebody had invented him." Here's how Dr. Evans presented Dr. Oliver to the banquet session of the CCA Chattanooga Conference.

The Intellectual Crisis

BY DR. MEDFORD EVANS

It is not my personal custom to begin any public speech with a funny story and I shall not depart from my custom tonight. However, I am reminded of a story that was considered funny 50 years ago. During World War I, a proud mother watched her son among the troops of the newly mobilized National Guard parading to the depot with drums beating and flags flying, and standing in the crowd along Main Street, she cried out, "Look, they are all out of step except my son John!"

Now I don't tell that story for its humor — fortunately — but for the moral that it bears. For actually, the assumption that the mother was necessarily wrong is not a correct assumption. If we assume a certain cadence begun at a prescribed moment and in accord with the metronome, then it is perfectly possible that everybody *could* be out of step except one man.

Ordinarily, such a person would never get credit for his correctness. But in the light of history, men sometimes are vindicated. In 1492, everybody was out of step except

Columbus. In 1807, everyone was out of step except Fulton. (I will say for those who have the benefit of a progressive education before the private school movement was started, Fulton was the man who invented the steamboat.)

In 1861, at the first Battle of Bull Run, there was a moment when everybody was out of step except Stonewall Jackson, and he got them in step!

The crisis of our time is basically a reflection of the fact that for the past 20 years, almost everybody in a position of leadership in the United States has been out of step, has been wrong. Since 1945, virtually every major policy decision in this nation has been mistaken.

Now our leadership is not primarily the elected officials. The leadership of this country is furnished by those who have the intellectual prestige to pressure the political leaders at the national level into making the decisions that they make. And this has come to be the faculties of the great universities of this country — the so-called Ivy League universities and

the great Midwestern state universities and some of our Southern universities. These intellectuals are the ruling class of this nation today.

Now it is not literally true that they are all out of step but one, but they are all out of step except a very few — and we are fortunate to have one of the few here tonight.

Revalo Pendleton Oliver, a native of Texas, is a man who — like other great men— has overcome handicaps. And the greatest handicap, of course, is that he has a Ph.D. from a recognized major university. But he has overcome that.

In 1945, when everyone else was saying that we could live and get along with the Russians, Revalo Oliver said otherwise.

In 1950, when others said the way to solve the problems of the nations of the world was to fight the North Koreans along the 38th parallel, Revalo Oliver said otherwise.

In 1954, when the intellectual establishment agreed that the real danger in the United States was Senator McCarthy, Revalo Oliver said otherwise.

Year after year, Revalo Oliver has been right in every sense of the word — and the majority of those who should be our intellectual leaders have been wrong!

It is a great privilege to present to you one of the most learned men of our time, a member of innumerable learned societies, author of innumerable learned articles. I will tell you that he took time out from the preparation of a paper on the Roman poet Ovid to come to this meeting. Now Revalo Oliver is a man who knows why Ovid was important, and he knows what is important today. He knows the connection between the past, the present and the future. I present to you a genuine scholar, a great patriot—Professor Revalo P. Oliver of the University of Illinois.

'White Teacher In A Black School' Now Available In Paperback Version

"White Teacher In A Black School," the explosive new book by Robert Kendall, is now available in a paperback edition.

Kendall is the idealistic white teacher from Michigan who spent two disturbing years teaching in predominantly-Negro schools in Los Angeles. In this absorbing book, Kendall tells the true story of the incorrigible, obscene and intellectually-substandard "pupils" whose very presence in a classroom puts the teacher in immediate physical danger.

Although the language may shock you, once you start reading this book you'll find it impossible to put down! Paperback copies may be ordered for 75¢ each from The Citizens' Council, Plaza Building, Jackson, Mississippi.

Can 'Liberals' Be Educated?

BY DR. REVALO P. OLIVER

I have been asked to discuss with you tonight the grave social and biological problem presented by that noisy band of persons who currently call themselves "liberal intellectuals." It is not a new problem. The contemporary specimens have inherited the whole of their little stock of phrases and notions, which they are pleased to call "ideas," from their predecessors in the 18th Century, when they called themselves *philosophes*, since France was the country in which they were then making the most noise. But they represent a biological tendency which you can

trace back historically until you see that it is much older than civilization itself.

That there may be no misunderstanding, let me make it clear that tonight I shall consistently use the word "intellectual" within quotation marks as the designation that a group of persons have given themselves. I shall not use the word as a common noun with its correct English meaning. If we used the word in that sense, we could do little more than agree with Ayn Rand, who, in a recent book, says quite bluntly:

"Our present state of cultural disintegration is not maintained and prolonged by intellectuals as such, but by the fact that *we haven't any*. The majority of those who pose as 'intellectuals' today are frightened zombies, posturing in a vacuum of their own making. . . The key to their souls is their longing for the effortless, irresponsible, automatic consciousness of an animal. They dread the necessity, the risk, and the responsibility of rational cognition."

So tonight we shall talk about "intellectuals."

The problem, however, is particularly urgent today. It concerns all of us. As we all know, the Communist takeover of the United



States, now in progress, would have been impossible, had not the self-styled "intellectuals" done so much of the Conspiracy's work for it. But Bolshevism is a subject that we cannot consider tonight, for I must limit myself strictly to "liberal intellectuals" as distinct from members of the International Conspiracy, although I admit that in many cases it is very difficult to tell the difference.

We must all cope with "intellectuals" every day, but I particularly hope that the suggestions that I am going to offer may be useful to those members of this audience who are most besieged and harassed.

One of the chief reasons why I permit myself to hope that our nation may yet survive and have a future is the fact that among the hordes that swarm over college campuses these days there is a considerable number — even a large number — of students, who, amid many obstacles and difficulties, are trying to ascertain for themselves the nature of the world in which they live. Every campus, of course, also has its rabble of young "liberals," who are forever making a din as they "demonstrate" for "world peash," "snivel rights," and the like, and who, if we may judge from their appearance and their yammering, are as afraid of war as they are of soap.

I am sure that every student here present fully understands the importance of staying on the good side of the young "intellectuals" — I mean the windward side, of course.

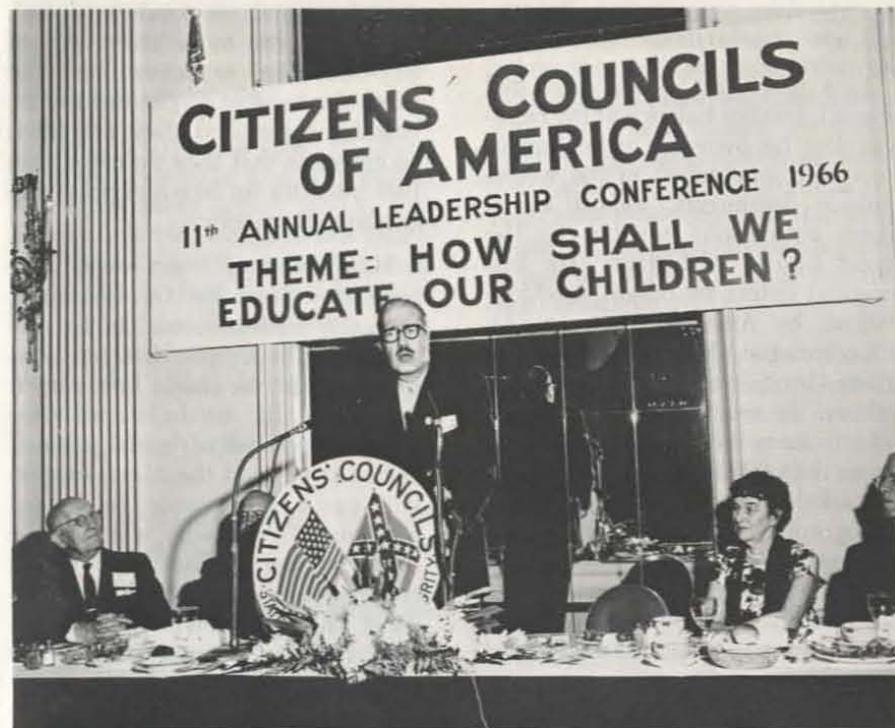
The student's real difficulty arises from the fact that the self-

styled "liberal intellectuals," by methods described in the two books (*Keynes At Harvard* and *The Great Deceit*) published by the Veritas Foundation, have attained a strangle-hold on American education, and very few college students can escape the ministrations of the "liberal" professor, who urges or requires them to follow him down the rabbit hole or behind the looking glass into the Wonderland in which "intellectuals" live, and in which the hapless student must emulate the White Queen, who, you will remember, was able, with just a little practice, to believe six impossible things before breakfast every morning.

Now, a serious examination of the problem of "liberal intellectuals" must, I believe, begin with recognition of one fundamental fact — that we are dealing with the phenomenon that is known in biology as *symbiosis*. In other words, we are examining not one species, but two, that are interdependent, just as in the example of symbiosis that will come to everyone's mind, many species of ants maintain aphids in their nests, and in such an arrangement, the ants could not live without the aphids nor the aphids without the ants.

As I have said, I consider this symbiosis as the fundamental fact in our problem tonight, so let me illustrate it with two or three examples that will make it clear.

In the second half of the 19th Century lived a distinguished French mathematician, Professor Michel Chasles. He was the author of a number of treatises that you will find cited in any reasonably



SPEAKERS' TABLE is a study in concentration as Dr. Oliver delivers his address to banquet session of Chattanooga Leadership Conference. From left to right: Dr. J. Park McCallie, founder of McCallie School, Chattanooga; Roy V. Harris, President of the Citizens' Councils of America (partially hidden); Dr. Oliver; Mrs. Oliver; and Former Governor Prentice Cooper of Tennessee.

complete work on geometrical theory, porisms, or conic sections. He developed a method of analytical geometry independent of the calculus, and his treatise on the displacement of solids is regarded as a mathematical classic. He was a member of the French Academie des Sciences, which means that he was recognized as one of the 66 best scientific minds in all France, and he was furthermore the recipient of the highest honor that the Royal Society of London could bestow.

Now Professor Chasles was quite wealthy, and one day there came to

him an enterprising young intellectual named Vrain-Lucas, who was — he said — a specialist in finding old documents, particularly autographs. He sold the good professor an original letter which proved that Descartes had anticipated all the discoveries of Newton. Professor Chasles was elated to be the possessor of a document of such vast significance in the history of science, and his appetite was whetted for more. So he made Vrain-Lucas promise to bring to him all his sensational finds. Vrain-Lucas did; he supplied remarkable documents, first, one at a time, then

by the dozen, and then by the score.

In a few years, M. Chasles had a much smaller balance at his bankers, but he owned a collection of treasures unmatched in the world, unique documents, almost all of them autographs, written by the great figures of history. He had original letters by Pascal, by Montaigne, by Amerigo Vespucci, by Charlemagne, by St. Jerome, by Plato, by Socrates, and by many others. It would be hard to say which item in this collection of more than 600 letters was the most remarkable, but my favorite is the autographic love-letter written by Cleopatra to Julius Caesar — a letter that Cleopatra wrote with her own fair hand — with a steel pen — on rag paper — in 16th-Century French!

Now it may not be fair to single out the French mathematician from among the thousands of men like him, but just the same, if I had anything to do with running a college, I would see to it that a statue of Professor Chasles stood at the gates as a reminder of what education can do for a man.

If you ask which was the “intellectual,” Professor Chasles or Vrain-Lucas, the answer, of course, is both of them. They are complementary types, like the *yin* and *yang* in the Chinese monogram, and one could scarcely exist without the other. One, indeed, is to a large extent the cause of the other.

Our race always has been, and probably always will be, afflicted with well-meaning people, usually well educated and sometimes brilliant, who simply cannot keep

their imaginations under control. They are born to be the dupes of any scoundrel or adventurer who takes the trouble to put out a little bait for them, and they are often so generous that they do more than half his work for him and practically dupe themselves.

Many of you, I am sure, have read the *Memoirs Of Casanova*, who was an intellectual in his day and wrote a Utopia, the *Icosameron*, in which he shows how easy it would be for us to have One World chock full of “social justice.” If you have read the *Memoirs*, you will recall the once celebrated Madame d’Urfe, who was not the object of one of Casanova’s rather commonplace seductions, but instead the principal source of his income for a large part of his career.

Madame d’Urfe, whom Casanova met when she was fairly well along in years, was one of the wealthiest and most brilliant women in France. She was not only learned in the usual sense, but she was a chemist of some skill, had installed an elaborate laboratory in her home, and is credited with the invention of a laboratory furnace which would automatically maintain a relatively constant temperature for many days.

Now Casanova, who was skilled in cabalistic hocus-pocus, admits quite frankly that he set out to delude Mme. d’Urfe, justifying himself, you will remember, with the plea that if he hadn’t fleeced the old fool, someone else would have got her money. And I think he is telling the truth when he tells us that she herself dreamed up the

project for which she lavished so much money on him and which involved him in a whole series of ludicrous adventures.

Mme. d’Urfe was tired of being a woman, and she insisted that Casanova make a man of her. She firmly believed that that was possible, because she had the same superstitious faith in the wonders of science that we see among our contemporaries, and, of course, she eventually killed herself with an overdose of drugs intended to hasten the wondrous transformation.

We may think her a fool for having believed that, but was it, after all, much more fantastic, much more contrary to the ascertained and obvious facts of nature, much more irrational than the tommyrot about noble savages, brotherhood, equality, world courts, and the like that some of her contemporaries—Rousseau, Helvetius, Saint-Pierre, and their kind — were busily peddling to persons as credulous as she?

If Mme. d’Urfe in the 18th Century seems a little remote to you, let me give you another example, which will incidentally show how closely that period is linked to the present. When I was in my teens, I knew an amiable lady who was a graduate of one of the best-known women’s colleges and, at the time that I knew her, the director of a small library. She was, on the whole, well educated and quite rational, although from time to time her eyes would take on the glazed look that is typical of “liberals” and she would chatter about the “unity of mankind,” “world

peace,” and similar pish-posh. I was really taken aback one day when she confided in me that she was a member of an international order of big-brained females headed by the Comte de Saint-Germain, who, she assured me, was still alive and directed the order from his chateau in Hungary, where he spent his time thinking Big Thoughts.

Let me remind you who the famous Comte de Saint-Germain was. Of course, his name was not Saint-Germain and he was not a count. His real identity is unknown; what little can be discovered of his back trail leads to Poland, Germany, and Portugal, but it is not known in which country he was born. Neither is it known precisely what his racket was, for, unlike Casanova, he was not an ordinary swindler. One theory is that he was an espionage agent in the pay of Catherine the Great of Russia.

At all events, he was supplied with evidently unlimited funds from some mysterious source, and when he turned up in Paris in 1748 as the Comte de Saint-Germain, he quickly became one of the most influential men in France, an adviser to Louis XV, and the darling of all the “intellectuals.”

He had many charms. He was, for example, the perfect dinner guest. For one thing, he never ate anything at dinner. He had, you see, made a great scientific discovery and extracted the vital essence directly from the atmosphere. For another thing, he was such an interesting conversationalist; he could, for example, tell you all

about the Crucifixion of Christ, at which he had been present. He was, you see, 2,000 years old, and explained that he was so well preserved for his age because, in addition to living on air, he took every 20 years a spoonful of a colorless liquid that rejuvenated him for 20 years. Of course, the "intellectuals" had no difficulty in believing such things.

The Comte de Saint-Germain had quite a career, but finally in 1784, presumably at the ripe old age of 2000-plus, he died and was buried in Schleswig.

So you will see why I was a little startled when the lady told me that her society was headed by an individual who for 150 years had been in the good earth of Schleswig sprouting — well, not daisies, I'm sure, but perhaps poison ivy. So I ventured to suggest that the Comte de Saint-Germain was probably in no condition to think Big Thoughts.

But the lady was most indignant at my crass skepticism, and proceeded to prove me wrong. Members of her society had the great privilege of sending \$100 to the Count in Hungary and receiving in return a personal letter of advice concerning the care and feeding of their souls.

She had sent the \$100 — which, of course, was the equivalent of about \$400 or \$500 today — and she had the letter. It was, as I remember, about 25 pages long. It had been produced by a process similar to mimeographing, with blank spaces on the first and last pages in which the name of the addressee was inserted with a matching typewriter.

The contents of the letter were, as one would expect, the old drivel about "awakening higher consciousness" and the sky-pie that would be available to everyone as soon as everyone "got in tune with the infinite." But the envelope bore a Hungarian postmark, and the letter was signed, "Comte de Saint-Germain." And that, you see, proved it. The old boy was still going strong and presumably good for another 2,000 years, at least.

I don't know whether the good lady's secret society of super-minds is still operating, but there are plenty like it. In 1943, for example, a committee of the California Legislature stumbled on a weird organization called Mankind United, which supported an even more wonderful subsidiary called the Universal Institute for Research and Administration.

Now Mankind United had the usual noble purposes: it was working for the "brotherhood of man," "equal living conditions for all peoples," "equality of all races and creeds," "world government," and "world peace." It was working desperately to save the human race from annihilation by a horrible new instrument of warfare that could exterminate one billion people in the twinkling of an eye. And, to cap it all, Mankind United was going to conduct a "Crusade against Poverty."

In other words, you see, Mankind United put out all the stale old sucker-bait that attracts do-gooders as infallibly as cheese brings a mouse to a trap. Mice never learn, of course, but then mice, so far as

I know, never pose as "intellectuals" either.

Mankind United was remarkable in other ways. According to its official report, it had a membership of 176,000,000 men and women. Yes, 176,000,000 — but remember, that that is their figure, not mine, and I cannot guarantee that there wasn't a mistake in the arithmetic some place. But in addition to this large human membership, Mankind United, through the Universal Institute for Research, enlisted the cooperation of a race of little men with metal heads who live in the hollow center of the earth and produce earthquakes whenever they feel like shaking things up a bit on the surface.

The identifiable head of this great society was known to the Faithful as The Voice. He modestly claimed that he floated around the earth just by thinking himself wherever he wanted to be. Thus he could make it from an ocean liner in mid-Atlantic to San Francisco in just seven minutes flat, incidentally thinking his luggage through space along with himself to avoid a delay at Customs. When The Voice was located in a luxurious apartment in San Francisco, he gave the name of Arthur Lowber Bell, but added that he had so many names he couldn't be quite sure of that. On oath before the California Committee on Un-American Activities, he swore that he wasn't all there. His organization, you see, had so much business in so many parts of the world that he just had to be in several places at the same time. Obviously, therefore, all of him couldn't be in any one place at one time. Logical, you see; you can't dispute that reasoning.

The California Committee was able to locate only a few thousand of Mankind United's 176,000,000 members. But there is the really significant thing. The membership included a very considerable number of college professors, teachers, physicians, lawyers, and other individuals who had been certified as literate by what are politely called institutions of higher learning. One of the most dedicated members was a full professor at the University of California, who had evidently resolved to devote his life to promoting "One World" through Mankind United — in cooperation, of course, with the great race of little men with metal heads downstairs. He doubtless reasoned that a metal head must contain a perfect thinking machine, especially if it had ball-bearings in it.

Now I have not mentioned these four examples, out of the many hundreds that could be cited, merely to amuse you. I intended them to illustrate the principle of symbiosis. The phenomenon that is called "liberal intellectualism" depends on the conjunction of two distinct species, the intellectual sucker and the intellectual shyster. Of course, in all societies there is a copious supply of both species. The late P. T. Barnum used to utter the philosophic dictum that a sucker was born every minute, but, as we all know, since Barnum's day the birth rate has increased enormously.

This symbiosis, as I have said, antedates civilization and all recorded history. Dr. Harry Wright, in his recent anthropological study of witchcraft among the lower forms of human life today,

made a sagacious and telling observation. He studied the operations of the shamans, fetish-men, and witch-doctors among the sub-humans who now revel, on your money, in the big glass cage in New York City that is called the "United Nations."

The witch-doctors, as you would expect, are brutish things. They make themselves impressive by smearing themselves with elephant dung or by wearing a human shin-bone in their knotted and greasy hair. They are stupid, but not quite so stupid as the savages among whom they flourish.

A typical operation, as witnessed by Dr. Wright is this: a savage who thinks he has an ache or something like that comes to the witch-doctor, who, after collecting his fee in advance, applies his mouth to the affected part and sucks out the evil spirit, which he then visibly spits out in the form of dead grasshoppers, pieces of wood, or something like that.

Of course, the witch-doctor places those oddments in his mouth before beginning the ceremony, and must therefore know what he is doing. Therefore, says Dr. Wright, in relation to the society in which he lives, the witch-doctor is "an intellectual living by his wits."

Incidentally, we probably should not be so supercilious about the ignorant savages who are swindled with dead grasshoppers. Not long ago the malodorous Department of Health, Education, and Welfare, which syphons five billion dollars from the pockets of the American suckers every year, used some of

that money to send one of its specialists to Africa to scatter the blossoms of "mental health" among the fuzzy-wuzzies. This expert held the degree of Doctor of Philosophy from a reputed American university, and he was a practitioner of one of our most lucrative forms of mumbo-jumbo, the kind invented by Sigmund Freud.

Now the only thing that is remarkable about that is that the Department of Health, Education, and Welfare was so indiscreet as to print in its official publication, *Public Health Reports*, for July 1959, a report from its expert head-shrinker out in the Sudan, in which that expert boasted that he was working in harmonious cooperation with the local witch-doctors and that they were having fun referring "patients" back and forth. Well, why not? They were all running the same kind of racket. But really, Dr. Freud's Dr.-apostle should have known better than to admit it in public.

But now let us return from this digression to the four random examples of symbiosis that I gave you a few minutes ago. You noted, I am sure, that lucrative swindles, covering two centuries in time, used the same kind of sucker-bait to trap educated nincompoops. That immediately raises the question of how it is possible for such antiquated frauds to be peddled even in academic communities, which still contain a very considerable number of scholars, who, defying the precepts and examples set by John Dewey and his kind, still believe in truth and intellectual integrity. The answer, of

course, is the vast power that the "intellectchuls" have attained and ruthlessly exert. Consider for a moment a typical example.

Eight or nine years ago, an American scholar, Mathurin Dondo, wrote, on the basis of a great deal of research in French archives, a biography of Henri de Saint-Simon, who is generally regarded as the founder of modern Socialism.

Now Professor Dondo conscientiously and accurately reported the evidence, and he shows us what kind of man Saint-Simon was. He was, to put it briefly, a pathological liar who seems never to have told the truth about anything when he could possibly avoid it. He was an unprincipled opportunist who lived under every government in France from the *ancien regime* to the Restoration and, more agile in conscience than the Vicar of Bray, he proclaimed that each new government was the realization of his long-cherished ideals — and went on proclaiming it so long as he had a prospect of getting regular handouts from the treasury.

He was a debauchee, given to abuse of alcohol, narcotics, and women, and while we may pardon men for almost any sensuality, our stomachs must turn at the hypocrite who makes his vices odious by claiming that his debauches are the result of a high-minded urge to do sociological research.

Saint-Simon was from the first either a conscious fraud or subject to hallucinations, for he used to go into dark rooms and hold long conversations with Charlemagne, who, he said, was his ancestor.

Saint-Simon had wonderful revelations in the dark room, reporting, among other things, that Charlemagne's ghost had joyfully recognized in Saint-Simon the greatest philosopher of the modern world.

Saint-Simon was also a resourceful man with a fine sense of social values: after he had talked a wealthy business man into endowing him with an annual pension, he went on to seduce or compromise that man's wife and so increase his income by levying secret blackmail on her.

All this — and more — Professor Dondo reports in his book. But at this point he comes up against the pet superstitions of our contemporary "intellectuals." For 150 years ago Saint-Simon, while extracting fast bucks from boobs — pardon me, while extracting fast francs from humanitarians — put out a lot of bunk that is still fashionable stock-in-trade. He denounced "colonialism" and said that it was the duty of prosperous nations to provide technical and financial assistance to "underdeveloped countries" so as to industrialize the whole world and make everyone as happy as larks.

He proved how awfully simple it was to abolish poverty everywhere by applying "science" to the twin problems of raising everyone's standard of living and organizing "social justice" everywhere to ensure world peace. He proved conclusively that by 1814 modern weapons had become so destructive that war was "unthinkable," and he was a vociferous apostle of a "United Nations" to replace war with "world cooperation." This

stale old nonsense, of course, is still the stock-in-trade of the Liberal Establishment, which hasn't had a new idea, just as it hasn't learned anything, in 150 years. So what is a biographer of Saint-Simon to do? I quote verbatim from Professor Dondo's conclusion:

"Saint-Simon, profligate, impulsive, irrational, a plaything of his sensuous whims, victim of his delusions . . . belonged to the class of eccentric, unbalanced, unstable individuals from whom are recruited poets, reformers, founders of religion. The world's . . . salvation comes from the Saint-Simons."

There you have it, ladies and gentlemen. You have a serious scholar — who, I suspect, knows better — telling you by implication that ethical responsibility and simple honesty, reason and even the ability to distinguish between reality and hallucination, are merely the trammels of earthbound mortals, petty standards that must not be applied to anyone who has contracted — or says that he has contracted — a sanctifying itch to save the world. You have a responsible scholar telling you expressly that the world's salvation comes from whims, irrationality, and delusions.

You have also an open confession of the intellectual bankruptcy of so-called "liberalism." It is hard to take the peddlers of such trumpery seriously, so long as one regards them as the merchants of ideas. "Intellectuals" such as Professor Chasles and Mme. d'Urfe, such as Vrain-Lucas and Casanova and even Saint-Simon, seem, on the whole, harmless, and we may even feel grateful to them for supplying us with many of the funniest true

stories in the world. If it were merely a question of ideas, we could afford to sit back and laugh at the motley carnival of freaks and charlatans that has been touring our world for two centuries and relieving the yokels of their pocket money. If it were merely a question of ideas, such mountebanks could not have seriously disturbed the order and stability of the Western world.

Obviously, we must look beyond ideas to discover what has made the self-styled "intellectuals" so formidable, and here again we find our clearest illustration in the 18th Century. On the first of May, 1776, an elaborate criminal conspiracy was organized by a diseased degenerate named Adam Weishaupt, who was Professor of Law — Canon Law, if you please — in the University of Ingolstadt. The conspiracy was a secret society whose members were known as the *Perfektibilisten*, although they are also called *Illuminati* — a term that we may use so long as we remember that it was also applied to other groups.

Weishaupt's conspiracy is one about which we know a good deal, because in 1786 the Bavarian government raided one of the local headquarters, seized the files, and published them. The volumes of this publication are now rare, but there are several copies in North America, including one in the Library of Congress.

The purpose of Weishaupt's conspiracy, as explicitly stated by himself in writing and accepted by his fellows in the inner circle of the organization, was, quite simply, conquest of the world by the de-

struction of civilization, including specifically in its program such items as the abolition of private property, the abolition of national governments, the abolition of all morality, and the abolition of Christianity and, indeed, of all religion.

Weishaupt's organization, however, modelled on the old order of Assassins, which gave to our language that significant word, and was accordingly divided into grades or degrees of initiation. All members were bound by stringent oaths and threats of death to both secrecy and blind obedience to all orders that came to them from above, but each grade or degree had its own doctrine. The real purposes of the order were concealed completely from neophytes, and revealed only to those who had ascended through the preparatory degrees to the inner circle — and promotion from one degree to another was, of course, available only to those who evinced a capacity for progressing at least a stage or two toward the insane nihilism of the inner circle. The rest were kept, of course, in lower grades proportionate to their capacities. As Weishaupt wrote to his colleagues, urging more intensive recruiting of neophytes:

"These good people swell our numbers and fill our money-box; set yourselves to work; these gentlemen must be made to nibble at the bait. . . . But this sort of people must always be made to believe that the grade they have reached is the last."

Thus it was that a conspiracy for the destruction of all European nations was able to enlist among its members some of the reigning

princes of Germany, and a conspiracy for the abolition of Christianity was able to enlist pious Christians. The latter Weishaupt regarded as the best joke of all. He wrote:

"The most wonderful thing of all is that the distinguished Lutheran and Calvinist theologians who belong to our Order really believe that they see in it the true and genuine mind of the Christian religion. Is there anything that you cannot make men believe?"

The Bavarian branch of the Illuminati was suppressed, at least temporarily, in 1786, but the Bavarian government naturally could do nothing about the branches in other countries, and these preserved their secrets intact.

I am not here concerned with any of the attempts that have been made to sketch the later history of the conspiracy. I am interested only in the ascertained facts attested by the published documents, and in these primarily as an illustration of phenomena that we may expect to find repeated many times in our own society. Weishaupt's Illuminati provide us with a perfect working model of conspiratorial activity among "intellectuals," show how easy it is for adroit criminals to enlist and manipulate educated suckers, and, above all, bring us face to face with the highly distasteful fact that mankind does produce criminals like Weishaupt and his confederates in the inner circle.

All of these are important points, and each would repay detailed examination. In the activities of our so-called "intellectuals" we see time after time clear indications of

conspiratorial cohesiveness and a coordination of efforts that strongly suggests conspiratorial, that is to say central, direction. If, for example, you examine the carefully documented publication of the Veritas Foundation, *Keynes At Harvard*, you cannot escape the authors' conclusion that "Keynesism is not an economic theory. It is a weapon of political conspiracy." And you cannot fail to see that the Fabian Socialists have "used the [conspiratorial] techniques of the Communist Party . . . with the obvious intention of destroying . . . the [American] Constitution."

Now without attempting to decide at this time whether the Fabian Socialists are a subsidiary of the Communist Conspiracy or an independent group that happens to be working for virtually the same ends, we must note the important point that it operates as a conspiracy and ask ourselves whether this coordination of effort can be adequately explained in terms of some blind instinct, such as that which sets a colony of termites to work in harmonious cooperation for the destruction of a house, or whether it can be explained in terms of some preliminary training, such as that which enables a pack of well-trained collies to drive herds of sheep through complicated routes, or whether it presupposes conscious direction from day to day and therefore a secret organization of some kind, formal or informal.

This is an important question, for we see the same kind of phenomenon, less obvious, perhaps, but distinctly perceptible, in almost all areas of activity of our "in-

tellectuals." They are influential, not as individuals, but as gangs operating for the same general ends, usually with a high degree of coordination. And this coordination becomes really remarkable when it is observed in matters that do not affect an obvious common interest.

Under modern conditions, for example, it may be only natural for a swarm of so-called educators to cooperate perfectly in hunting down their common prey, the taxpayers, and to attack viciously anyone who disturbs them as they sink their probosces deeper and deeper year after year, but what conceivable common interest could they have in abolishing the House Committee on Un-American Activities? What envisaged profit could inspire a state-wide gang to turn like a wolf-pack on a superintendent of schools who sponsored a speaker who spoke unkindly of the Communist Conspiracy? Why should one of these packs, as happened in Wisconsin last year, turn on a professor of education and hunt him out of the academic world because he spoke respectfully of the American Constitution and dared to suggest that teachers of American history really ought to read it sometime? How could such a view diminish their annual take from the exploited and enslaved taxpayers of Wisconsin?

I greatly fear that the "intellectual" shysters are too well organized in the many branches that, whether they all know it or not, are tentacles of a single octopus and therefore subject to a single central control. And, in any case, you can't hope to educate the shysters: they already know what they are doing.

They at least know that they are witch-doctors living by their wits and battenning on the credulity of the American people.

But what about the "intellectual" suckers, the literate and well-meaning dopes like Professor Chasles and Mme. d'Urfe and the rest? Can they be educated? Is there anything that we can teach them from books or show them by reason and argument to make them less fatally gullible? Or, if that cannot be done, are they at least intelligent enough to learn from experience when they see that they have been hoaxed?

Some, no doubt. There have been several recent books, by John Dos Passos and Edmund Wilson, for example, by honest "liberal intellectuals" who give most encouraging indications that they are beginning to grow up, now that they are past 60 or 70. But the proportion, I am afraid, is small. I do wish that one of these busybodies who are forever making "statistical studies" about nonsense would make a statistical study that would mean something — a statistical study of the capacity of "intellectuals" to learn the obvious.

There is abundant material for dozens of studies of that kind. Here is just one example of what could be determined with some mathematical precision and by the expenditure of much less effort than goes into some learned university studies of, for example, the size of pancake preferred by men as distinct from the size preferred by women.

As we all know now, the International Communist Conspiracy,

coordinating the efforts of its divisional headquarters in New York, Washington, and Moscow, used your money to install in Cuba, in January 1959, a notorious Communist agent named Fidel Castro, and started to work immediately to install military and naval bases, including submarine pens and ballistic missiles, 90 miles from our shores. Of course, the Conspiracy through its various outlets, such as the *New York Times* and other lie-papers, poured out hogwash about "agrarian reformers" and "the George Washington of Cuba." And it was only to be expected that our "intellectuals" who had swallowed exactly the same swill a few years before when the United States delivered China to the Communist Conspiracy, lapped it up again with relish.

Now, I am not complaining about that. It is true that there was no possible doubt about the fact that Castro was a Communist agent carrying out a Communist operation. In a speech which some of you may have heard, it takes me a full hour to give a condensed resume of the evidence that was available to everyone before 1959 — all of it on the public record and some of it in the files of every large newspaper — which proved, beyond all peradventure of doubt, that Castro and all of his lieutenants were Bolsheviks. But I am not going to say that our "liberals" should have looked at the evidence. As we all know, "intellectuals" are equipped with oversize brains that perpetually fizz with "social ideals," so perhaps it would not be fair to expect them to find out what they are talking about.

As soon as Castro came to power in Cuba, Mr. Robert Welch and Dr. J. B. Matthews in the pages of *American Opinion*, and, if you will pardon me for mentioning, I, in speeches before the Daughters of the American Revolution and other organizations, pointed out the obvious facts about Castro and the Soviet takeover of Cuba. And you may remember how the "liberal intellectuals" began to shriek and spit at us. But I am not complaining about that.

We all know that "intellectuals" have mighty minds capable of remembering the phrases that the Communists teach them, and so, whenever they are disturbed by facts, they naturally start shrieking "reactionary," "Fascist," "right-wing extremist," "racist," and the like. And one shouldn't mind their spitting. After all, cats do that, you know. And for that matter, benevolent Nature has equipped another puny creature, the skunk, with a means of making itself important.

So I shall not be so extravagant as to suggest that our "intellectuals" could have learned the obvious in 1958 or 1959 or 1960 or most of 1961, although, of course, the evidence not only about Castro but about the Soviet installation of missiles and other weapons aimed at the United States accumulated day by day. Big minds shouldn't be bothered with evidence. But here is the point that is worth considering.

During the summer and autumn of 1961 the Communist subsidiary called "Fair Play for Cuba," which, of course, had been thoroughly exposed as a Communist front by

that time, sent up smoke-screens for Comrade Fidel on a national scale, using, of course, a great many "liberal intellectuals" in the faculties of our colleges and universities. Those persons went on record publicly as endorsing Castro, guaranteeing that he was a sweet and lovely "democrat" and "social reformer," and even demanding in some cases that he be given a pipeline direct to the Treasury in Washington. As I say, these people went on record publicly, signing manifestoes and inserting full-page advertisements in newspapers. In some universities, as many as 300 individuals connected with the faculty or administration went on record in that way. The total throughout the country must be several thousand.

Now undoubtedly the organizers of those manifestoes and some of the signers knew very well what they were doing. They said to one another, "We have got to keep those American boobs quiet until the Soviet bases are all completed; as soon as that is done, we'll say 'Oops, they's Communists after all in Cuba,' and we'll run out and scare the boobs by yelling 'atomic holocaust,' 'annihilation of mankind,' 'negotiated peace,' 'better red than dead.'"

But it is only charitable to suppose that the majority of the signers of those manifestoes were just intellectual suckers who actually believed the tripe to which they affixed their names.

Now, as you may remember, in December 1961, sweet Fidel made monkeys out of those supermen by going on the radio and boasting

that he had been a Bolshevik ever since he was a boy.

At that point, the intellectual suckers must have realized that they had been had. The whole list of signers stood exposed before the American public, including their own colleagues and the residents of the communities in which their diploma-mills were located — stood exposed as either traitors or jackasses. I don't see how the suckers could have failed to feel embarrassed.

When a normally intelligent human being has been swindled, he sits down and reviews very carefully the sources of information on which he relied, the weaknesses in himself, and the tricks of the confidence men who took him in, and he tries to make sure that he will not be caught again in the same way. That's what ordinarily intelligent and prudent people do, and I should think that that is not too much to expect of "intellectuals."

But it is a curious and perhaps significant fact that, so far as I have been able to learn, not one peep was heard from all those thousands of super-brains the day after Castro made his announcement — or the week after — or the month after — or the year after — or down to the present time.

Now it's possible, of course, that the poor suckers were so embarrassed that they kept quiet in the hope that their friends and neighbors would charitably forget their humiliation and disgrace.

So that is why I should like to see some investigator make the sociological study that I have sug-

gested. All he would have to do is compile the names, which, as I have said, are all on record in print, and then ascertain how many of the signers are still out Communist-fronting and whooping it up for current and unmistakable Communist operations, such as "disarmament" or the race war now being waged against white Americans.

Until such a statistical investigation has been made, it would be a little venturesome to guess what percentage of "liberal intellectuals" are intelligent enough to learn from their own experience. And certainly those who cannot learn in that way could never be educated in any other way.

Without statistics, any opinion that may be offered must necessarily be a mere guess. Now I certainly do not want to seem discouraging, ladies and gentlemen, but my best guess, for what it may be worth, is that among the honest "intellectuals," the percentage of recovery is comparatively small. They may mean well, but, like confirmed alcoholics, they have acquired the habit of escape from reality into the Wonderland Behind the Looking Glass.

If candid, they would have to say of themselves what one of their idols, Jean-Jacques Rousseau, admitted to Boswell in an unguarded moment: "I cannot tolerate the world as it is; I must live in a world of fantasies."

Such habits, once acquired, are extremely hard to break. That is why I fear that many "liberal intellectuals," like so many alcoholics, just can't get along without their hooch!



BIG SIGNS WELCOME DELEGATES as they arrive at historic Read House in Chattanooga for CCA Leadership Conference. Signs were prominently displayed at entrances to hotel and throughout lobby and meeting rooms.



THE CITIZEN

During the past few years, the "Never" button has become famous — first, during the Ole Miss invasion, and later at Selma. But just what does "Never" mean? In this address to the Chattanooga Leadership Conference, Louis W. Hollis, executive director of the Citizens' Councils of America, explains the meaning behind the "Never" buttons!

Never!

By LOUIS W. HOLLIS

In June and July of 1957, *The Saturday Evening Post* published a series of articles by John Bartlow Martin entitled "The Deep South Says Never." The articles were expanded into a book of the same title which has had wide distribution as a paperback.

The first article in this series began like this, and I quote: "One November day in 1953, in the little Mississippi Delta town of Indianola, a young man named Robert Patterson went to a meeting at the school. There he heard the speaker say that soon the Supreme Court might order the schools desegregated and nothing could be done about it."

Patterson has recalled, "I just sat there with the rest of them like a bump on a log. But I couldn't sleep that night. I got out of bed and went into the bathroom and started writing a letter to the editor. Later I wrote to everybody I could think of.

"I gathered my children and promised them they would *never*

have to go to school with children of other races against their will, and this is my solemn vow and pledge."

Patterson said further, "If everyone who feels as I do, and they are



in the vast majority, will make this vow, we will defeat this Communist disease that is being thrust upon us."

One day at the cotton compress Patterson talked with Mr. Dave Hawkins, who said, "We ought to get ourselves a little organization to see if we can't do something."

Fourteen men met in Hawkins' home the night of July 11, 1954. A planter, a farmer, a dentist, the Mayor, a lawyer, a ginner, a farm implement dealer, two auto dealers, the town banker, a druggist, and a hardware dealer, plus Hawkins and Patterson. They determined to mobilize public opinion through a grass-roots organization. They called a public meeting a week later in the City Hall. About a hundred townsfolk attended. "Everybody of any standing was there," Patterson says. They organized the Indianola Citizens' Council, electing the banker chairman, the city attorney vice-chairman, Hawkins treasurer, and Patterson secretary. Thus was formed the first Citizens' Council—a movement that in a few months swept the South and gave a voice to the Southern resistance to school desegregation. The rally cry was *never*—which through the years has become symbolic of the resistance to Federal tyranny led by the Citizens' Council movement founded by Bob Patterson.

Those who now think we have been defeated should realize that for the past 12 years it is the integrationists who have been frustrated, for even yet there is not in this country a single school where significantly large numbers of

white and Negro children are so mixed as to have lost race consciousness. Indeed, race consciousness is greater than ever, simply because of the natural "backlash" which inevitably follows integrationist agitation. Such backlash is minimized by carefully managed token integration, but so is the integration. The slogan *never* is not only an expression of relentless determination on the part of the Citizens' Council members, it is also a realistic forecast based on the insuperable difficulties faced by the integrationists.

During the riots in Selma by outside agitators against the legally constituted authorities, Sheriff Jim Clark distributed several thousand "*Never*" buttons to those who were supporting law and order. Sheriff Clark now wears a solid gold "*Never*" button given him by one of his countless admirers. Asked recently on the Pacific Coast—where I accompanied him on a speaking tour—what this button meant, he replied: "They shall *never* overcome."

But this rallying cry *never* has not always been understood by many Americans. Too many assume that it is unrealistic wishful thinking—a pretty bubble to be exploded by the first setback. Far from it. We have always known that a number of defeats were likely to precede our ultimate victory. *Never* means that we *never* surrender because of any tactical reverses, but continue our struggle unflinching, with new tactics if necessary.

In 1957, soon after the publication of John Bartlow Martin's

book, I was asked to conduct a membership drive in my home town of Jackson, Mississippi, on behalf of our local Council. In passing, let me say that because of the hard work of the teams who participated, our membership drive was highly successful. The membership was increased threefold to make our Council the largest organization of any kind in our community, which it still is.

But I want to point out that way back then we faced up to reality just as the students at Ole Miss did later on September 30, 1962, when they had to give way before the overwhelming force of 30,000 Federal bayonets while crying *never*.

In the questionnaire we used in our membership drive in 1957, one of the questions asked of prospective members was:

If it becomes necessary, would you be interested in cooperating with the organization of a private school under sound local leadership?

The answer to this question was an overwhelming "yes" by 98 per cent of those questioned.

In 1957, it seemed a remote possibility in our town, but in crying *never* we still began our preparations. When in 1964 integration became a fact, we had a private school to offer the children of our members who wanted an education. We knew then, as we know now, that integration is possible and education is possible, but the two are not possible together.

What then do we mean when we cry *never*?

What did Washington and his men mean at Valley Forge in the

terrible winter of 1777-1778? They were saying *never* will we bow to tyranny. *Never* will we surrender our liberty. *Never* will we call retreat except to come back and resist another day.

Texas gained her independence from a tyrannical Mexican government with a rallying cry of *never* which has echoed through defeat at the Alamo to final victory at San Jacinto.

One hundred years ago our forefathers cried *never* during the dark days of Reconstruction I, when the iron boot of Federal tyranny and of Federal bayonets was a fact of life.

Actually, the period of 1861 to 1877 was one of continuous war for our region. The first, or formal war, ended in 1865 with General Lee's surrender at Appomattox. The South lost that war. It settled the issues of secession and slavery. It did not settle the issue of integration. Why? Because our ancestors cried *never*. The second phase, lasting 12 years, which covered the entire area of the former Confederacy, the Reconstruction Period, was won by the South.

For several years the South was prostrate and black Reconstruction reigned supreme. If integration were inevitable (we hear so often these days that it is), the South would have been integrated forever in the late 1860s.

The white South won a total victory in Reconstruction I by showing its determination to fight and by organizing from one end of the region to the other.

Reconstruction I, a hundred years ago, was confined to the South, but today Reconstruction II has no boundaries. It is nationwide and even world-wide. Again, the mass Negro bloc vote is the decisive arena in Reconstruction II, as it was in Reconstruction I.

In Reconstruction I, the campaign for victory became known as the Mississippi Plan. It consisted of strong organizations from one end of the South to the other.

In Reconstruction II of today's world, there is another Mississippi Plan. It is called the Citizens' Councils.

It has been proven that where the attitude of the white community is united and the people organized, there is no force which can prevail against it.

We have to make a choice—the same choice our forefathers made. We can resist or we can surrender. If we continue to resist then we must adopt the slogan *never* in all of its meaning.

In planning this program on private schools, we gave considerable thought to the question whether the theme I am now emphasizing — the theme of *never* yielding to integrationist forces — ought to be emphasized here. Perhaps, it was suggested, we ought to talk simply about education and let the segregation-integration issue alone, taking for granted that everyone here is a segregationist.

I hope we can take that for granted, but I believe it would still be a mistake to leave the issue alone. I know very well that

schools need improvement and that it is not enough simply to keep them segregated. But I also know that the greatest danger to the schools today — as to American society in general — comes from the integration movement. Integration is the pet project of the same educational theorists who have caused other deviations from the true road to learning. Integration is environmentalism and false progressivism in action, just as it is Communism in action. If we do not cry *never* to integration, we are not meeting the enemies of both our schools and our society at the point where they have chosen to mass their attack.

A segregated school is not automatically a good one, but an integrated school is automatically a bad one. It soon ceases to be a school at all and becomes a detention and correction center.

It should be recalled that public schools in the South were not established until after the Southern victory in Reconstruction I, and after the passing of the so-called Jim Crow laws. Public schools in the South and in Northern cities will not survive integration.

Integration is the result of fallacies in the educational world during the past generation. If integration is not successfully resisted, these fallacies will result in the American educational system's killing itself. James Burnham has written a brilliant book entitled *Suicide of the West*, in which he sees the Liberal mind destroying its own culture, and in which he points out the peculiar neurosis of

the "liberals" in regard to the Negro.

But we of the Citizens' Council are determined that we shall *never* surrender to neurotic integrationism, and we recognize that in order to make our determination good, we have to start anew in the educational field, so that sound learning may preserve not only itself but also constitutional liberty and racial integrity.

The other day a prominent businessman, a former member of the Citizens' Council, said to me, "Why do you keep saying '*never*'? Why don't you give up? Don't you know there's nothing more you can do? They've passed the Civil Rights Act, they've passed the Voter Registration Act, they've sent Federal registrars to the state. We have integration in many of our schools." And so on.

This was really a new thought to me, and I was surprised that anyone would even voice it. I did not have a glib answer, but since my caller obviously expected an answer, I tried my best to give one. As best I can recall this is about what I said to him: "I say *never* because I'm not about to quit. In the first place, I am confident that our cause is just. Personally, I have a deeply ingrained awareness of a birthright held in trust for posterity.

"You say you don't like it, but don't know what you can do. Well, what have you done since 'Black Monday' 1954 but float with the tide? You used to be on our Board of Directors, but you resigned when the going got tough. You

were afraid we were becoming too controversial. You stopped saying *never* and decided to give up. It would be far more merciful for you to die right now than to have to look your grandchildren in the eye when they ask you, 'Granddaddy, why am I not white like you?'

"The leaders on the other side who would destroy Western civilization, which reached its zenith as the American dream, are not fence straddlers. King and his misled followers believe in *something*, and they go to jail, are ready to fight for that something.

"Don't whine to me and ask 'What can I do?' You have done little of anything but calculate how to make another fast buck. No one is more to blame for what is wrong with America than men like you. Your kind let it happen and your children must suffer the consequences."

I'm sure I said a lot more, but that will give you an idea. My caller did not have much to say after that and I'm not sure that what I said to him will do him any good, but I know he realizes that I'm going to keep on saying *never* as long as there is a breath in my body.

I believe that the Citizens' Councils are a leveling influence against all the wildcat things with which we have to contend and I believe that we have an opportunity to grow and expand and have a greater influence in this fight to keep the Communists, the left-wingers, the liberals, the racemixers, the pinks and the punks from permanently taking over this

country — with control of the schools as the basic feature of their brainwashing program.

The Citizens' Councils of America is the fastest growing organization in the nation, and promotion of segregated private education is the major project of the Citizens' Councils. Councils are scattered far and wide over the 50 states of the United States.

I'm going to keep on saying *never* because I believe that some of these days good conservatives are going to come to power in this country.

I'm going to keep on saying *never* because it isn't going to be long before the great cities of the nation are going to be calling on good segregationists to tell them something about the pattern of segregation which has made this country great. Everytime they have another big race riot, like the ones in Los Angeles and Chicago recently, or racial demonstrations, the Northern cities become frantic. I think they are beginning to realize that they have created a monster in their race-mixing propaganda that may turn upon them with a viciousness that will completely destroy them.

I'm going to keep on saying *never* because when the people realize the danger of all this and are aroused to appropriate action, then the hypocritical politicians will become the biggest segregationists you have ever seen.

The Northern cities are beginning to find out something about the Negro people, and are coming to the conclusion that the segregated

way of life is the only way two such dissimilar races as the Negroes and whites can live together in the same community in a state of peace and harmony.

I will continue to cry *never* because I'm positively dedicated as a matter of personal choice to the principle of social separation of the races. I believe that racial integrity is essential to civilization and liberty.

I will continue, along with many thousands of others, to cry *never* because we are all ready and willing to do something positive about this very serious and present problem.

When Bob Patterson said back in 1954, "I, for one, would gladly lay down my life to prevent mongrelization," he was only one. But today he has been joined by many thousands and their number is increasing.

I close with two quotations. The first is from Robert Browning, who said:

"One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are baffled to
fight better,
Sleep to wake."

The second is from William Pitt, Earl of Chatham, who, in addressing the British Parliament, said:

"If I were an American, as I am
an Englishman, while a foreign troop
was landed in my country I never
would lay down my arms, — *never!*
never! *never!*"

Field Directors Report—

What The Citizens' Council Is Doing

The nationwide scope of the Citizens' Council movement is demonstrated by the assignment of CCA field directors from coast to coast and border to border. Seven of them attended the Chattanooga Conference and delivered brief reports on their activities and aims.

Our Best Hope For Freedom

By FRANK E. BAIN

Field Director For California, Oregon And Washington

I bring you greetings from the people of California who declared their determination to oppose forced integration housing laws when they walked the path of prejudice to the polls and approved Proposition 14 by a resounding 2 to 1 victory.

I *am* prejudiced against those who want to destroy our freedom of choice! I appreciate the inspiration and strength you have given to those living outside the South by your determination to remain free men and to throw off the bondage of Federal intervention and control in matters which should be handled by state and local government. We oppose

these bureaucratic social planners who want to make one Federal Socialistic State out of these United States of America.

At the risk of being called a right-wing extremist, I must tell you that I oppose socialism. Socialism is the philosophy of failure, the creed of ignorance and the gospel of envy. Socialism will work in only two places — in Heaven, where it is not needed; and in Hell, where they already have it.

I appreciate the opportunity of attending this conference, the theme of which is, "How Shall We Educate Our Children?" My parents and my maternal grand-

parents were educators, and this background has caused me to have more than an average interest in the field of education. Nothing contributes more to the decline of education in America today than the brainwashing of our children by "liberal" teachers and the destruction of quality education through forced integration in the classroom.

Let us have public schools, if we can keep local control; however, let us give our children a quality education in private schools rather than subject them to the rapidly-approaching Federal School!

We are met here as free men desiring to protect our freedom of choice. Our highest motive for being here is to provide the best

for our children so that they in turn will be equipped to give their best to our beloved country.

We are organizing Citizens' Councils on the West Coast so that we might join with you in preserving our American way of life. Millions outside the South stand with you in this struggle for States' Rights and Racial Integrity.

For example, voters in Seattle, Washington defeated a housing ordinance which would have provided for forced integration. The residents of nearby Tacoma also rejected a similar ordinance.

Our best hope for freedom rests with the successful organization of responsible and intelligent people who, like our Founding Fathers, love liberty more than life.

★ ★ ★

Some Important Council Projects

BY R. C. BRADSHAW
Field Director For Mississippi



It is a privilege for me to say a few words about the Councils' work to such a distinguished group of patriotic citizens. There is so much to say and such little time to say it that I find it difficult to collect my thoughts. However, I hope that I can enlighten you as to some of the more important phases of Citizens' Council work.

First, I would like to say that the effectiveness of any Citizens' Council depends upon the caliber of the people making up the membership of that particular Council. I am happy to say we have the highest type of dedicated people in our Citizens' Councils in Mississippi, and I am sure that you have them

in your states, also. Our members are leaders in their own communities. They come from all walks of life and are fully informed about the issues that face us today in our fight to regain the constitutional freedom that has been so brazenly taken away from us.

In Mississippi, the Citizens' Councils have been working effectively in the fields of private education, voter registration and anti-brainwashing educational programs. I believe that if these three fields are thoroughly exploited, we will have restored Constitutional Government and also won our battle for Racial Integrity.

One of the first projects that should be undertaken in every community is the formation of a private school. This should receive first priority, since it involves our most precious possessions — our children. Even though your community has thus far been able to avoid integration, you must realize that this reprieve is only temporary, and you should take advantage of the time thus gained by organizing a private school, finding a suitable building, surveying the community to determine the anticipated enrollment, and selecting qualified administrators and faculty members.

★ ★ ★

We Can Defeat The Revolution

BY LEE A. DODSON
Field Director For Maryland, Virginia And The District Of Columbia

My home is in Montgomery County, Maryland. It is a county of self-proclaimed "intellectuals,"

Many Citizens' Councils in Mississippi have learned that to defeat the left-wing propaganda campaign now being leveled at all Americans, it is necessary to start a counter-program of education.

Some Councils are establishing information centers in their communities and making Citizens' Council literature available to the public. They are also working with the news media. These efforts have been so successful that in some communities, I doubt if you could find one person who would admit being a supporter of the Great Society.

Our Citizens' Councils are no longer on the defensive. We have now launched a counter-offensive which will bring victory. We have purged our ranks of the weak and ineffective. The vermin have at last emerged from the woodwork, and we know who our enemies are. No longer must we deal with intangibles or generalities.

The fate of our children is at stake; the future of this great country is in our hands. We will answer the clarion call to battle, and — as right makes might — we will carry on to the day when victory will be ours!

urbia. Here, as in many areas, some things have been regarded as sacred and above reproach. These have included God, Motherhood, the Cub Scouts, and now, of course, "civil rights." (Lately, however, because of Madalyn Murray and the Supreme Court, God has not fared as well as in the past.)

Today we are faced with a revolution which is threatening our way of life. The offensive at present is hammering away on two fronts — private property and education. These are the real targets of the "revolution." They are the targets the social engineers intend to alter — stage by stage — until man's right to own property is abolished and until public education is replaced by compulsory indoctrination. But the revolutionaries do not talk about these targets. They talk instead about "civil rights" and "strengthening" education. They push, cajole, threaten, and bribe to get new legislation on the books to further their goals. And so, with this in mind, I bring to you here in the South a message from the North. You are not alone in your fight to preserve Racial Integrity and States' Rights!

We must stand together on guard against the bloated appetites of the Health, Education and Welfare Department bureaucrats who are already planning to feed our children a nationally-uniform educational pablum. It is to consist of bureaucrat-written textbooks; bureaucrat-supervised teacher training seminars, conferences and workshops; bureaucrat-en-

dorsed programs of testing, to say nothing of culture, recreation and arts. Instead of "strengthened" education, our children will be intellectually starved with a thin, colorless gruel labeled "education."

There are those who deliberately push toward a Federal system of schools that train, but fail to educate. No longer will education equip children to meet the challenges of producing still greater heights of diversified achievement in this greatest of nations. Rather, our children will be exposed only to the narrow concepts of "knowledge" as it is outlined by some obscure clerk lost in the HEW bureaucratic jungle.

If you are a father or a mother, look at your children. Are you doing all that you can to oppose this takeover by the Federal bureaucrats? What will you say when these children, whose lives have already been blueprinted for them, ask you why they can no longer say a prayer or sing Christmas carols in their school, or why no one bothers to salute the Flag any more? Will you tell them that you played golf or went fishing or learned to water ski, or worked in the garden or learned to make ceramics, while all of this was happening? Or will you be able to look them in the face and say, "I tried."

In closing, I say to you that we in the North realize that it is past time to organize, but we are going to redouble our efforts to wake up America, to stand up and be counted!

Successful Councils At Work

BY DR. MEDFORD EVANS

Field Director For Tennessee And Arkansas

It has been my privilege to work with many fine Councils in Tennessee and Arkansas. Reviewing the year 1965, and selecting Councils from East to West, I recall such successful activities of the Chattanooga Council as bringing Dr. Henry Garrett for a lecture in the early summer, and Sheriff Jim Clark of Selma for a rousing rally in September. In October, the Chattanooga Council put on an intellectually and financially profitable \$25-a-plate dinner for Col. Robert Gayre, editor of *The Mankind Quarterly* of Edinburgh, Scotland, and adviser to Prime Minister Ian Smith of Rhodesia. Finally, the Chattanooga Council, of course, made possible the present Conference.

Moving to Nashville, the Council there drew indignant fire from the "liberals" and contributed mightily to the Conservative cause by participating, through its individual members, in putting up numerous copies of the "Martin Luther King Billboards." Throughout July, the Establishment's *Nashville Tennessean* was virtually frantic on this score. The Nashville Council also sponsored a lecture by Dr. Garrett which stirred "the Athens of the South" to unwonted (and in some quarters unwanted) intellectual activity. Nashville regularly hosts the monthly meetings of the Tennessee State Association of Citizens' Councils. These meetings are of considerable poli-

tical importance in Tennessee. Because of an effort here, coordinated largely by outstanding Council member Richard Burrow, Jr., of Milan, Tennessee, the "Governor's Commission on Human Relations" — an integrationist instrument — was effectively neutralized during 1965.

Memphis has the largest Council in Tennessee, and publishes the outstanding local Bulletin, edited by Vincent Barba. The Memphis Council sponsored appearances by Sheriff Clark, Georgia's famed Lester Maddox, and Colonel Gayre of Scotland.

Fayette County (county seat, Somerville) has an extraordinarily fine Council, which has given valuable support to the Fayette Academy, one of the private schools represented here today. The Fayette County Council is also remembered for its notable success in the summer of 1964 in offsetting political efforts of "invaders" from Eastern colleges and news media to "Negrofy" Fayette County.

In Arkansas during 1965, the outstanding events were the intitation or remobilization of Councils at Stuttgart, Marvell, Pine Bluff and Texarkana; the voluminous publicity obtained in the leftist press (*Arkansas Gazette*, *Pine Bluff Commercial*, etc.) by the Pine Bluff Council; and the rally in Texarkana where Sheriff Clark

spoke, which had a record attendance and gained nationwide publicity.

I am sorry that time does not permit my giving a more complete

and detailed recital of the constructive, patriotic work of the thousands of Citizens' Council members throughout Tennessee and Arkansas.

★ ★ ★

There's Power In Organization

By W. D. LORD, JR.

Field Director For Mississippi

It is a privilege and an honor to be with you today representing a patriotic organization dedicated to preserving States' Rights, Constitutional Government and Racial Integrity — ideals which were granted to us by the sweat, blood and toil of our ancestors.

You don't have to be told the need of having a strong, powerful organization in each of our local communities. However, I think that you should know that every field director in our organization needs your assistance in order to organize Citizens' Councils in your states and local communities. Our two main projects this year should be to strengthen our existing Citizens' Councils and organize new ones. It is also important that we field directors assist local Councils in developing projects to keep the members interested in their local organizations.

Strong organization is truly the key to victory. An example of this is the fact that Negroes in our nation amount to only 10 per cent of our total population — yet, through organization, they are able to run roughshod over the white majority and make our national administration hop every time they say frog. More proof of the strength of organization is found in the fact that even though Negroes make up only 10 per cent of our total population, they hold 13 per cent of all Federal jobs — and more than 50 per cent of all Federal employees hired last year were Negroes!

In closing, allow me to remind you again that in order to attain victory we must have your assistance in organizing your community. Remember — organized aggression must be met with organized resistance, whether it be in Viet Nam or our own community — if we are to survive.

★ ★ ★

A Question Of Right Or Wrong

By DONALD W. POTEAT

Field Director For North And South Carolina

Yesterday, Dr. Henry Garrett, past president of the American Psychological Association, revealed

the equalitarian dogma as the spawning philosophy of all collectivist movements. Once the



true significance of this revelation strikes home, one can view the scene of world revolution in perspective.

The line now drawn between *Right* and *Left* shifts radically and assumes its proper position as a dividing line separating *Right* from *Wrong!* In the wake of this enlightenment, right-wing and left-wing environmentalists should be grouped together and left to haggle over and prate about those systems and orders which — as they constantly assure us — “made our country great.” At the same time, those who understand that systems and institutions cannot be considered apart from the people from whom they were derived and by whom they are directed, possess — for the first time — valid

and specific criteria for determining true friend from real foe.

Quality and not equality is the omnipotent law impressed upon all creation; racial value alone determines the level of civilization attained by a people; heredity and not environment is the well-spring of greatness — and the civilization which seriously implores racial dynamics may very well gain immortal life.

Far be it from me to elaborate, for there are those present certified and far more qualified to analyze such matters. Suffice it for me to warn that Truth not imparted to the younger generation will surely perish and its place will be taken by vitiating fallacy.

Scientists and other original thinkers have now properly diagnosed the pathology of racial and cultural decline. Those hated creatures, stigmatized as “racists,” must successfully compete with the equalitarians in spreading this knowledge among serious students, who alone can popularize it among the intelligent strata of our society — in order that it become “common” knowledge, the heritage of the whole people, and a mighty determinant of world history.

With this goal before us, the Citizens' Councils of South Carolina have effectuated an educational program among young people in our colleges — using a dispassionate and factual approach that will appeal to the serious scholar. The time and expense involved are offered not as a sacrifice, but rather as an investment in the future.

Translating Strength Into Action

BY LEONARD R. WILSON
Field Director For Alabama And Georgia

My home state — Alabama — has been referred to as the "Never-Never Land." We proudly accept this designation, and we believe that our Citizens' Councils have made this compliment possible.

So far as we in Alabama are concerned there will be no surrender of our cause! There shall never be a second Appomattox. Our Citizens' Councils are dedicated to this principle.

We do know that it will take continued organizational efforts to sustain this position. It should be of interest to you that we are now better organized than ever before in Alabama. Indicative of our current strength is the fact that we are now organized and working in all sections of our state.



Here today, for example, we have nearly all sections of Alabama represented. Such diverse places as Mobile, Foley, Dothan, Selma, Tuscaloosa, Birmingham, Jasper, Cullman and Gadsden are represented.

Only when our organizational strength is translated into effective political action can we lay claim to success. We feel that Alabama has stood well in this respect. For instance, Alabama has the greatest Governor in the country — George Wallace; and the greatest Sheriff — Jim Clark!

It's no wonder that *Jet* magazine has called the Citizens' Councils their "real enemy" when we remind ourselves that five of the six states voting against LBJ in 1964 are the five states where our movement is the strongest.

While Mr. Hollis and others have rather good explanations of what the "Never" button means, we have our own ideas about its meaning down in Alabama and Georgia.

I'm sure you will recall the colored coed who was not satisfied with desegregating the University of Georgia. She wanted integration and married a misguided white boy from Georgia. A mulatto child was soon born to the couple. The child developed a peculiar stomach disorder which, according to the pediatrician, would require fresh goat's milk, a rare commodity in New York City.

The white father called his

family back on the farm in Georgia to request that they send a goat to New York. The family wanted to know where a goat could be kept in such a large city, and were assured that it would be kept in the apartment. They then asked about the smell and were told by the boy

that the goat would have to get used to it, just like he had.

Ladies and gentlemen, my "Never" button means that we shall never get used to it! My friends, as long as we say *never* and mean it, our cause shall not be vanquished!

Private School Students Winning Honors

Honors and recognition are being won by a number of students enrolled in private schools throughout the South.

Several major scholarship winners will be announced later this spring, or at commencement exercises. And many private school pupils have won prizes and awards during the current school year.

One of the students who attended the Chattanooga Leadership Conference of the Citizens' Councils of America won a statewide contest in Alabama and went on to gain national honors. Mabelle (Mab) Segrest, a 16-year-old junior at Macon Academy, the outstanding private school in Tuskegee, Ala., was awarded a \$1,000 scholarship in the worldwide "Voice of Democracy" contest sponsored by the Veterans of Foreign Wars.

Alabama VFW Commander John J. Campbell said Miss Segrest is the youngest student ever to win the Alabama competition. The contest is open to all high school students in grades 10, 11 and 12. Contestants submit a 5-minute recorded speech on an assigned topic. This year's subject was "Democracy: What It Means To Me." A total of 300,000 entries were received in the worldwide competition.

As Alabama state winner, Miss Segrest received a week-long expense-paid trip to Washington early in March, where she competed with 52 other finalists. Her fifth-place finish won a \$1,000 scholarship. In addition, her prize-winning speech will be recorded on a gold platter.

Miss Segrest is the daughter of Mr. and Mrs. John Fletcher Segrest of Tuskegee. Her father is Postmaster of Tuskegee, and her mother teaches foreign languages at Macon Academy. An honor roll student and member of the Beta Club, Miss Segrest is also vice president of Macon Academy's student council, and is active in her church.

As similar honors are received by more and more private school students throughout the South, they will add to the impressive record of scholastic achievement among private school students, and will bring increased recognition of the academic excellence of these fine institutions.

A Christian School

BY HENRY J. WALTERS

There is a proverb which all children who attend St. Thomas' School will learn. It is —

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."

—Proverbs 1:7.

If you ask the headmaster of a Christian school to speak to you about running a school, I presume you are prepared to hear a report, not just about private schooling, but about *Christian* private schooling. I presume also that you will expect him to center his remarks

on what he thinks his school stands for and how it got where it is. And if I am to comment on these things, I am going to refer you to the proverb which I quoted, and especially to the phrase "the fear of the Lord," for it is important to my school.

When the Bible makes reference to "the fear of the Lord," I am sure we will agree that it did not signify merely the acknowledgement of an indifferent God, but a positive, healthy dread one feels in the presence of Supreme Power. It is clear that this is what the Bible wishes to convey and that men throughout Christendom have understood it so.

For centuries the Christian people who hammered Western civilization out of the ruins of antiquity have held to this fear. Generally, the men of Christendom have recognized that there is no such learning as secular learning. All knowledge is subject to the judgment of Jesus Christ; therefore, teaching is essentially religious in nature, defining by the content it conveys who is sovereign among the people. And if truth is taught and not lies, it will acknowledge that the fear of the Lord is the beginning of knowledge.

Let me say at the outset that my remarks about the state school sys-

As headmaster of St. Thomas' Episcopal School in Houston, Texas, Henry J. Walters is part of an outstanding team headed by the Rev. T. Robert Ingram, nationally-recognized clergyman. In this report to the CCA Leadership Conference, Mr. Walters outlines the organization and operation of an extremely successful Christian school.

tem certainly do not include those Christian teachers who, at the consistent peril of their careers, have been able to slow the process of decay within the system. But today even their efforts are not enough; for we have been witness to the relentless progress of those who wish to secularize our educational institutions — to train up a new social order whose allegiance is not to God but to the state.

Children are no longer being educated because it is a Godly thing to be able to think straight, nor educated to accept their responsibilities as the highest order of God's creation. Rather, learning has been separated from its Christian roots, and our children are being educated to adjust to the democratic society, the end of which seems a sort of leveling or tranquilizing.

We are distressed and angry; yet, we have abetted our own dilemma — for how could we have invoked the power of the state to train our children without recognizing that we were giving them over to the

caprices of that power? We have waited supinely while our children were being indoctrinated with a philosophy which is militantly opposed to the Christian concept of the sovereignty of Christ over all things. We who are the highest order of the creation have given up being rulers over what is ours. We have given up fearing the Lord, thus we have lost wisdom.

It is heartening to find a body of people who are aware that we face a deteriorating situation and are determined to work their way out. It is not necessary that we have a majority with us; it is only necessary that we have a clear mind and determination about what we want. Others have reassumed the responsibility for the education of their own and have been successful against no little odds. I can detail one such effort.

St. Thomas' School was organized as a return to the basic means and ends of Christian learning. Our return is not, as some have told us, merely an attempt to escape the realities of modern existence. In-



deed, it is an attempt to bring to modern culture a touch of reality. As a Christian institution, St. Thomas' trains up children to remember that this world is not their home; it teaches them that eventually they will come into the presence of their Lord who opened Heaven for them; therefore, it is their responsibility to develop their own minds and bodies to their fullest capabilities, and it is our job as teachers to help them and guide them at this, for this is the end of Christian learning.

As a Christian school, it would recognize that truth is not relative and changing but eternal and fixed. It is not the invention of man but revealed by God through Christ in creation; therefore, underlying all curricula of the school is the concept of creation and not evolution.

Knowledge does not develop out of the child — but is drilled, with some effort, into him! He must be taught that if there is a truth, it follows that there is an untruth. He must be taught how to determine what is true from what is not true. In fact, he must be able to discriminate. Hence, morals and ethics are an important part of the subject matter taught. It is recognized that if the child is to be able to discriminate between right and wrong, then ethics and morals must be taught in school as well as at home and in the church. And to teach morals and ethics at all you first must teach "the fear of the Lord."

St. Thomas' School was organized in 1955 with a headmaster, five teachers, and 85 students from kindergarten through 6th grade. The school was planned as an integral

part of St. Thomas' Church under the general supervision of the rector and vestry of the parish. The school board, which is directly responsible for the policies and financial affairs of the school, consists of the rector as chairman of the board, two members from the vestry, and four members appointed by the rector with the approval of the vestry. The administrative and curricular particulars are supervised by the headmaster under the direction of the rector and school board.

St. Thomas' has avoided any alliances which would diminish its control over its own affairs. The school has received no financial aid from the Episcopal diocese or from the local, state, or Federal government. Because its end is to provide a Christian education for its students, its means are different — and without the entanglement of local, state, or Federal aid we have been relatively free from the godless influences now making their impact on the government schools.

As we have avoided financial alliances so we have avoided accreditation by the state as intrusive upon our rights as Christians and citizens of the state. The state has no warrant to judge us; indeed, it is we who judge the state — and we found it lacking!

Perhaps the most unique feature about the church-affiliated school is the low initial investment required to begin operating the school. The buildings out of which the school operates already exist, having been provided by the congregation for Sunday worship and Sunday School instruction. The

use of these facilities for the operation of a day school in no way interferes with the worship of the church. Rather, it provides for more efficient utilization of the church facilities, generally reduces the burdens of maintenance which the church must otherwise bear alone, and usually strengthens the parish spiritually. Our own school is adequate testimony to the efficiency of such an operation; for without the burden of providing for the physical plant we have been able to provide Christian education for approximately \$250 per child per year, about one third of the cost of comparable private education offered in schools which are not church-affiliated.

To a people who for 40 years have met almost every problem head-on with tax money, the idea that one could successfully undertake the responsibility of teaching children without the aid of the state may seem at first quixotic; but let me emphasize that the income necessary to the operation of the church-affiliated school can be secured independent of government revenues.

The private school has two sources of income: first, the tuition it receives from its students; and second, gifts or grants from interested individuals within the community. Of the two sources the least predictable source is the grant; however, there arises within the community a considerable interest in the activities of the Christian school, and the school may expect to receive certain moneys which might not otherwise be received by the church. While the financial program of the school

may not be planned around this income, the gift is a reality to the school which does a quality job of teaching its students. The principal source of revenue for the private school is the revenue it receives from its students, and through careful management this revenue should be sufficient for its effective operation.

For the church-affiliated school which operates from buildings provided by the church, approximately 85 per cent of the operating budget is appropriated for teaching salaries, while 15 per cent is reserved for administrative and supply costs. This will, of course, vary with the smaller school, particularly when the headmaster serves also as teacher. With the smaller school, operating expenses are almost all direct costs and involve the actual teaching of the various grades.

Usually, tuition revenue alone provides sufficient income to operate the school. St. Thomas' opened its school of 85 students with \$1,000 in borrowed capital to meet current expenses. Although it has received some grants to cover the costs of expansion, the school has financed its operation wholly on tuition received from the students. From time to time the school has had to make certain short-term loans to provide for expenses arising out of its rapid expansion; however, these loans have been promptly repaid and we are currently operating with a surplus.

The current enrollment at St. Thomas' is 408 students from the kindergarten through the 11th grade. Certainly this is ample testimony to the feasibility of the Christian private school. Indeed, I

believe you will find, when you have worked with this idea of private education, that your financial problems are not your most difficult.

Perhaps the most critical aspect for schooling is the recruitment of teachers who are willing to teach in a Christian school. The reputation of the school and its future depend on the classroom teacher. With knowledgeable and dedicated teaching the private school is almost assured of success, for the students in a private school are those whose parents are concerned about the training up of their children. Usually the recruiting of good teaching personnel is carried out jointly with the procurement of adequate teaching facilities. Indeed, St. Thomas' operated for several months out of temporary quarters until its classrooms were completed. I know of other successful Christian schools which began operation in private homes.

The picture of the small private school is strange perhaps to those of us who are intoxicated by the spectacle of the huge government plant with its gyms and playing fields and auditoriums. The small school seems unreal in this age of compulsory education; however, we should not forget that prior to the 1900s, the small school was a familiar part of the American scene. Who can forget the tales of the one-room school house or the picture of the neighborhood or "dame" school with its young students sitting around the kitchen stove while the dame or teacher drilled them in their lessons as she prepared the family meal?

I am not suggesting that we return to the living room for the teaching of our children; although we must admit that learning is an intimate thing. It is a personal relationship between teacher and student and the poorest way to educate is *en masse*. Surely the state of education today will attest to that!

If knowledge is to be imparted to children today, it must be imparted by people who know how to judge and deal broadly with facts. Knowledge is taught by teachers who have been trained in solid subject matter and not merely method. One may not traffic in knowledge, for teaching is not so much "know-how" as *knowing*. Having a method to convey something presupposes something to convey. But neither is it enough to convey facts only; teaching involves the right interpretation of those facts. And we all know that interpretation involves discriminating — it involves, if you please, a bias. And those of us who call Jesus Lord must insist that that bias include the belief that "the fear of the Lord is the beginning of knowledge."

It is right to recognize and to resist the current trends in education today, but we must also recognize that those trends are possible only because the concept of government-controlled education is itself corrupt. If, as we have stated, Christ is Lord over all things including knowledge, then any system of teaching which denies this and seeks through its control over the minds of its students to perpetuate itself is idolatrous. As I have

remarked previously, our real strength is to be found in the determination of people like ourselves to reclaim the responsibility for the training up of our children. Truly we should welcome it, for the teaching of our children is a yoke which God has laid upon us, and it has in it the stuff that makes saints. It is a burden which men with faith must bear, for only men

with faith will have the necessary determination and discipline and courage. The task is difficult, but the result is glorious. The result is children who think straight, who fear the Lord — and

"The fear of the Lord is the beginning of knowledge."

Thank you, and God be with you all.

Eggheads vs. Education

(Continued from page 2)

the public purse is now, we believe, about to backfire. The educationists all went along with or actively promoted racial integration. The chief consequence is going to be the renaissance of private schools.

Private schools are going to expose quackery in the educational wastelands, for they are going to produce genuine educational re-

sults — *i.e.*, skill and knowledge in the pupils — at far less cost "per pupil in average daily attendance."

They are already doing so. If private schools continue to put teaching above bureaucracy, and learning above interscholastic and intramural circuses, public schools are likely to go the way of the dinosaur.

Maybe we owe the Warren Court something, after all!

SUBSCRIBE TO THE CITIZEN TODAY!

315 Plaza Building — Jackson, Mississippi

Yes! I want to receive THE CITIZEN every month! Payment is enclosed for my subscription as follows:

One Year — \$3.00

Two years — \$5.50

Check here if renewal

(PLEASE PRINT)

(NAME)

(ADDRESS)

(CITY, STATE & ZIP CODE)

Order Your Citizens' Council Literature From This Complete List!

See January 1966 Issue For Complete Descriptions Of Each Item

SIGNIFICANT SPEECHES ON SEGREGATION

Stock Number	Title & Author	Single Copy	Quantity Price
1A	Strength Through Unity—Barnett	25¢	6/\$1
3A	Challenge To The South—Perex	25¢	6/\$1
4A	Era of Judicial Tyranny—Eastland	25¢	6/\$1
5A	Segregation And The South—Brady	25¢	6/\$1
8A	The South's Just Cause—Caskey	25¢	6/\$1
10A	Ole Miss And The Constitution—Morphew	25¢	6/\$1
12A	Mississippi Still Says Never!—Barnett	25¢	6/\$1
13A	Race Relations And Civil Rights—Simmons	25¢	6/\$1
14A	Why Segregation Is Right—Simmons	25¢	6/\$1
15A	The Second Reconstruction—Simmons	25¢	6/\$1
18A	The Negro Revolution—Simmons	25¢	6/\$1
20A	Why California Is Organizing—Simmons	25¢	6/\$1
21A	The 'Civil Rights' Crisis—Simmons	50¢	3/\$1
22A	Supreme Court, Segregation & The South—Eastland	25¢	6/\$1

TIMELY ARTICLES ON RACE RELATIONS AND SCIENCE

1B	Putnam Letters	25¢	6/\$1
2B	The Vardaman Idea	25¢	6/\$1
3B	Race In America—Simmons	10¢	15/\$1
4B	Race And Reason Day In Mississippi—Putnam	\$1	10/\$7.50
6B	Hybrid Race Doctrine—Hubbard	25¢	6/\$1
7B	Ethnic Group Differences—Porteus	25¢	6/\$1
8B	Racial Facts	10¢	15/\$1
9B	The South & The Second Reconstruction—Garrett	50¢	10/\$4
10B	Zoological Subspecies Of Man—Hall	25¢	6/\$1
11B	On The Nature Of Prejudice—Gregor	25¢	6/\$1
12B	Race And Psychology—Garrett	25¢	6/\$1
13B	Emergence Of Racial Genetics—Gates	25¢	6/\$1
14B	Racial History Of Scandinavia—Lundman	25¢	6/\$1
15B	The 'Minorities' Problem—Lundberg	25¢	6/\$1
16B	S.P.S.S.I. And Racial Differences—Garrett	25¢	6/\$1
17B	The Desegregation Cases—van den Haag	25¢	6/\$1
18B	Inheritance Of Mental Ability—Burt	50¢	10/\$4
19B	Race: 11 Questions & 11 Answers—Garrett, Putnam & George	\$1	10/\$7.50
20B	An Inquiry Concerning Racial Prejudice—Josey	\$1	10/\$7.50
21B	The American Melting Pot—Radzinski	50¢	3/\$1
22B	School Desegregation And Delinquency—Armstrong	25¢	6/\$1
23B	Ethnic Groups In High School—Lundberg & Dickson	\$1	10/\$7.50
24B	Desegregation: Fact & Hokus—Garrett	50¢	3/\$1
25B	Framework For Love—Putnam	50¢	3/\$1

RELIGION

1C	Christian View On Segregation—Gillespie	25¢	6/\$1
3C	Jewish View On Segregation	25¢	6/\$1
4C	Christianity And Segregation—Criswell	10¢	15/\$1
5C	Methodist Declaration On Segregation—Evans	10¢	15/\$1
6C	Why Integration Is Un-Christian—Ingram	25¢	6/\$1
7C	Catholic Race-Mixing In New Orleans—Ricaud	25¢	6/\$1

SCHOOLS

2D	Mixed Schools And Mixed Blood—Sass	25¢	6/\$1
4D	Disorders At D. C. Football Game	25¢	6/\$1
5D	Negroes, Intelligence & Prejudice—van den Haag	25¢	6/\$1
6D	How To Start A Private School	50¢	3/\$1
7D	The School That Can't Be Mixed	50¢	3/\$1
8D	How Classroom Desegregation Will Work—Garrett	50¢	3/\$1
9D	How Can We Educate Our Children?	50¢	3/\$1

LAW

3E	Equality vs. Liberty—Pittman	25¢	6/\$1
4E	Integration Amendment Is Illegal—McGowan	25¢	6/\$1
5E	Blessings Of Liberty Vs. Blight Of Equality—Pittman	25¢	6/\$1
6E	Separate Schools Best For Both Races—Mize	50¢	3/\$1
7E	The Right Not To Listen	25¢	6/\$1

Stock Number	Title & Author	ORGANIZATION	Single Copy	Quantity Price
4F	What Is The Citizens' Council Doing?		Free	100/\$2
6F	Organization: The Key To Victory—Simmons		Free	25/\$1
8F	The Citizens' Council—Patterson		10¢	15/\$1
9F	Integrity—Hollis		10¢	15/\$1
10F	The Road Ahead—Patterson		10¢	15/\$1
11F	The Majority Concensus—Shearer		25¢	6/\$1
12F	White Monday In Mississippi—Wallace		\$1	10/\$7.50
13F	The Truth Cries Out—Patterson		10¢	15/\$1
14F	Over Dues—A Dialogue		Free	100/\$2

INTEGRATION & COMMUNISM

2G	Pro-Communist Record of Robert C. Weaver		10¢	15/\$1
4G	Story Of The NAACP		10¢	15/\$1
5G	NAACP Legislative Scoreboard		10¢	15/\$1
7G	Is The Supreme Court Pro-Communist?—Eastland		50¢	10/\$4
8G	Integration Is Communism In Action—Evans		25¢	6/\$1
9G	No Substitute For Victory—Walker		\$1	10/\$7.50
12G	Un-American Revolution—Simmons, Evans & Morphew		25¢	6/\$1
13G	Red Goals And Christian Ideals—Hoover		10¢	15/\$1
14G	Pro-Communist Record Of Martin Luther King, Jr.		10¢	15/\$1
16G	The Colossal Fraud		10¢	15/\$1
17G	More Deadly Than The Bomb—Goldsborough		25¢	6/\$1
18G	Communism And The NAACP		\$1	
19G	Communist Plot To Take Over Mississippi—Eastland		50¢	3/\$1
20G	Why Reds Say Mississippi Must Go—Eastland & Evans		50¢	3/\$1
21G	The Alabama Report		50¢	3/\$1

NEGRO CRIME & MIGRATION

1H	Where Is The Reign Of Terror?—Williams		25¢	6/\$1
----	--	--	-----	-------

BOOKS

2J	The Age Of Error—Michael		\$3.50	
3J	Race And Reason—Putnam (hard cover)		\$3.25	
4J	Race And Reason—Putnam (paperback)		\$2	
5J	Biology Of The Race Problem—George		50¢	10/\$3.50
6J	The Negro In American Civilization—Weyl		\$6	
7J	Essays On Segregation—Ingram		\$1.50	
9J	Cult Of Equality—Landry		\$3.50	
12J	Race, Heredity And Civilization—George		50¢	10/\$4
14J	The Tribe That Lost Its Head—Monsarrat		\$4.95	
16J	None Dare Call It Treason—Stormer		75¢	3/\$2
17J	A Texan Looks At Lyndon—Haley		\$1	3/\$2
18J	The New Fanatics—Massey		\$1	
19J	The Anatomy Of A Controversy		\$1.50	
20J	Separation Or Mongrelization—Bilbo		\$5	
21J	The Secret War For The A-Bomb—Evans		\$3.95	
22J	White Teacher In A Black School—Kendall		75¢	
23J	Black Monday—Brady		\$1	12/\$10
24J	The Great Deceit—Roosevelt & Dobbs		\$3.75	
25J	Open Occupancy vs. Forced Housing—Avins		\$6	
26J	Civil Rights Myths And Communist Realities—Evans		50¢	10/\$4
27J	The South & Segregation—Carmichael		\$6	
28J	The Negro Family		\$1	10/\$5

PERIODICALS

1K	The Citizen		\$3/yr	
2K	The Augusta Courier		\$4/yr	
3K	The Mankind Quarterly		\$4/yr	
4K	Tactics		\$10/yr	
100K	Bound Volume—The Citizens' Council (newspaper)		\$35	
101K	Bound Volume—The Citizen, 1961-62		\$6.50	
102K	Bound Volume—The Citizen, 1962-63		\$6.50	
103K	Bound Volume—The Citizen, 1963-64		\$6.50	
104K	Bound Volume—The Citizen, 1964-65		\$6.50	

MISCELLANEOUS

9L	Citizens' Council Roadside Signs		\$15	2/\$25
10L	"Never" Buttons		10¢	15/\$1
11L	Mississippi Flag Car Tags		\$1	
15L	Citizens' Council Emblems		50¢	3/\$1
16L	Confederate Flag Car Tags		\$1	
17L	"I Stand With Wallace" Car Tags		\$1	

List Continued On Back Cover

