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James Jackson Kilpatrick

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## REMEDY

# Treat the Negro like the white man

By James J. Kilpatrick

All week long, the leading bleeding hearts of the Great Society have been wetting down the ashes of Los Angeles with tears for the poor oppressed.

We have been fairly awash in tales of Watts, the palm-lined "ghetto," with its unemployment, its crimes, its incomes below \$4,000.

"The guilt lies on us all," said one lugubrious professor, gazing sadly into the camera. And he began to talk of frustrations that just had to find catharsis.

Twaddle! The guilt for this criminal anarchy in Los Angeles is direct, immediate and personal, as guilt must always be if the first essentials of our law still count for anything. And if guilt is to be extended in some sort of metaphysical conjecture, then let the guilt lie squarely upon such philosophers as Martin Luther King and Lyndon Johnson.

What did the Negro apologists of our time expect? How could they have been surprised by these events? Have they never heard of the harvest that is reaped by men who sow the wind?

For the past five years or more, Dr. King has been going up and down the country, preaching his own brand of ever-loving anarchy. His is the gospel that tells his simple-minded people to violate the laws they feel in their hearts to be wrong. What is the guilt that lies today on Martin Luther King?

Dr. King is not alone. Over this same period, we have seen the White House itself and our central government as a whole contribute to a

cynical disrespect for old institutions. The Constitution, once regarded as the supreme law of the land, has been progressively reduced to the merest scrap of paper.

This Republic was founded in part, at least, upon respect for the ancient rights of private property; this was the oldest "human right" of them all, but Congress and the courts have let it erode away. Is it any wonder that the Los Angeles insurrectionists put private property to the torch?

Over the past 10 years, the American Negro has been singled out for a fulsome solicitude that has done him a terrible disservice. Through every conceivable device of law and politics, the Negro has been artificially puffed up, protected, pampered, wrapped in swaddling clothes and excessively admired. He has been the particular object of public housing, poverty programs, job preferment and all for his illegitimate offspring.

In the sanctified name of "civil rights," he has been excused for criminal conduct that in any other set of facts would have drawn 30 days on the roads.

The Supreme Court of the United States, casting precedent to the winds, pardons hundreds of trespassers, disturbers of the peace, and violators of the rights of other men — pardons them with a wave of judicial wands. What guilt lies on the Supreme Court of the United States?

It is high time in this country to cut through the fatty sentimentality, the phony guilt, the couch-ridden re-creations. If rhetorical

questions are to be asked, should we not inquire if the status of the Negro, a century after emancipation, is entirely the fault of white society? Entirely? Or is a large part of this squarely the fault of the Negro people themselves?

It is said that the Negro has been kept down by the devices of segregation, and doubtless there is truth in this. But the whole of the proposition never is examined. Were all Negroes kept down? Or were many Negroes too lazy to get up?

Say what you will about the South (it is not the South where whole cities go up in the flames of insurrection), the American Negro has had two generations of reasonable opportunity in the unsegregated north and west.

How has he developed the opportunities put before him? In squalor, in apathy, in crime, in cadging off "the welfare," in dropping out of integrated schools, in breeding swarms of children out of wedlock. This is the sorry record. And now, in Los Angeles, we witness barbarian hordes.

What is the remedy? It is to treat the Negro like a white man. God knows his race has done little enough to deserve a fate so difficult and demanding. This is to expect of the Negro, first of all, work; and then self-restraint; obedience to law; respect for authority; creative imagination; right conduct. It is to expect of him some capacity for leadership, some positive contribution to the communities he lives in, some sense of common decency in the maintenance of neighborhoods.

This is the white man's world — a world that earns its way, accepts responsibility,

knows failure, knows success, and does not search for somewhere else to lay a personal blame.

Plenty of Negroes have shown they understand these elementary obligations. Especially in the South, a Negro middle class is rising, buying property, entering public life, setting a fine example of civic responsibility. Elsewhere in the country, examples multiply of individual excellence.

If only the do-gooders will stop expecting too much of the Negro too soon! If only they will learn that pampering and special privilege and legislative crutches cannot do the job! If only they will understand that the character of a backward people cannot be tempered in Molotov cocktails!

Respect for law, respect for property, respect for the rights of others — these have to come first. And these must be enforced by the courts and by the suddenly stiffened demands of a fed-up society.

The guilt for these outrages lies upon individual arsonists, hoodlums, vandals, thieves. Try them! And then turn to the political and intellectual leaders who need forgiveness more: They know not what they do.