



Smithsonian Institution

National Museum of African American History and Culture

The Crisis Vol. 9 No. 6

Extracted on Mar-29-2024 09:02:48

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Opinions [[image]]

PURITY OF BLOOD THREE POINTS OF VIEW

Few people realize how deep and persistent is the campaign for racial hatred. Here comes Stephen Phillips writing on "The Black Peril" in the Los Angeles Times with four frightful quatrains of which we quote two.

"Beware, the black blood with the white!
The skull of brass, the hands that tear:
The lecherous ape, not human quite,
The tiger not outgrown his lair!

"And him no shout upraised can fright,
Nor lighted bonfire scare away;
Restless he crouches day and night,
Leaps! and a woman is his prey."

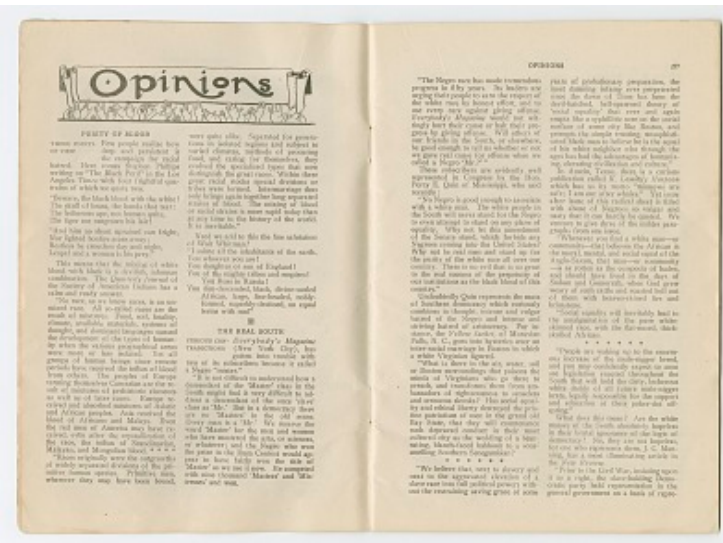
This means that the mixing of white blood with black is a devilish, inhuman combination. The Quarterly Journal of the Society of American Indians has a calm and ready answer.

"No race, as we know races, is an unmixed race. All so-called races are the result of mixtures. Food, soil, locality, climate, available materials, systems of thought, and dominant languages caused the development of the types of humanity when the various geographical areas were more or less isolated. Yet all groups of human beings since remote periods have received the influx of blood from others. The peoples of Europe terming themselves Caucasian are the result of mixtures of prehistoric elements as well as of later races. Europe received and absorbed mixtures of Asiatic and African peoples. Asia received the blood of Africans and Malays. Even the red men of America may have received, even after the crystallization of the race, the influx of Scandinavian, Malayan, and Mongolian blood.****

"Races originally were the outgrowths of widely separated divisions of the primitive human species. Primitive men, wherever they may have been found, were quite alike. Separated for generations in isolated regions and subject to varied climates, methods of procuring food, and caring for themselves, they evolved the specialized types that now distinguish the great races. Within these great racial stocks special divisions or tribes were formed. Inter-marriage thus only brings again together long separated strains of blood. The mixing of blood or racial strains is more rapid today than at any time in the history of the world. It is inevitable."

Need we add to this the fine salutation of Walt Whitman?
"I salute all the inhabitants of the earth.
You whoever you are!
You daughter or son of England!
You of the mighty tribes and empires!
You Russ in Russia!
You dim-descended, black, divine-souled
African, large, fine-headed, nobly-formed
superbly-destined, on equal terms with me!"

THE REAL SOUTH CURIOUS CONTRADICTIONS



Everybody's Magazine (New York City), has gotten into trouble with two of its subscribers because it called a Negro "mister."

"It is not difficult to understand how a descendant of the 'Master' class in the South might find it very difficult to address a descendant of the once 'slave' class as 'Mr.' But in a democracy there are no 'Masters' in the old sense. Every man is a 'Mr.' We reserve the word 'Master' for the men and women who have mastered the arts, or sciences, or whatever; and the Negro who won the prize in the Rum Contest would appear to have fairly won the title of 'Master' as we use it now. He competed with nine thousand 'Masters' and 'Mistresses' and won.

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"The Negro race has made tremendous progress in fifty years. Its leaders are urging their people to earn the respect of the white race by honest effort, and to use every care against giving offense. Everybody's Magazine would not wittingly hurt their cause or halt their progress by giving offense. Will others of our friends in the South, or elsewhere, be good enough to tell us whether or not we gave real cause for offense when we called a Negro 'Mr.?'"

These subscribers are evidently well represented in Congress by the Hon. Percy E. Quin of Mississippi, who said recently:

"No Negro is good enough to associate with a white man. The white people in the South will never stand for the Negro to even attempt to stand on any plane of equality. Why not let this amendment of the Senate stand, which forbids any Negroes coming into the United States? Why not be real men and stand up for the purity of the white race all over our country. There is no evil that is so great to the real success of the perpetuity of our institutions as the black blood of this country."

Undoubtedly Quin represents the mass of Southern democracy which curiously combines in thought, intense and vulgar hatred of the Negro and intense and striving hatred of aristocracy. For instance, the Yellow Jacket, of Moravian Falls, N. C., goes into hysterics over an inter-racial marriage in Boston in which a white Virginian figured.

"What is there in the air, water, soil or Boston surroundings that poisons the minds of Virginians who go there to preach, and transforms them from ambassadors of righteousness to senseless and sensuous skunks? Has social equality and ethical liberty destroyed the pristine patriotism of men in the grand old Bay State, that they will countenance such depraved conduct in their most cultured city as the wedding of a bean-eating, blanch-faced babboon to a sour-smelling Southern Senegambian?

* * * * *

"We believe that, next to slavery and next to the aggravated elevation of a slave race into full political powers without the restraining saving grace of some years of probationary preparation, the most damning infamy ever perpetrated since the dawn of Time has been the devil-hatched, hell-spawned theory of 'social equality' that ever and again erupts like a syphilitic sore on the social surface of some city like Boston, and prompts the simple trusting, unsophisticated black man to believe he is the equal of his white neighbor who through the ages has had the advantages of humanizing, elevating civilization and culture."

In Austin, Texas, there is a curious publication called K. Lamity's Harpoon which has as its motto "minnows are safe; I am out after whales." Yet issue after issue of this radical sheet is filled with abuse of Negroes so vulgar and nasty that it can hardly be quoted. We venture to give three of the milder paragraphs from one issue.

"Whenever you find a white man — or community — that believes the

African is the moral, mental, and social equal of the Anglo-Saxon, that man — or community — is as rotten as the cesspools of hades, and should have lived in the days of Sodom and Gomorrah, when God grew weary of such cattle and roasted hell out of them with heaven-rained fire and brimstone.

"Social equality will inevitably lead to the amalgamation of the pure white-skinned race, with the flat-nosed, thick-skulled African.

"People are waking up to the enormous increase of the mule-nigger breed, and you may confidently expect to soon see legislation enacted throughout the South that will hold the dirty, lecherous white daddy of all future mule-nigger brats, legally responsible for the support and education of their poker-dot off-spring."

What does this mean? Are the white masses of the South absolutely hopeless in their brutal ignorance of the logic of democracy? No, they are not hopeless, for one who represents them, J. C. Manning, has a most illuminating article in the New Review.

"Prior to the Civil War, insisting upon it as a right, the slave-holding Democratic party held representation in the general government on a basis of repre-

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