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Mississippi takes great pride in patriotism as well as religion. In his speech to the nation and, particularly, to the students of the University of Mississippi (already rioting as TV carried the words), President Kennedy praised the patriotism of Mississippi soldiers in the wars of the nation and noted that Mississippi had produced more winners of the Congressional Medal of Honor than other states. But this time these students ended up fighting the soldiers sent by Mr. Kennedy.

The Citizens' Council found a white clergyman who could expound the patriotism theme as well as the Presbyterian minister could talk about "repentance." This minister was a Delta Rabbi, an extremely conservative man who, although not a native of Mississippi, had voluntarily moved to Mississippi. He was very popular with the white Christians as well as his own Jewish congregation (most of whom had been good Mississippians for several generations). The Citizens' Council reprinted excerpts of one of his speeches. (The words of this man bore no relation to the moderate and sometimes liberal and courageous words of the other rabbis of the state.). The upper class and middle class leaders of the Citizens Council had earlier published literature by other Jewish writers who defended

\* (Add note on Jackson Synagogue - pre Civil War and charter

segregation, states' rights, or gave some acceptable anti-Communist message. They were glad to have one of their own Mississippi rabbis to quote:

"What America needs today is more Mississippi, not less," Rabbi Benjamin Schultz of Temple Beth Israel in Clarksdale, Miss., told a ladies' club Oct. 24.\*

Rabbi Schultz continued, "I shall call upon the dedicated clergy of our state and the South generally to demand that our Northern preachers fight the Cold War for America, even if it means less time for them to attack the South."

The rabbi outlined five Mississippi principles which could save America.

"If Mississippi had its way, Castro would not be in Cuba now. Washington would not have installed him there.

"If Mississippi had prevailed, the Berlin Wall would have been torn down as soon as it went up. But then, the Russians would not have been there in the first place.

"If Mississippi had prevailed, pro-Communists would be off American college faculties. Corruption of our youth would stop.

"If Mississippi with its States' Rights philosophy had its way, big government, provocative dictatorship

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\* Oct. 24, of the year 1962, a date only a few weeks after the Ole Miss rioting. Similar speeches (by many speakers, not just this rabbi, were given at other "ladies' clubs" and most civic clubs of the state heard a proper Mississippi version of the riot. The JayCeers even printed a pamphlet circulated throughout the nation placing all responsibility for the crisis and violence on Pres. Kennedy and the federal government.

and eventual national bankruptcy would not be a dirty word. Traditional patriotism would again sweep the land to strengthen our people inwardly, and insure victory in the international crisis. As it is, America is losing. It is losing mostly because of decay among its own intellectuals."

In closing, Rabbi Schultz asked "After all, if Communism conquers us, do we not all lose--Jew and Gentile, black and white? And religion loses most of all!"<sup>8</sup>

This rabbi had, without the benefit of native birth, captured something of the spirit of Mississippi. He knew that the Mississippi Way of Life was far more complex than just white supremacy and that this Mississippi might express itself in other forms, more understood and accepted by other Americans. The rabbi also speaks in the reference frame of so many religious Mississippians that, in some unexpressed way, there is a "Messiah complex" in the meaning of Mississippi. Mississippi, for its sons and daughters is the Suffering Servant who will one day be revealed as the Savior Who Comes in Power and Glory, even the Prince of Peace.

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For the white Mississippian it is Love of God and Love of Country as well as Love of his Fellow Man (within the tribe) that calls forth his sometimes strange behavior and powerful defense of "Mississippi." This "Mississippi" is not just the name of the state but the word is used by those who understand in the comprehensive fashion of the rabbi proclaiming that America needs "more Mississippi."

The Mississippians believe that Mississippi, the Way of Life, is the finest production of the best out of all the traditions of civilized (i.e., white) man, from the God of the Hebrews, the philosophy and art of the Greeks, the law and order of the Romans, through the glories of Europe (especially the Anglo-Saxons, of course) and the triumphs of the Founding Fathers in America. Now that all of this is threatened by Communism, by Atheism, by the Modern World, (and by the destruction of the purity of the blood by racial intermarriage) Mississippi has a siege mentality (appropriate to the state where the town of Vicksburg endured the first great siege and example of total warfare against the citizens and noncombattants in the beginning of Modern War). If Mississippi can somehow survive the new invasions, can guard its heritage even through the siege, then, on that Future Day, the

civilized world, not just America, will turn to Mississippi, to hated Mississippi, to the least of these", to the one that proved faithful unto the end--to the SAVIOR.

( Ironically--perhaps, and, perhaps not-- the Black people of Mississippi and the whites who joined their Civil Rights Movement also thought in a similar Messianic way. Dr. Martin Luther King often said that Freedom for the Black man was also Freedom for the white man. The SNCC workers, the Tougaloo College students, the Black adults who formed the Mississippi Freedom Democratic Party, all said that their Movement (and their suffering) was the only thing that could "save" America. And sometimes the thought was in terms of all mankind. The "beloved community" that SNCC could once talk about was surely the righteous remnant whose witness, faith, courage, purity, love, and sacrificial suffering had the power to redeem all mankind. Unless just following orders out of ignorance or fear, it is hard to die for anything less. It is hard to live for anything less.)

Both sides sought guidance and strength from the same God (however they understood that word) in the facing of the enemy, the other. Both sides were convinced that in the struggle for life in this state there was the secret of all life. Both

sides wanted to guard (sometimes even horde) the precious things that had glimpsed, the holy things they believed in. Both sides insisted that the meaning of America was manifest (almost miraculously revealed) in "Mississippi", in the fullness of the word, not just the place. Both sides had a conviction that the enemy they struggled against, the enemy Mississippi, symbolized the greatest danger facing the world and this Enemy Mississippi had to be faced and defeated in the state of Mississippi, that it must not be allowed to spread--because so many people would easily succumb to it. For both sides believed that the Enemy Mississippi existed in potential in all Americans (perhaps all men). But the Enemy Mississippi was never so important for either side as the power they found within their own side, their own Movement. For Mississippi was a Movement for both sides.

Both sides, Black and White, fought hard, to save themselves and to "Overcome" so that the good and the powerful they found in "Mississippi" could claim all America.

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(In either Mississippi there is little place for the moderate to be moderate. He can only be silent and enjoy the comfort of his status, his place, his security--until some disturbance comes.)