

RESOLUTION ADOPTED LAST NIGHT BY FOES OF INTEGRATION AT HOXIE

WHEREAS, the undersigned patrons, citizens, and taxpayers of Hoxie Public Schools District No. 46 of Lawrence County, Arkansas in prayerful and peaceful assembly on Wednesday, August 3rd, 1955 being aware of the action of the School Board and Superintendent in permitting the integration of negro children in the white schools of said district for the school year of 1955-56 and feeling that such action at this time is a detriment to the welfare of both negro and white children, and

WHEREAS, such action has created unfavorable publicity for Hoxie, Lawrence County and Arkansas in the National Press, resulting in embarrassment to its citizens traveling in other sections of the state and country, and

WHEREAS, a serious problem has been fostered upon the teachers and both the white and colored pupils due to the difference in the educational standards and the mental capacity of the two races; and

WHEREAS, integration on a wide scale will result in thousands of negro teachers in the South being forced out of the teaching profession, due to the high teacher requirements and the reluctance of white parents to permit their children to attend school under negro teachers, and

WHEREAS, such a move is the first step in the South, to break down all racial barriers. The natural consequence of association in the classroom, the athletic field and school socials, where colored and white children will be thrown together almost daily, will inevitable result in intermarriage between the races, a thing not desired by either white or colored, and

WHEREAS, the question of school integration should have been postponed by the district until such time as the question could have been studied and resolved in keeping with the intent, and spirit of the recent U.S. Supreme Court Decision, now

THEREFORE, be it resolved by the undersigned that we will not patronize or support the Hoxie Schools, that other arrangements will be made to educate our children and we hereby mutually pledge to each other that each of us will to the best of our ability, and as far as our means will justify, educate our children in a school, either private or public where integration is not practiced at this time and will continue to do so until the school integration question is resolved in accordance with the intent and spirit of the recent U.S. Supreme Court decision. That a copy of this resolution be delivered to the school board, and superintendent and a copy delivered to the press.

*Sources Unknown*

Lawrence County Library  
Walnut Ridge, Arkansas 72476

## FBI & Racial Mixtures

### FBI Joins Hoxie Integration Row

#### School Fuss Gets U. S. Attention

By Associated Press *Sept. 19-53*  
HOXIE, Ark.—FBI agents are investigating the quarrel that developed here after the school board put negroes and whites in the same classes.

Integration was ordered for the summer term. It was the first such move in East Arkansas. About 25 negroes enrolled at the school, which has a student body of about 1000.

At first opposition appeared slight. But pro-segregation forces stepped up the fight. By the end of the summer term, an undisclosed number of white students were being withheld from school.

Special Agent A. M. Bryant of Little Rock said the FBI investigation was ordered by the Department of Justice.

"We are conducting an investigation at the specific request of Atty. Gen. Herbert Brownell," he said. He declined further comment.

Bill Penix, Hoxie School Board attorney, announced last week the integration order would stand when school reopens in November.

Penix said pro-segregation forces have repeatedly challenged the legality of the integration. He dared the opposition to take the matter to court—and abide by the court's decision, whatever it may be.

In reply, Herbert Brewer, Hoxie farmer, who heads the pro-segregation movement, said if the board's order isn't changed there will be no white students attending school.

The school operates on the split-year principal in order that students, most of them from rural homes, will have time off during the harvest season to help with crops.

### Racial Mixtures

To the Editor of the Gazette:

F. F. Acree says, "Racial integration means destruction of the two races." Funny how segregationists never get alarmed about the "mixture" of bloods when they use Negroes as servants in the kitchen, nurses to raise their children, and chauffeurs to drive their daughters and wives about. They have no fear of romances starting on the same seat in automobiles, but are shocked with panic if the same Negro sits on the same seat in a public bus or across the aisle in the school room. Apparently it is only when the Negro is not in the capacity of servant or slave that segregationists get in a lather about the pollution of bloodstreams. Their theory is that black rubs off on white in the living room but not in the kitchen; on the seats of buses but not from the laps of "mummies"; and across the aisles in school buildings but not across the rows in cottonfields. But according to the silent testimony of the millions of mulattoes in the South, bloods mix astoundingly well between palace and cabin, mop handle and walking cane.

After Acree stated that he liked and respected Negroes who "stay in their place," that he wanted them to have as good a bed as he had but that he did not want them to share it with him, he said, "If he (the Negro) has any decency or any pride in his race, he will want no part of my bed while I am in it." That is once, at least, that Acree admitted his inferiority, unwittingly or not.

And Acree thinks all the Indian wars were caused because of white renegades. He has undoubtedly forgotten his history. Wars with the Indians were caused because the white man just wouldn't stay put in the "bounds of his habitation," but moved in on the Indian uninvited with powder and lead. Acree oughtn't to like that since he said in a recent letter, in effect, that he didn't like Negroes because they were brazen and pushed themselves in where they were not wanted. And that's everywhere except the ditch or cotton patch here in the South. A nigger in Dixie is "in his place" when he is where he w' "ordered" to go. That's not democracy—not for the Negro at least. That's n what he sought for in the mud France and the snow of Korea.

Unbowed

Little Rock.