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6552 – Crisis in Rhodesia

Guest: Carleton Putnam

Morphew: Introduction...author of the best seller, *Race and Reason*, businessman, prize winning historian...the current developments in Rhodesia are attracting a great deal of interest around the nation and around the world, have you made a study of this situation and formed any conclusions as to how the situation reached its current crisis proportions?

Putnam: Well, I have certainly thought a good deal about it, and I've had some contact with Lord Graham and of course, with the press. I would say that, leaving aside the complexities that are involved in the constitution of 1961 over there, that the whole situation boils down to this, that Smith and Wilson disagree on one fundamental thing. Wilson wants to bring, as he calls it, the Negroes along, more rapidly than Smith feels is wise, and on that point, I frankly am inclined to agree with Smith. My feeling about that whole matter is, when you talk about bringing Negroes along, and on the average up to point where they are capable of maintaining a stable, free society, a society where white men can carry on the regular business of their lives and maintain their culture, you are talking about something that has never, as yet ever, been successfully done anywhere at any time. There has never been a stable, free society run by a majority of Negroes. And when Wilson expects Smith to designate a certain time at which these elements will be sufficiently stable to allow them to run a free society, he is asking for something which Smith ought not to grant because there is no way that we can say at what time this will happen. In fact, within the foreseeable future, I would say that science has proved it cannot possibly happen. You may remember that we have had experience with Negro governments now in many places, in Haiti, throughout Central Africa, and invariably they have been a catastrophic disaster. Sometimes when I make occasional speeches as I do on this subject I am confronted with questions like, why is the government of Liberia so stable? Of course, that is one of their prize show window exhibits, at least on the surface. I wanted to quote to you, if I may and I hope I am not running along too freely,

some passages here from John Gunther's Inside Africa, as regards Liberia. Now this was written in 1953 and here is what he says. He speaks of the fact that in a country the size of Ohio Liberia has ten miles of paved roads, only two native Liberians have ever become doctors, more than 90 percent of the population is illiterate, the infant mortality in some areas runs as high as 75 percent, flagrant corruption exists on all levels. Gunther found the prisoners in the jails were either fed by their friends and relatives or else they starved to death. The budget provision for their keep was devoured by grafting officials. About 15,000 Americo-Liberians rule 1,500,000 Negro natives. The true Whig Party has held power since the 1870s. People who criticize the president are arrested on any charge. Now, this is one of their examples of what a Negro republic is like. Now, I don't believe that the citizens of Rhodesia, after the investments of time and life and money and effort that they've made in their country, care to see Rhodesia turn into that kind of a situation

Morphew: Isn't a fact that the white population actually built Rhodesia, taking it from the jungle to the civilization which exists there today?

Putnam: Precisely, precisely, and this is simply one more reason why it seems grossly unfair to expect them to make commitments at any time in the future. Actually, if we study the facts of science in this matter we cannot say that we can promise any particular time when a Negro majority will be ready for self government. That is one of the great mistakes that's being made in the United States as well as being made in England. Our whole Anglo-American society has been deceived on this question and that's another subject. I don't know how far we should go into that at this point, although it does have a bearing, of course, on the Rhodesian problem because the attitude of the British public, although it's certainly not all behind Wilson, is bound to be to some extent influenced by this deceptive, scientific hierarchy which have not only deceived the British, but also infiltrated the entire educational establishment in the United States as well, and I think too many of our public officials themselves are unaware of what the facts are in regard to race differences, the fact that they're genetic, that they're basically innate, and that you can't breed out of a race a difference of 200,000 years in evolutionary status in any amount of time that's of any importance to modern politics.

Morphew: From the political standpoint, I've heard the Rhodesian situation compared with the United States and its declaration of independence in 1776 and I've heard the analogy drawn that the Rhodesian whites having declared their independence, the situation is like if we had been told in 1776, fine you may have your independence providing you provide for an Indian majority in your government

Putnam: That's a very good illustration. Of course, there was a difference in the number of the population, but as far as racial capacities go, I would say that from a scientific standpoint, the Indian being a substock of the Mongolian race would have been further along the line in the way of being trained and in the way of stability to take over a majority government than the Negro race is today in Rhodesia.

Morphew: It seems that whenever the question of these emerging African nations comes up there's almost a reflex reaction in our State Department, in the UN, and in a great

many levels of government throughout the world...do you believe it is that it represents the thinking of the American people?

Putnam: I think it represents the thinking of far too many but probably not as many as the politician believes. If you can isolate this issue by itself as happened, for instance, in California on the housing referendum, you'll find a very quick and instantaneous response in favor of a realization of what these race differences really mean, but I think it's influenced far too much public opinion in this country by generations or at least one generation and perhaps now a half, over thirty years of indoctrination in our schools and colleges on what is known as the Boas cult of environmentalism as the cause of all differences between human beings. Human beings are influenced about one quarter by their environment and about three-quarters by their inheritance. Now, applying that to the Negro, you see what you get. And although there are exceptions, the problem of the averages is what you've got to deal with when you're dealing with any society. And when you have a situation where, according to the best anthropological, histological, biological, anatomical studies that we have today where we have a situation where you, all the balance of the evidence indicates you've got a youthfulness in development of this race amounting to over 200,000 years, to say that you've got to treat those two races in any way alike when you come to basic questions of policy is disastrous folly and it's one of the reasons why we have the predicament we have today in the way of tensions, in the way of international difficulties throughout the world.

Morphew: Carrying these differences over to the political sphere, what does this do the slogan of 'one man, one vote'?

Putnam: Well, that slogan, Dick, is the exact opposite of a true, free society formula. There has never been such a formula applied in any successful, stable, free government to my knowledge in the history of the world. You can go back to Athens in the heyday of Athenian democracy, if you want to call it that. The Athenians who had the vote were a relatively small part of the population. Today in Switzerland, as I recall, the women don't have the vote. They didn't have the vote in this country when I was young. To talk about one vote to one person as if it were axiomatic to a free society is absolute rot and it's part of the deception that's being practiced on our people.

Morphew: Haven't the whites in Rhodesia made it possible for many more of the African natives to find productive places in life?

Putnam: I don't think there's any question of it. I think everything the Negro has in this country today, the things he wants the most, are the result of white effort. If that weren't the case, they'd be going back to Africa and enjoying the civilization which their own race created, if you want to call it a civilization. The white man has nothing to apologize for as far as the Negro is concerned. Of course, there are always exceptional situations of cruelty. There are exceptional situations of cruelty on the part of white men to other white men, but taken by and large, no Negro has ever found a better haven for opportunity than he has today in the United States and had before the integration decision in 1954.