A Half Century of Fighting for Democracy

In May of this year the National Association for the Advancement of Colored People will round out 50 years of forthright fighting for the rights of Negroes. It is not hard to visualize what the plight of the race woud be now in this country had not such an organization come into being 50 years ago and continued to fight on all fronts for the implementation of democracy.

At the time the NAACP was born says a pamphlet recently issued by the organization, "the Negro had been stripped of his basic citizenship rights which had been purchased in blood. He had been disfranchised and the caste restriction of slavery had been legalized throughout the region through revision of state constitutions. The United States Supreme Court had turned its back on the Negro's plea for enforcement of the fourteenth and fifteenth Amendments to the Constitution. Neither the President nor the Congress of the United States lifted a finger to shield him from the blows of his enemies. He was being driven from jobs which he had traditionally held and his children were being cheated of an education."

It was across the pathway of such an onward march against the rights of Negroes that the NAACP stepped 50 years ago and figuratively speaking, said, "Hitherto shall thou come but no further." Then as now the leadership of the NAACP was composed of some of the nation's most brilliant minds in all fields of endeavor. Indeed, the early roster of topflight leaders reads like a "who's who."

"W. E. B. DuBois, the brilliant leader of the "talented tenth," came up from the Deep South where he was occupying the chair of economics at Atlanta University. Down from Boston came William Monroe Trotter, the highly articulate and impatient editor of the Guardian. Also from Boston came Moorfield Storey who had been secretary to Charles Sumner and was to become the first president of the National Association for the Advancement of Colored People. The Midwest was represented by such feminine stalwarts as Jane Adams, Ida Wells-Barnett and Celia Parker Wooley of Chicago, and by Charles P. Thwing and W. S. Scarborough, presidents, respectively, of Western Reserve and Wilberforce universities in Ohio.

John Dewey, who was beginning his great career at Columbia University, was there. Also Rabbi Stephen S. Wise, Rev. John Haynes Holmes, Rev. E. Moore, Charles Edward Russell, Mary Church Terrell, Bishop Alexander Walters, Albert E. Pillsbury, R. R. Wright, Archibald H. Grimke, Mary McLean, Leonora O'Reilly, William A. Sincair, John E. Milholland, Lilian D. Wald, Frances Blascoer, who became the NAACP's first executive secreteary, and Rev. C. E. Stowe, the son of Harriet Beecher Stowe.

William Hayes Ward, editor of the Independent, presided at the opening session. There were scholarly papers by such authorities as Livingston Farrand, professor of anthropology at Columbia University; Burt G. Wilder, neurologist of Cornell University; Edwin R. A. Seligman, professor of political economy at Columbia; Professor Dewey; and Dr. Dubois."

The announcement this year that the annual income of the NAACP had reached the million dollar mark is an indication of of the faith and trust the organization enjoys in spite of its enemies, principally in the South, where the lash of its whip is most often felt.

Fifty years from now the work of the NAACP will probably be needed no longer. One can easily visualize an America which has truly become a government of the people, by the people and for the people, without regard to race, creed or color. When that hour comes we trust that the race will never forget the great work done by those dedicated men and women of the NAACP.

A Loss to the People of Greensboro

The departure of Dr. Edwin R. Edmonds from Greensboro on February 1 to assume the pastorate of a church in New Haven, Connecticut will be regretted by one segment of that city's population and welcomed by another. Dr. Edmonds represents that rare type of Negro teacher and minister which can better be referred to as a free soul. Such are more often found in one of our church schools and seldom if ever in a state or public school. The record will show that Dr. Edmonds made life miserable for the "Uncle Toms" and "Aunt Dinahs" in Greensboro, and they didn't rest until they got his scalp His departure will probably be the signal for a rousing celebration on the A&T College campus or the campus of one of the high schools.

It will be a sad day among Negroes if the time ever comes when their church schools are no longer able to operate. Out of these educational institutions that are usually financially in distress have come some of our most militant leaders. From Morehouse and Atlanta University in Atlanta, Georgia have come such well-known leaders of the race as Mordecai Johnson, Benjamin Mays, the late Walter White and Martin Luther King, Jr. Himself a Morehouse graduate, Dr. Edmonds has probably sat at the feet of some of the same free-souled teachers who inspired Johnson, Mays, White and King. Only a man with a free soul can inspire the desire for a free soul in others.

As president of the Greensboro branch of the National Association for the Advancement of Colored People, Dr. Edmonds lighted a fire under some of the "Uncle Toms" and "Aunt Dinahs" in that city. Their willingness to sell the race down the river for their own personal security, while pretending to be interested in the welfare of the Negro masses, was exposed. Now that they have succeeded in ridding the city of him they will rest in peace and be congratulated by "Mr. Charlie."

The Carolina Times hopes for Dr. Edmonds much success in his new position as pastor of the Dixwell Avenue Congregational Church in New Haven.

While he will no doubt continue to be a leader in the struggle for human dignity and the rights of his people, he will not find the harvest as great in a northern city as it is in Greensboro and other southern cities. Dr. Edmonds' loss to the people of Greensboro will in time prove to be a great gain for the people of New Haven.

A Contribution to Interracial Goodwill

Negro citizens will long remember and that with great appreciation the very high class manner in which the Home Security Life Insurance Company conducted the opening of its new home office building here. Without fanfare and in an atmosphere of the highest degree of culture and refinement the company threw open its doors to all the citizens of Durham alike during its opening celebration. The occasion, we trust, marked a new epoch in the life of Durham and just goes to show what can be done when intelligent persons of both races are left alone by the crackpots on both sides of the fence.

On behalf of the Negro citizenry of Durham this newspaper extends its thanks to the officers and employes of Home Security for their splendid contribution to interracial goodwill. The occasion will long be remembered wth gratitude and pride on the part of all those who took time out to visit the new building during the period of its opening

We believe Durham is on its way to the broader concept of interracial goodwill. When it arrives at the point so devoutly to be wished, leaders of both races here will be compelled to look back over the years and refer to Home Security as a pioneer in the field of better understanding between citizens of all groups.

DAWSON STILL VOCAL

Horace Dawson, Jr., North Carolina College faculty member now on leave from his teaching post for a year's study at Iowa University, has not permitted his changed status to dull his sensitivity to racial injustice, as his letter to the Durham HERALD of last Friday indicates. Colleges could use more like him.

WHILE THE CATS PLAY

While Northhampton County residents were worrying about that "pushy" Negro lawyer James R. Walker, and such things as keeping the Progressive Civic Union (organization of politically conscous Negroes from Northhampton and two adjoining counties) as ineffective as possible, their school superintendent was "stealing them blind." Convicted of embezzling over $6,000, the Supt., N. L. Turner took his life before the judge could pass sentence.

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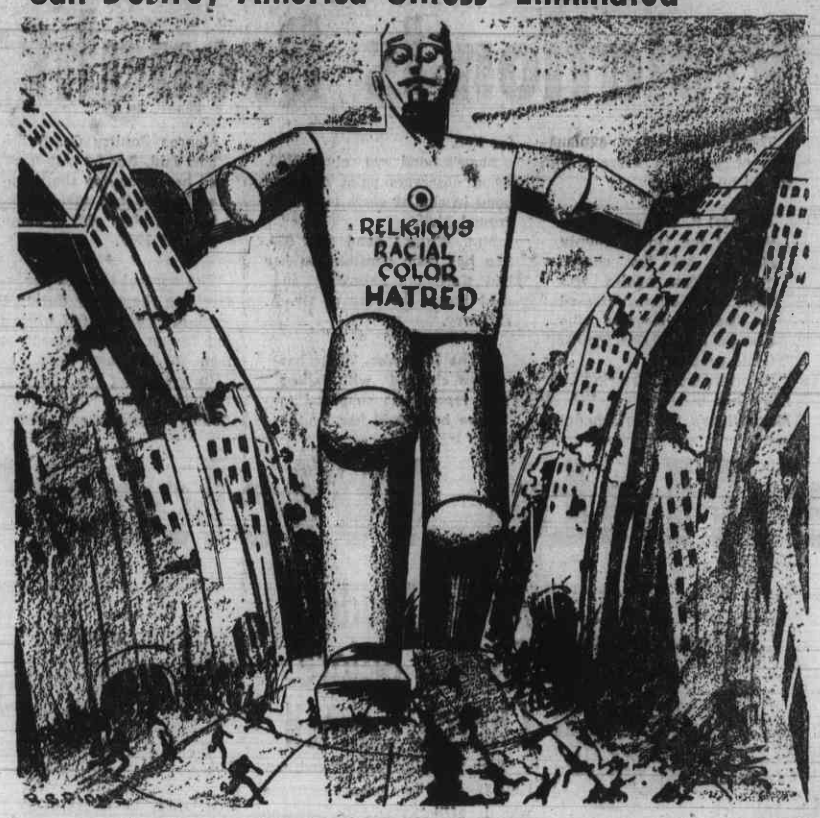
Can Destroy America Unless Eliminated



WATCH ON THE POTOMAC By ROBERT SPIVACK

Small World Of Johnson

Washington

A man's public and private postures are not always the same. In his public utterances Senate Democratic Leader Lyndon Johnson exudes sweet reasonableness, conciliation and humility. At home the "LBJ" brand is imposed on every member of his family. They are:

Lyndon Baines Johnson (husband and father), Lady Bird Johnson (mother and wife), Lucy Baines Johnson (daughter, age 11); Lynda Bird Johnson (daughter, age 14) and Little Beagle Johnson (dog).

Certainly a parent has the right to inflict his initials on any member of his family, and they have the right to protest. But what recourse has the puppy?

* * *

Conflict of Interest?

Sen. Thomas J. Dodd, the newly-elected Democrat from Connecticut, disclosed the other day that he was attorney for the Guatemalan government, after that country (with U. S. aid) got rid of its leftist administration.

Back in Juune, 1956 Dodd was sponsor of an amendment to the Mutual Security Act to increase Guatemala's portion of foreign aid from $10,000,000 to $15,000,000. That was while he was a congressman.

Under the contract he held with the Guatemalans Dodd was to be paid $100,000 for a two-year period and the money was to be payable in advance.

Dodd signed the contract with the Guatemalans four months after his term as a Connecticut Congressman ended. He terminated his new agreement on Nov. 5, 1958—the day after his election to the Senate.

Giving up the contract means that Dodd will lose $41,666 still due him.

* * *

The Mystifying Behavior of Governer Almond

The spectacle of a tortured man in public office is never pretty to behold. When a man of indecision becomes Governor of a great state, with a long tradition that goes back to the American Revolution and beyond, as is now the case with Virginia, the sight is sometimes absolutely shattering.

J. Lindsay Almond was Attorney General of Virginia before he became Governor. Compared to some of the men who occupied the Executive Chambers at Richmond, Almond was comparatively independent of the Byrd machine. He was not an outspoken independent, but he did occasionally dissociate himself from some of the excesses of that benighted organization.

Eleven days before the Virginia Supreme Court of Appeals —a conservative judicial body if there ever was one—joined the U. S. Supreme Court in striking down the Old Dominion's "massive resistance" laws, the Governor met with CBS correspondent Ed Murrow.

In an interview recorded on that occasion, Almond readily conceded that if the state court knocked out the "massive resistance" legislation certain schools in the state would be permitted some degree of integration. As Almond put it there would probably be integration in the case of Negro students "whose rights had already been adjudicated."

Yet 24 hours after the state courut joined the federal court Almond went on a statewide network and made an inflammatory speech that might have seemed appropriate at a Ku Klux Klan rally.

In part, this is what he said:

"To those of faint heart; to those whose purpose and design is to blend and amalgamate the white and Negro race and destroy the integrity of both races; to those who disclaim that they are integrationists but are working day and night to integrate our schools; to those who don't care what happens to the children of Virginia. . . to those who defend or close their eyes to the livid stench of sadism, sex, immorality and juvenile pregnancy infesting the mixed schools of the District of Columbia. . . to all of these and their confederates, comrades and allies, let me make it abundantly clear for the record now and hereafter, as Governor of this state: I will not yield to that which I know to be wrong and will destroy every rational semblance of public education for thousands of the children of Virginia."

After hearing a talk of that kind, can Almond really be surprised if some dynamiter blows up an integrated public school?

SPIRITUAL INSIGHT By REV. HAROLD ROLAND

Prayer Must Be Devoid Of Self

Is prayer a vain, futile exercise? This text contains a great truth for man's spiritual aspirations. It declares the great spirital truth that God hears and answers prayer. In our lack of understanding, we may pray and our prayers may not be answered. We, in our pride and selfishness, may pray for things that may not be in keeping with the nature of things spiritually. Things we pray for may not fit into God's divine economy.

Very often things we pray for are not in keeping with the will of God Almighty. Our prayers may fit in with a depraved human will but they may fall far short of God's holy, loving will. Jesus set the keynote to real prayer as he prayed that night under the very shadow of the cross in the Garden of Gethsemane: "Not my will, but thine be done. . ."

The word of God reveals a prayer-answering God. In this story a sincere, God-fearing, righteous man had prayed to God. It was not a prayer for self-aggrandizement and glory. His was not a prayer for some selfish aim or purpose. Out of the sincerity of his soul, he prayed to God for understanding, love and fellowship among his children upon earth.

He waits in patience beyond the hour of prayer. He prayed and left the results in God's hands. He prayed and was ready to be used by God to help answer his own prayer.

Sometimes God needs us to help answer our own prayers. He waited in patience until God heard and answered his prayer. An angel came finally to the man of prayer and said to him: "Your prayer has been heard." God came in power to answer his prayer.

We all need to pray to God sometimes to change us. If God can change us, he can use us to help answer some prayers. We need changes in our own minds, hearts and souls. Some things in us need changing. Prayer will change things. Prayer in this case had wrought great changes in two people. And the changes in these two persons had to cme aboutu before God could do the work. We can pray so hard at times for God to change others when we need changing ourselves. This ought be our prayer to God often: "Lord, I want you to do some changing and I want you to start with me."

God will answer righteous prayers which are in keeping with his Divine will. God heard the cry of Israel in the land of bondage. God answered this prayer by sending a deliverer. Our forefathers prayed long that the galling chains of slavery might be broken. And a little child was born in Kentucky and this was a part of God's answer to their prayers. . ." Your prayer has been heard."

One thing I know: God hears and answers prayer.

A God of righteousness hears and answers the prayers of his righteous saints.

LETTER TO THE EDITOR

Johnson and the Catholic Church

LETER TO EDITOR

Your issue of January 24 contained an article by Robert G. Spivack, entitled "Did Johnson Go Too Far?" and calling attention to the rough-shod, high pressure tactics followed by Senator Lyndon Johnson, of Texas, in defeating the anti-filibuster legislation which was before the Senate.

As the result of Johnson's actions, the old rules of the Senate, existing since before the Civil War and making it possible for a Southern minority to kill any proposed legislation which the White-Supremacy of the South did not like, will continue to make it possible for a small handful of bigots to kill any Civil Rights legislation by the simple expedient of drowning it by the days or weeks or months or years if necessary, of "debate" whcih can vary all the way from quoting Shakespeare to discussing the probability that the moon is made of green cheese,—anything at all to keep the bill from a final vote.

The point most to be considered by the Negro in this matter of Johnson's great victory in maintaining the status quo as to Senate Rules, is that Lyndon Johnson is a Catholic, and this is just another example of the subtle machinations of that church to deprive the Negro of his rights,—while all the time the Church is making a high profession of equality for all races.

I suspect that Catholic Senator Kennedy's nice remarks about Governor Luther Hodges' being acceptable as a running-mate for Kennedy in the 1960 presidential race, and his having our Sam Ervin act as co-sponsor of his anti-rackets bill, might have something to do with Kennedy's stratagem to try to keep from losing North Carlina's electoral votes in 1960, as did the Catholic Al Smith in 1928 when he ran for the presidency on the same Democratic ticket.

Again I urge the Negro to know the true Catholic attitude toward the Race, and not permit himself to be used as a pawn by the Roman Catholic Church to put her men in office and into control of our country. Remember Spain, and Portugal, and Italy, and the South American countries, where Catholic control makes religious liberty practially nil.

Sincerely yours,
R. R. Miller
RRM/R
1515 Acadia St.

PRESS COMMENT

A Sick America

The latest survey conducted by the Gallup Poll asked this question: "What man that you have heard or read about, living today in any part of the world, do you admire most?"

Among the ten most admired by "adult" Americans is found the name of Arkansas' Governor Orval Faubus. Here is a man who is the foremost advocate of disrespect for the "law of the land"; the proponent of racial hatred; the man who has closed public schools with reckless disregard for the education of children, and yet who according to the Gallup Poll, is admired most by Americans.

When the people of this nation can admire and set up a man like Faubus as an outstanding American is there any wonder that crime is sweeping across this nation like wild fire?

Something has happened to the minds and souls of the American public when their sense of valueus has become so warped that they consider Faubus worthy of emulation.

The result of the Gallup Poll is so astonishing that it is difficult to believe. It is sincerely hoped that there is an error in the conclusions reached by those who made the survey. For if it reflects the true attitude of the majority of Americans, this country is very sick; and unless something is done quickly to cure the undertaker will be called to take over.

— Detroit Tribune

The NAACP . . . Then And Now

Fifty years ago when the National Association for the Advancement of Colored People was conceived, the outlook for the Negro in America was black. The early demise of the race had been authoritatively predicted by a famous statistician. Negroes were being seeded along to this dismal end by semi-weekly lynchng parties which strung them up, shot them down, or roasted them alive. In between lynching bees, furious mobs, bent on accelerating the process of extermination, hunted down Negro men, women and children in the streets of Atlanta, Springfield, Ill., and other cities.

In the South, the Negro had been shiped of his basic citizenship rights which had been purchased in blood. He had been disfranchised and the cast restriction of slavery had been legalized throughout the region through revision of state constitutions. The United States Supreme Court had turned its back on the Negro's plea for enforcement of the Fouurteenth Amendment to the Constitution. Neither the President nor Congress of the United States lifted a finger to shield him from the blows of his enemies. He was being driven from jobs which he had traditionally held and his children were being cheated of an education.

Such Was The Climate

Strenuous efforts were being made to extend the southern doctrine into northern states, where the Abolitionist zeal was beginning to wane. Segregation in education was taking hold in certain northern cities. Discrimination in the trade unions was widespread. Negroes were frequently denied access to public accomodations, state civil rights law notwithstanding.

Such was the climate in the nation when, on the centennial of the birth of Abraham Lincoln, February 12, 1909, a group of 53 white and Negro clergymen social workers, publicists, educators and philanthropists called upon "all believers in democracy to join in a national conference for the discussion of present evils, the voicing of protests, and the renewal of the struggle for civil and political liberty."

* * *

The status of the Negro in America has advanced significantly in the years since the Association was organized. The Supreme Court, which in 1909 was the despair of the race, is now regarded as the bulwark of civil rights and liberties. Instead of dying out, the race has nearly doubled in the 50 year span and now numbers 18,000,000. The life expectancy of the Negro has greatly increased.

Progress

The cultural and economic progress of the race has been nothing less than remarkable. The race has produced men and women who have achieved international distinction in a wide range of activites. . . Basc inequalities remain but, unlike 1909, they are diminishing, not increasing.

As the result of 50 years of fighting for freedom, the NAACP can take pride in the role it has played in achieving the following results:

Achievements

Abolition of lynching, revival of Negro voting in the South, Enactment of Fair Employment

(Continued On Page 8)