

EDITORIALS

BILBO'S RIGHTS

On November 16 the News and Observer published an editorial under the subject "No Lynch Law" regarding the movement to remove the Hon. Theodore G. Bilbo from the U. S. Senate. The implication of the caption was that Senator Bilbo is being subjected to partisan persecution, and that those questioning his right to and qualifications for a senate seat are trying to "railroad" the senator.

So far as is apparent on the surface Senator Bilbo is not being subjected to any unfair tactics. The various charges against him which have cast doubts on his continued eligibility to occupy a seat in the Senate have been turned over to the proper and regularly constituted committees for investigation. These committees, furthermore, are still under the leadership of members of Senator Bilbo's own party, and the chairman of one of them, Senator Ellender, of Louisiana, to put it mildly, is not likely to encourage or condone any violence to the rights of Senator Bilbo. Of course it must be realized that two wrongs do not make a right; but the ruthless violations of the rights of Negroes and other victims by the Senator do not seem to justify the handling of his case with any kid gloves.

Be that as it may, the Senator is not likely to be "lynched." The investigation of the charges against him are to proceed according to accepted standards. Even though the behavior of Senator Bilbo in reference to Negro voting in the primary which nominated him is of record, and was admitted by him on a radio program, there will be an investigation on the grounds, in Mississippi, with all the possibilities that such an investigation will offer for local pressure against witnesses, and so forth, and with Senator Ellender to see that nothing "unfair" to Bilbo will be got away with.

The News and Observer editorial, by the way, made no reference to the election irregularities of which the Senator is charged, mentioning only the war contracts accusations.

We heartily agree with the distinguished editor of the local daily that "lynch law" is execrable and abominable wherever found. We know also that many a poor man has been "legally lynched," a number of them in North Carolina. But we have no more fear that Senator Bilbo will not get and use every safeguard of his rights than we have doubt that he ought to be barred from the Senate, whether or not he will be. There is no doubt that he will pose as a long-suffering martyr to the cause of Americanism and white supremacy, but it will be a pose only.

BUY CHRISTMAS SEALS

The revolutionary and entirely laudable program undertaken by the Wake County Tuberculosis Association, under which it proposes to make available an X-ray chest examination for every adult in the county, is more than sufficient explanation for the substantial increase in the amount of funds the local Association will attempt to raise during the holiday season this year. No more thoroughgoing attack on the plague could be made than this mass survey to uncover the disease, where it exists, in the early stages.

The Wake County Association was moved to project this proposed survey partly by the fact that our county has a TB rate above the state average. Last year the death rate from the disease was

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18 per 100,000 whites and 66 per 100,000 Negroes for the state as a whole, while for Wake County the corresponding figures were 23 and 76.

The gap between the Negro and the white rate for both the state and the county shows plainly why every colored citizen should be tremendously concerned with the problem of tuberculosis, and intensely interested in the success of the Seal Sale campaign this year.

Certainly this year the aim of each one should be not simply to buy as many one-cent seals as we will be used on mail posted about Christmas time. It should be rather to make absolutely the largest contribution possible to the work of the Wake County Tuberculosis Association. Not only strong and important humanitarian considerations, but also plain old self and group interest, should move us to make a definite and substantial place in the Christmas budget for the Tuberculosis Association.

BACK TO THE OLD SCHEDULES

The opinion seems to be widespread that the changes recently brought about in Raleigh's traffic have accomplished little good. In fact it is often heard that the situation now is worse than before, on several counts.

Certainly it is generally believed in East Raleigh that the modification of bus routes and schedules has been an unmitigated nuisance. The service is much slower than before as a result of the separation of the Martin Street-Newbern Avenue line into two lines and extending the routes by adding St. Mary's to Newbern Avenue and Oberlin Road to Martin Street.

The changes in the lines might have produced some possible benefit if sufficient buses had been added to compensate for the greatly increased length of the lines. As it is, the change has nothing to recommend it to the East Raleigh customers.

Added to the diminished frequency of buses (there used to be one every ten minutes in one direction or the other over the old Martin-Newbern belt, whereas now for part of the day there is one only every 17 to 20 minutes over each of the revised lines), is the fact nobody knows when a bus is due, and it is almost impossible to figure out the schedule by which bus follows bus without the use of higher mathematics. Most of us in East Raleigh (including the writer) are unfamiliar with calculus.

What is needed now is to let the Carolina Power and Light Company know in no uncertain terms how dissatisfied we are with the changes. Back to the old routes and schedules!

WHAT DO YOU MAKE OF IT, WATSON?

Some of The Cannons, who for some mysterious reason seem to be highly esteemed by a certain element of our Negro population, also seem to fall afoul of the law. One recently drew a sentence in Superior Court for assault and battery on a Negro woman customer, and another for violations of the law in an incident which involved perjury and Sunday sale of alcoholic beverages. They continue to be popular, however, among their wide circle of Negro friends.

TEXAS NEWSPAPER TO BE LAUDED

A recent Associated Negro Press news item listed 19 prominent daily newspapers which have adopted the policy of not applying racial designations in crime news. The number is growing, and certainly such a policy is of very great value in reducing the amount and intensity of race feeling and prejudice.

Probably one of the most significant things in the list is the appearance of a newspaper published in the Deep South—the Dallas Morning News. All honor to the public-spirited and courageous News! May many other journals follow the trail it is blazing.



EDITORIAL: "Will American democracy triumph?"



Second Thoughts

By C. L. HALLIBURTON

Former Governor J. Melville Broughton, an outstanding Baptist layman, was quoted as saying that the resolution adopted by the State Baptist Convention unqualifiedly condemning racial segregation within the church was "unfortunate." It turned out that Mr. Broughton was right. It was unfortunate that it was adopted only two days later by the same body which left it pass without a dissenting vote.

Doubtly unfortunate was the withdrawal from the main ground taken by the Convention in the name of Christ, and on the authority of the gospels and the highest traditions of His church in that the resolution was at best only a declaration of faith and Christian policy rather than a mandate. Because of the form of organization of the Baptist denomination no action of a convention—at least no action in the nature of the repudiated resolution—could be binding on any congregation.

The saddest aspect of the last-minute backtracking was the worldly attitude expressed by some of the delegates who insisted on reconsideration. They

sounded a great deal more like members of a secular legislative body or a chamber of commerce than they did like churchmen and Christians. But there is a brighter side of the whole episode, and in the end more good than harm may have been done by the original resolution, though partly repudiated.

In the first place, as the result of the courageous stand of some of the delegates not all the anti-segregation resolutions were withdrawn. Although the direct condemnation of enforced separation into racial segregation and the implied call to North Carolina Baptists to forsake such a policy was stricken out, and although the recommendation for legislation to abolish job discrimination was deleted, there remains at least the statement of the principle of equality in Christ, and the approval of the principle of fairness in minority in employment policies. Endorsement of Federal anti-lynching legislation and fair suffrage opportunities was permitted to stand.

Secondly, it should not be overlooked that there were those who stuck by the resolution as

originally introduced and adopted. Among these were some who vigorously defended it during the debate on the amended and weakened declaration. These facts should not be passed lightly, nor should it be neglected that the resolution as amended is comparatively "strong," and that had it been originally introduced and passed in its final form the action would have been greeted with heartening and praise-worthy.

The real tragedy of the episode lies in the fact that Christians in Asheville, as Christians in many places and all ages, found it impossible to accept in practice what they know to be correct in principle. It is not the first time the church has compromised, and it will not be the last.

It was too good to be true. The millennium has not come. Frankly and honestly, who really thought it had? We know it will not come by passing resolutions or by not passing them. When it comes it will mean that men's hearts have changed. And when that has happened there will be no repudiation of fine words.

Don't Forget.

W. L. GREENE



Last week we had some news on the human relations front in North Carolina. The N. C. Division of the Southern Baptist Convention in session at Asheville, passed a committee report dealing with civic righteousness at centers which was really worthy of a Christian body of organized believers. The best trained and most consecrated ministers of the State organization worked out the report and submitted it. The report was SO REASONABLE IN ITS TONE AND CONTENT that it was passed without a dissenting voice, but

Let us borrow the language of a thirteenth century fable to show the pattern of reaction. In this fable a treacherous wolf pledged to reform, but calculating ever to get back to status quo, blinked his eyes to represent days and nights covering two years during which he was to eat no meat in penance. Then with his

positives rationalized after seven hundred and thirty winks he proceeded to kill and eat the lamb which thought he was keeping his oath of penance. The conclusion, "He who is accustomed to any oath he has taken," really applies to the "LEADERS" who started the recantation of the declaration of Asheville.

The church politicians were not stung by the declaration which their ministers prepared until they were asked what effect the declaration would have on practices of Christian brotherhood in Baptist churches of North Carolina. Now, the lamb chop of self-aggrandizement, the fresh dripping blood of masses exploited by pious mounted hypocrites, critical church-going politicians, the profits reaped by purveyors of group prejudices both white and colored were just too luscious

to let slip by allowing A TRULY CHRISTIAN RESOLUTION TO STAND UNABRIDGED IN THE MINUTES OF THE BAPTISTS TO represent Southern Baptists in North Carolina. The wolves got their mandate by suggesting trouble to the public Telegrams and cables came like the winks of the fabled wolf until the hypocrites began to believe their own fabrications. Then the lamb was slain. The revised declaration, no longer challenging to Christian action, is just another meaningless political platitude.

The die is cast. Those Christian ministers who drew up and submitted the declaration of Asheville will be heard again. Their tribe is increasing in our fair Southland. Southern youth will see the truth if these truly Christian ministers continue to declare it. Yes, the news is beginning to break.

SUNDAY SCHOOL LESSON

By Rev. M. W. Williams

Chapter: A Letter on Christian Living, Acts 18:3-6; 35-41; Eph. 6:12-14.

Key Verse: "Be ye kind one to another," Eph. 4:32.

This lesson relates how Paul, a devoted servant of Christ was used as an instrument to break the long entrenched power of paganism in the great Greek city of Ephesus about A. D. 53.

PAUL AND THE DISCIPLES OF JOHN THE BAPTIST

When reaching the city Paul was introduced to the twelve leading disciples. He asked them, "Did ye received the Holy Spirit when ye were baptized?" They answered that they had not even heard of the Holy Spirit. An answer gave Paul the clue to preach to them. When they believed—the death, resurrection and ascension of Jesus were filled with the Spirit.

RESULTS OF PAUL'S PREACHING IN EPHEBUS

The goddess Diana had a Greek name, but was a representative of an old Phygian nature worship. It was a many breasted figure, the body carved with strange figures, and flowers, built by Alexander the Great and was the most magnificent religious edifice in the world. Centuries of its worship had so established it into the minds of the people that it was thought to be an act of blasphemy to attack it. But the preaching and teaching of Paul during his two years' stay in Ephesus gave Diana her first great blow. This was not done, however, until Paul got the DISCIPLES, preachers of right, conscience in Ephesus, "RIGHT." When this was accomplished he preached in the people in the synagogues, on the streets and in their homes until those who believed confessed and showed their deeds. They burned their curious arts, books, etc., amounting to the value of fifty thousand pieces of silver. The goddess Diana had a Greek name, but was a representative of

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BETWEEN THE LINES

BY DEAN B. HANCOCK FOR ANP

LOVING OUR ENEMIES

The highest hurdle on the upward way is Christ's command to love our enemies. This is the commandment above all others that sifts the souls of men. This is the injunction that separates great souls from the common run of mankind. This is the measure of a man's bigness of heart and along these lines lie the future of mankind and the peace we profess to seek. Jesus preached and practiced this higher commandment; he immortalized himself and so have Mohandas Gandhi and Booker T. Washington who are like wise candidates for eternal fame. The man who can really and truly love his enemies deserves every tribute mortal can bestow.

Some weeks ago, I suggested in this column that Negroes throughout the nation call a day of prayer, wherein they would pray for deliverance from the shaft of hatred that is being directed against the race by subversive elements in particular and professional Negro haters in general. It was further suggested that Dr. D. V. Jemison, president of the National Baptist convention, and the chairman of the bishop's council of the A.M.E. church, take the lead in this matter. There was expressed the fear that such suggestion might fall on deaf ears, because it departed too radically from our accustomed patterns of approaching the color question in this country and generation.

We are more and more inclining to fight fire with fire, to out-do the enemy before he outdoes us, to put our trust in the arms of flesh, which have so often failed us. Too often we attempt to out-hate our enemies instead of following the injunction of Jesus Christ to love them. It appears that our suggestion was peared in the Atlanta Constitution with bare mention of the fact taken seriously by the Baptist State convention of Georgia's Gov. Elect Talmadge. While attending the Southern Regional conference recently in Atlanta, a brief account of this resolution appeared such resolution was adopted unanimously by the convention.

I immediately concluded that when Negroes of Georgia prayed for Talmadge they prayed in the hope that God would read "between the lines". But Dr. Benjamin Mays who introduced the resolution was kind enough to supply me with full text and it makes a memorable document that is worth passing on to the press of the nation.

It reads: "Whereas we, the members of the General Missionary Baptist convention of Georgia assembled in annual session in Savannah, this 12th day of November, in the year of our Lord, 1946, want peace, democracy, Christianity, and prosperity to prevail in our state and whereas we believe that these principles cannot function without the existence of good-will and Christian love in the hearts of the citizens of Georgia, one toward the other irrespective of race, class or religion; and whereas we know that Gov. Elect Eugene Talmadge was elected on an anti-Negro platform in which platform there was an appeal to prejudice against one-third of Georgia's population of Negro descent; and whereas we believe that this attitude of racial ill-will as expressed in the campaign, over the air, in public gatherings, in deeds, and in the press, is partly responsible for the revival of anti-Negro, anti-Jewish and anti-Catholic forces in our state.

Be it resolved, that the members of the General Missionary Baptist convention set aside the 9th day of January, 1947, the day the Gov. Talmadge's inauguration, as the day and hour of prayer for the Governor and his administration; and that we assemble in our respective churches and pray to the God of the universe for Eugene Talmadge, asking God to make of him a good, just, democratic and Christian governor, an impartial administrator, an exemplar of Jesus Christ and an embodiment of the spirit of the Federal constitution, a governor of all the peoples, Negroes and whites, Jews and Gentile, labor and management, Protestants and Catholics, with malice toward none and with justice for all."

"And be it further resolved that we call upon all Negro Baptists in the state of Georgia and all Christian bodies throughout the state and nation, Negro and white, religious bodies, Jewish and Gentile religious bodies, Catholic and Protestant groups to participate in this hour of prayer Thursday noon, January 9, 1947, and if they cannot assemble in church, we call upon them to stop for a few moments wherever they may chance to be; at work, at play, on their sick beds, in the air, on the sea, on the train, on the bus, in their homes, in the street and pray for Governor Eugene Talmadge and his administration."

If Negroes throughout the United States had the courage to follow the lead of Georgia Baptists, we would see the genesis of a movement, the most powerful in the history of race relations. The strongest thing about these suggestions is that they are Christianlike and if this does not work nothing will. What say you, Negro America?

SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY FOR ANP THANKSGIVING

1. Being thankful is not saying it with your lips, then when your neighbor begins to prosper, look at God with your hands on your hips.
2. But Thanksgiving springs higher in God's trackless air as we move toward the unfortunate, and with them our blessings share.
3. For those who have health, hands and feet can best express their Thanksgiving, by aiding those who are only half living.
4. Real Thanksgiving surely cannot mean a song book in one hand, a dagger in the other, and a heart of hate in the center.

NEW THANKSGIVING

BY WILL V. NEELY FOR ANP

Give thanks, for now the day has come
That war and strife is O'er,
This is the new Thanksgiving
Let peace be at our door.

While atom bombs burst O'er the sea,
In Green Pacific foam.
Give thanks this new Thanksgiving
That soldier boys are home.

Pray hard that in the next year
To peace there'll be no bar;
And nations work sincerely,
Against a future war.

That hate and persecution
And strife shall ever cease.
This is the new Thanksgiving;
God grant this land sweet peace.

May Truman, Molotov and Byrnes,
Kneel with the world and pray
For hope, and sincere lasting peace,
This new Thanksgiving Day.