

EDITORIALS

THE TAX REDUCTION VETO

President Truman was probably right in vetoing the tax reduction bill. Aside from his arguments that the government should not at this time promote a substantial reduction in its revenues and that tax reduction right now might be inflationary in its effects, the thing that really appeals to the masses is his recognition that the vetoed bill definitely favored the rich rather than the expense of low and moderate income receivers who should be the chief beneficiaries of any tax cuts. Mr. Truman implied that when the time arrives for tax reduction his wish is that the little man get some relief which he can feel. With this in mind the average citizen may well have preferred to go along with the President rather than accept the bait of tax reduction, which is always tempting, as offered in the vetoed bill.

Observers not themselves rich and not dominated by big business interests had been pointing out that the bill passed by Congress, but not re-passed over his veto, would have added from \$30,000 to \$50,000 to the net annual "take home pay" of men drawing big salaries, but only \$30 or less for the man whose salary is around \$200 a month. On the basis of the percentage cuts set up by the defeated bill it appeared at first glance that persons of low income were getting a fair break, with the figures ranging from 30 per cent for the lowest bracket down to 10 1-2 for those with the biggest incomes; but a moment's examination of how much would be added to the pay envelopes of the different groups at once revealed the joker.

Mr. Truman advocates a complete revision of the tax schedule when tax cuts are in order — a revision giving substantial relief to those who need it most and can benefit most by restoration of their purchasing power. Of course the question is whether or not the next year's Congress, or that of the year after, will be inclined to draft and pass the kind of bill the President and the masses of the people want. Unless either the composition of the present Congress is radically changed, or the present members somehow arrive at a new regard for and appreciation of real equity in taxation, the prospect is more too good.

SEE HOW IT FEELS

Any Negro who thinks about it deeply can appreciate some phases of the reaction of the white people in the area in South Carolina which was the scene of a lynching and of the subsequent abolition of the lynchers. In exactly the same way he can understand the attitudes, at least some of them, of the people of Rich Square and Northampton brought to their community by the Bush incident.

It is only human to resent public criticism, and just as human to try to avoid trying to shift it elsewhere, or by offering some kind of alibi or other. Often the blame by disclaiming responsibility, or protest of persecution is loudest when the feeling of guilty responsibility is strongest, and this goes for mankind in general.

So whatever the actual foundation in fact for some of the statements about the

situation in Northampton which have come from there, including one by the chief of police and another by his wife, that these statements should try to explain the lynching attempt by making it appear that they are the natural outgrowths of righteous indignation over a long series of sex crimes perpetrated by Negroes in the community is not surprising. Nor is it strange that the people resent the bad publicity of which they are naturally ashamed. That the chief's wife went so far as to call the attempted lynchers heroes, however, is both surprising and not a little disturbing.

The white people of Northampton, Greenville, and elsewhere, can learn a lesson from all this, however, if they will. There is a distinct analogy between the position in which they have been placed by these incidents and the attendant publicity and the position the Negro finds himself in practically always — that of finding the whole group judged by the actions of the worst individuals in it, though the latter may be in the minority, and a very small one at that. These white people are ashamed of and resent the publicity that has come to their communities as a whole. They resent bitterly the fact that the outside world does not apparently differentiate between the whole community and the small group of men within the community who made up the mobs and the jury which threw justice out the window.

Negroes stay in the same boat into which Rich Square and Greenville people have just been shoved. Negroes are lazy. Negroes will steal, Negroes smell bad. Negroes are loud and rowdy. Negroes use razors, but not for shaving, on Saturday nights especially. Negroes won't come to work Monday mornings. Negroes are carefree, licentious, discourteous, dumb, bumptious, and so on ad infinitum. Now the shoe is on the other foot. Northampton County lynchers or tries; Greenville lynchers and frees confessed lynchers.

There is just enough truth in such statements to make the innocent members of any group receiving such blanket characterization to make them ashamed, and so much injustice in the indiscriminate lumping together of all the group without discrimination as to make them hopping mad. Furthermore they are mad because they have to be ashamed.

Human nature is much the same everywhere. If we could all conduct ourselves in accordance with the Golden Rule, in word and deed and thought, there would be so much less to be ashamed of, and mad about, and apologetic for.

COMMISSION LOOKS AT NATIONAL GUARD

It is with gratification that we note the recommendation by President Truman's Advisory Commission on Universal Military Training that something very definite and specific be done about the Negro and the National Guard in the southern states. Not so long ago on this page it was noted that the complete absence of Negroes from the militia in the South was not only an anomalous but a dangerous situation, considering the extremely important part the National Guard plays in our total military defense organization, and considering the fact that Negroes are expected to form about 10 per cent of our fighting forces whenever fighting is in order. It was also remarked on in these columns that these facts had seemed to have escaped public attention almost entirely.

The Commission has made a very clear statement of the issue. It "considers harmful the policies of the states that exclude Negroes from their national guard units," and adds:

"The civilian components should be expanded to include all segments of our population without segregation or discrimination. Total defense requires the participation of all citizens in our defense forces."

What could be more sensible?



EDITORIAL: "Equality . . . The American Way!"



Second Thoughts

By C. D. HALLIBURTON

The news picked up over Wallace's Washington speech and the Southern Conference for Human Welfare sponsoring his appearance in the nation's capital was nothing short of ridiculous. Certainly Mr. Wallace as a prominent American citizen and former high official of the Government is due his say on what he thinks is wrong with the management of the nation's affairs. Just as certainly the charge that either he or the Southern Conference for Human Welfare is tinged with Communism or under Communist influence is pure foolishness such as would be indulged in only by such persons and agencies as the ex-Dies Committee, the Hearst Press, and others with curious and perverse ideas as to what is "un-American." Of course some veterans' organizations joined in the movement to gag Mr. Wallace, or at least some members of such organizations. But there are always among veterans a rather fanatical group who seem to believe that because they fought in a war in defense of the country they thereby became the sole

interpreters and protectors of the nation's welfare in every conceivable respect.

The Hearst newspapers are featuring charges that both Wallace and the Southern Conference for Human Welfare are Communist tools, knowingly or unwittingly. The charges were aired by the House Un-American Activities Committee, which is again finding a Red under every bed.

One of the proofs that the Southern Conference is un-American and following the Communist party line is that its members take a "foreign" attitude toward the matter of civil rights, especially for the Negro. Anyone born or living in the South who publicly airs views implying that the Negro should be a first-class citizen of America is at once suspect in the eyes of a lot of Americans, because such views, according to their interpretation, are prima-facie evidence of foreign influence. No American should be so dumb or so snafel, they think. That's what is the matter with the Southern Conference. And since Wallace is hanging out with them

that's just one more count against him.

The best that can be said for such people as Wallace and Southern Conference members, according to certain members of the Un-American Committee and many others, is that they are misguided, visionary and being led by slick Communists who are pulling the wool over their eyes. At worst they are conscious fellow-travelers or downright secret Reds, no matter how much they may deny it, according to others.

Jennings Perry, the Nashville, Tennessee, publicist who now writes for PM, sums up the real case for the Southern Conference for Human Welfare in the following paragraph:

"I've had my eyes on the Southern Conference for Human Welfare ever since it was born. . . I get its publications and have attended a good many of its meetings. I've never known the organization to front for anything but the cardinals of the American Constitution — a radical and dangerous practice. To be sure — but hardly un-American."

Lest We Forget.

By W. L. GREENE

News has just come of the final passage of the Taft-Hartley labor bill by the senate over President Truman's veto. The news will be alarming to many Americans who believe that reaction was not to be taken seriously and that our habit of compromising fundamental tenets of democracy was not very dangerous. The logic of reaction is now demonstrated for all to see and for some to regret the results of. The bill was not all bad but its bad features so overshadowed the good that organized labor was all out in opposition to the bill as a whole. Now we must live with the new regime in labor relations, new because the few good features of the Taft-Hartley bill promise to do away with a few abuses which organized labor has perpetrated in the history of the labor movement.

Key Verse: "He (God) will teach us of His ways, and we will walk in His path." Isaiah 23.

Usually we have what is called a review, but the International Council of Religious Education is trying to impress upon us that in our review we shall find that the Bible and Fall of a Nation, left contributions which will endure to the end of the world. Indeed the Hebrew Nation, God's chosen people, with all of their ups and downs, has given us left a living heritage in the Old Testament Scripture which is a challenge to any individual, race or nation to commit themselves to

the high moral and religious standards as set forth in the Old Sacred Scriptures.

OUR HERITAGE

From the time that man was made in the image of God, throughout the thirty-nine books which comprise the Old Testament, there is a persistent and concerted effort to bring man into right relationship with God and His brother through the revealed Word of God by symbols and figures pointing to Jesus Christ His Son. Even now the Jews point with pride to the benevolent purpose of God when He called Abraham and said, "I will bless thee and thou shalt be a blessing, and in thee shall all the families of the earth be blessed" (Gen. 12:2-3). Moses and the Ten Commandments — the Hebrew legislation foundation, summed

up when Christ came into two love for God and love for our neighbor are still the basis on which our modern legislation is enacted. The tabernacle and the Temple in which the Ark and the Shekinah indicated the presence of God; so we have our churches with the Holy Spirit reviving and strengthening the Christian family in their worship today. A large portion of the preacher's message today has its background in rich Old Testament literature. We have come into possession of the Bible of the Ancient Hebrews, from which is taken the 119 psalms as part of our study. It contains twenty-two stanzas, each of eight verses in length, designated by the twenty-two letters of the Hebrew alphabet and has been called "the alphabet of divine love" of the praise, love, power and use



BETWEEN THE LINES

BY DEAN B. HANCOCK FOR ANP

MEET THE NEGRO LAWYER

For in these many years we have played up our Negro physicians, clergymen, athletes and scholars; but precious little or nothing has been said about the Negro lawyer. Notice is hereby given that the Negro lawyer has arrived.

Fortune decreed that this writer could be in Columbia at the time of the two epoch making trials pertaining to the democratic primaries and the admittance of Negroes to the University of South Carolina. Thurgood Marshall, supported by Atty. Carter and Boulware, staged one of the most spectacular displays of legal ability that this country has ever seen. It will be a long remembered occasion when three top-flight Negro lawyers stood off nine top-flight lawyers of South Carolina.

It must not be assumed that anyster lawyers were in charge to oppose Marshall, Carter and Boulware and this makes all the more noteworthy the performance of these remarkable young Negro lawyers acting for the NAACP. Whatever Judge Waring's decision, the masterful work of these three young Negroes will stand out in bold relief. If they win, as we hope they will, they will have won from nine or more of the best lawyers that ever walked behind a South Carolina bar. If they lose they will have lost to the best that the Palmetto state had to offer.

It is never a disgrace to lose to a top notcher and that is just what South Carolina hurled into this legal battle in her studied attempt to side-step the decision of the United States Supreme court which ruled that Negroes were entitled to vote in the Democratic primaries. I thought as I heard these capable lawyers defending their state and the south, in their attempt to disfranchise Negroes in direct opposition to the constitution of the United States, that if half the energies were spent in trying to uphold the constitution, how great a purpose would thereby be served.

South Carolina, my native state, is tragic in its studied attempts to destroy the constitution under which we have become the nation of the earth.

The studied fairness in the various rulings of Judge Waring left little to be desired. The defense which South Carolina made beship to social choice—which invariably excludes Negroes of in salvaging the primary for a club system which limits its membership all persuasions—was masterfully handled and as masterfully riddled by Marshall and Company.

One of the outstanding things about the trial was the cordiality that pervaded the court room. The courtesies manifested by opposing attorneys would have warmed the heart, but for the fact even the casual observers knew that court-room amenities were secondary to the great issue of the Negro's constitutional rights without which he will utterly perish from the nation.

So those capable Negro lawyers have the satisfaction of knowing that their case was heard before a fearless judge and in the last analysis this constitutes a major advantage. When three Negro lawyers can stand off nine of the best white lawyers serving a state noted for its great lawyers, we have a picture that should convince the most skeptical that the Negro lawyer has arrived. There is no finer spectacle today than that presented by the NAACP sending into the legal fray trained Negro lawyers who know what ought to be done and know how to do it. Shyster lawyers could not fill the requirements of such case as that held in Columbia.

I became sick at heart when I remembered that each year the NAACP has to run a "financial revival" in order to get money to carry forward its program. I wonder after all how far have Negroes progressed when they must be begged and cajoled into supporting the NAACP. There are a million Negroes in this country who ought to send without solicitation their annual dues. This campaigning for funds for the NAACP is a great shame and tragedy. By its works the Negroes by now should know it. How long will the NAACP have to beg its way?

New Book Evaluates Truman As "Little Man"

(The Missouri Compromise, By Tris Coffin, Published by Little, Brown and Company, Boston, 1947, 315 Pages, \$3.00.)

By Albert Anderson for ANP

The Missouri compromise of 1820 and the Missouri compromise of 1947 were both made to appease the south. The author of this work, Tris Coffin, devoted his analysis to the events of the Truman administration and he refers to his story as the compromise of 1946. The book deals with the government under Mr. Truman with his special appointed friends from Missouri.

For a time as our author writes, Mr. Truman made it appear that he would be guided in the main by the philosophy of his predecessor who was so popular at his death that the inexperienced and small town politician that Mr. Truman was did not dare to launch out on an entirely new national policy. But in a few months he let one after another of the Roosevelt key cabinet men go into private life. Indeed, Wallace and Bowles left selves out. Mr. Roosevelt was the boss they held under. President Roosevelt, Truman began to lean toward the right. After he had held the presidency a year, the President from Missouri and his Missouri

friends held power in Washington and they were using it mostly to please the National Association of Manufacturers, the steel interests and big money interests who for a long time had been smarting under the Roosevelt administration which was essentially one in the interest of the masses and the common man.

Mr. Coffin makes a good job contrasting Mr. Truman and Mr. Roosevelt. Naturally, the contrast in the main is to Mr. Roosevelt's advantage. The President is represented as a sincere and well meaning executive who lacks the leadership ability and political knowledge which made Mr. Roosevelt an outstanding chief executive.

Mr. Roosevelt and Mr. Truman, we find from the author's book, were poles apart in their philosophy of government. If it can be said that Mr. Truman has any such philosophy. Like the impossible Herbert Hoover, Mr. Truman seems inclined to let things work themselves out. Mr. Roosevelt was the exact opposite. He believed in working them out and believed the government owed that to the common man who always suffers when the do nothing policy is followed.

A VALUABLE AND PRECIOUS HERITAGE

There are things we inherit precious only to us, but not valuable. Not so with the word of God. "Thy word have I hid in my heart that I might not sin against thee." Thy word is a lamp unto my feet, and a light unto my path." How gladly we need Icky, Red, Es. The enemies of secret doubts, false teachings, false friends, the pitfalls and dangers. The word of God is a lantern which will keep us from losing our way in a darkened world and lead us into the presence of God. "Mighty were as a valuable inheritance." He hath shown, thee, O man, what is good, and what doth Jehovah require of thee, but to

justly, and to love kindness, and to walk humbly with thy God? Herein is the standard by which the individual soul is to be measured. This is valuable to the man who would see God's face in peace. Isaiah, the Prince of Old Testament prophets bequeathed to us a vision of a social world order and a light unto my path. How gladly we need Icky, Red, Es. The enemies of secret doubts, false teachings, false friends, the pitfalls and dangers. The word of God is a lantern which will keep us from losing our way in a darkened world and lead us into the presence of God. "Mighty were as a valuable inheritance." He hath shown, thee, O man, what is good, and what doth Jehovah require of thee, but to

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