

THE RIGHTEOUS FOUNDATION OF THE NAACP

When an attorney general or other high state official of a sovereign state gives out a statement for public consumption, in which he accuses an organization as old, as influential and as large as the National Association for the Advancement of Colored People as being subversive or a Communist front he ought to be able to back it up with facts or be held before the eyes of the entire nation as irresponsible and an inveterate liar.

Attorney General Eugene Cook of Georgia made such an accusation against the NAACP last week, which outside of his own state and those like Mississippi, failed to increase his stature as a statesman or man of truthful lips. Of his blast against the NAACP our esteemed contemporary the Greensboro Daily News, in an editorial of Friday, October 21, had the following to say in part:

"The NAACP was organized in 1909, 18 years before the Russian Revolution. For good or bad it has been in working relationship with every President of the United States since its formation, beginning with William Howard Taft. J. Edgar Hoover wrote of it in 1947: 'Equality, freedom and tolerance are essential in a democratic government. The National Association for the Advance-

ment of Colored People has done much to preserve these principles and to perpetuate the desires of the founding fathers."

"A good many Southerners, a majority in fact, think the NAACP's influence on the Supreme Court School decision was unwise. They may be right, if the court pushes the South too fast. But because the South disagrees with the court and the NAACP, it shouldn't condone this scurrilous attack by the attorney general of Georgia.

"Cook offers no evidence that the NAACP is Communist or Communist-front organization. He doesn't indicate that the organization was ever on the U. S. Attorney General's 'list' or that it was investigated by the House Un-American Activities Committee or any other official body. His attack appears to be 99 per cent hysteria and one per cent 'guilt by association.'"

"The South needs wise leadership in this mid-century education crisis. It ought to tear down the red shirt of intolerance and bigotry waving from some of its bastions. Georgia and Eugene Cook need more rational and reasonable arguments to support the cause

of school segregation than those, ironically enough, projected on the national scene at a meeting of a Peace Officers Association."

If Georgia's attorney general hopes by his unwarranted and malicious attack on the NAACP to weaken its influence among Negroes in or out of his state he has sadly missed the mark. Like that of Governor Luther V. Hodges of North Carolina it was probably worth thousands of memberships for the organization to say nothing about thousands of dollars.

If southern enemies of the NAACP will consult history they will find that organizations with a righteous foundation feed and grow on attacks from their enemies. It has been true with the church, masonry and this nation, all of which withstood and prospered because of unwarranted attacks made against them by their enemies. It was true with those who opposed slavery in this country. Because they who opposed it were right they survived and were victorious in the war between the states. So it will be with those who oppose segregation. They cannot lose because the foundation upon which they stand is right, in spite of what men like Attorney General Cook, Governor Luther V. Hodges and others may say or do.

"TO THE BOARD OF TRUSTEES"

EDITOR'S NOTE.—Through the years, this newspaper has felt that, if left alone, the young people of all races would quickly solve the embarrassing race problem which is the axis of all life in the "South."

There have been times when we have wondered if, perhaps, we had not misjudged the calibre of young white people. Such was the case when we read that two World War II veterans were charged with the brutally fatal beating of Emmett Till, 14-year-old Mississippi boy.

Last week our faith in young people was undoubtedly sustained when Duke University students, who were thwarted in their attempt to return some courtesies to the thespians of North Carolina College, wrote in the official school paper, The Chronicle, the following editorial:

The tradition-shaking decision of the Supreme Court in May, 1954, left the Board of Trustees here without an excuse for continuing a segregation policy. A void of administrative silence followed the decision, and that void has been marked with confusion and embarrassment for the University.

Last week the Duke Players' Executive Council pointed up sharply the problems associated with our vague and somewhat inconsistent policy. From the Chronicle's point of view, the action of the students was a friendly gesture to the students of a nearby college, a gesture, we might add, entirely in step with the times. Now these students were not agitating for integration, but they were merely offering to return the many favors extended to them by North Carolina College.

Guided by an unwritten policy, several of our administrators disapproved of the resolution to invite NCC students to Players productions. The faculty advisers of the thespian group can not be blamed for heeding the wishes of their employers.

These same administrators, however, guided by the same unwritten policy, did not object at least, not strenuously when the Shoe and Slipper Club hired Count Basie to play here this fall. Neither does our administration object to the long-standing practice

of selling a pre-determined number of Concert Series tickets to Negroes. Negroes are also permitted to use the library.

Cafeterias, on the other hand, are not included in our liberal policy. Who can forget the embarrassing situation last April when a baseball player from the University of Michigan was segregated to a private room in our cafeteria?

The highest court in the land made its historic decision 17 months ago. The longer we continue our doing nothing attitude, the more difficult it will become to draw nebulous lines. It is time for the Board of Trustees to state a policy. We request, therefore, a guest editorial from them; we will reserve this lead editorial space in the issue two weeks from tonight for their reply.

The Board of Trustees is like a rock in the middle of a tranquil stream. Occasionally, after a heavy downpour, flooding waters exert enough pressure to move the rock.

A SALUTE TO DURHAM

The Carolina Times is glad to salute Durham for the very splendid manner in which it entertained the convention of state branches of the National Association for the Advancement of Colored People last week. According to officials of the Durham Branch of the NAACP and attested to by the state officials every person and organization in Durham appeared to lean over backward to make the

annual session a success.

Already Durham has gained considerable favor as a convention city and since many of the NAACP delegates who came here for the convention are members of various other organizations, religious groups and fraternities, they will pass the word around about Durham as a favorable city in which to hold other conventions.

Especially would we like to salute the local daily news-

papers for the very high class coverage it gave the NAACP sessions. So often when the Convention meets in other cities of the state the coverage given by the white press is so biased that it is worse than no coverage at all. In Durham we think all will have to agree with us that our daily newspapers were beyond reproach in the manner in which they reported the NAACP convention.

Life Is Like That

By H. ALBERT SMITH

JUSTIFIABLE ANGER - NO. II

In the discussion on "Justifiable Anger" last week, it was our contention that anger has a place in our scheme of things and serves legitimate ends. In maintaining that position, a distinction was drawn between raw biological anger and the anger we styled as righteous indignation. I used as an illustration of the former a personal experience in which I was almost run down by a reckless driver who proceeded to direct some vile language at me and cited the momentary anger response as not desirable.

An Explanation I am almost tempted to repeat the paragraph in which that citation appeared and another illustrating righteous anger in Jesus' cleansing of the temple. My reason is this: In one paragraph, ten words were left out and, in the other, seven words were omitted not to mention the repetition of a phrase. To say the least, those paragraphs suffered somewhat as a result. But I managed to detect these omissions before all our papers left the press.

Source Was Love At this time, I find the story of Jesus' cleansing of the temple again helpful for my purpose. It was an angry Christ that drove the money changers from the temple and the beasts they were selling within its sacred enclosure. That anger was an expression of a two-fold love. First, the love of God which represented this callous desecration of a sanctuary, dedicated as the house of God, by supposed-to-be men of God; and, second, love for men which resented their being robbed and cheated in the name of religion by a hypocritical priesthood.

More Despicable Of course, now I am not inferring that Jesus would have been pleased if the cheating and exploitation had been going on without religious sanction. Exploitation of men for selfish reasons is forever wrong whether done with the blessings of the church or without, in the name of God or the devil. But I do feel this way about it. The man who uses religion as a means to rob his fellowman is a more degraded and despicable character than one who does not.

Difficult Not To Hate As some of you have gleaned from this column, I am not an advocate of hatred and violence, although I admit it is hard sometimes not to hate the guts of a man who despises you as his inferior and fits his behavior to his mood, and to suppress the wish that you had power enough to appropriate by violent means the rights and justice belonging to you. Revolution, if it works, always gains results faster than evolution even if the latter receives an occasional shove from law and religion.

Will Fare Better But I do advocate righteous anger and resentment. And I feel we as a race will fare a lot better just as soon as we learn to resent insult and inferior treatment based on race. I can understand the man who "swallows" an insult and outwardly adjusts to unjust conditions to keep from getting his brains beaten out by a brutish cop, waylaid by a gang of ruffians or given a raw deal by a prejudiced-bitten judge or jury. But to "swallow" insult and injustice without resentment—that is something else again.

Illustration An illustration comes to my mind. A father commanded his son to sit down. The little fellow demurred. "Sit down!" the father yelled. The lad sat down; but he informed his dad: "I am still standing up in my mind." Standing Up Mentally I have "sat down" many a time physically while mentally I was standing bolt upright and bristling with angry rebellion. And, likewise, I have suffered indignities and insults without doing what I wanted to do because they proceeded from a source too powerful to cope with. It just doesn't make sense to resort to violence when to do so is a hopeless venture.

Manhandled Some years ago a Negro on a bus, either in North Carolina or the edge of South Carolina, refused to move back at the order of the driver. He simply waited until the next town was reached and called the police. They took the Negro into custody and in no gentle fashion. A deacon of a church I was then pastoring told me about it. He was an indignant eyewitness.

Sermonic Advice The following night, I said to my people, "You know what the law says. If you are ever asked to move and don't want to be manhandled, mind. Go back. But if you don't mind receiving a beating, or going to jail, or dying—provided you have made your peace with God and are ready for heaven—just sit there; fight in necessary."

Had Formula I've been asked to move back on more than one occasion. I did it because the law was against me, but in my heart there was an inferno of anger. To have slugged the bus driver was no solution to the problem of Jim Crow travel. But I had the formula for its solution: hatred of an intolerable condition, resentment, a holy anger, a divine dissatisfaction.

And, when I say the formula was in my possession, I mean this: unless people hate the fetters that blind them they will never seek to break them. And I thank God that a divinely angry and righteously indignant militant Negro has supplanted the Negro of a few years back who meekly accepted a Jim Crow Society with little or no resentment.

How About A Little Missionary Work At Home?



Spiritual Insight

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church
"A LIFE OF FAITH"

The just shall live by faith... Heb. 2:4.

The prophet Habbakuk became confused when he saw wrong strutting in pride lordly over right. He saw oppressive wrong, seemingly, carrying the day. He saw the banners of unrighteousness flying high. And in his confusion he asks God why, why should evil stand victorious over the Good? This is an age-old question as we see wrong parading in its brief day of seeming glory. He saw the ruthless Chaldeans invading the land conquering the very people of God.

So the Prophets ask God a question and he waits for an answer. God gives the answer in the answer he sees God's Divine Order of things standing in the midst of the rank injustices of men and their systems. God answers the Prophet's question in the words of the text... "The Just Shall Live By Faith." The just can live and wait in faith for they have the

backing of God's Eternal Power. God holds the just until the war is over and the victory is won. God assures him that justice and faith can never be defeated.

God's answer reveals the meaning of a life of faith anchored in justice. A life of faith is held by an unshakable vision of God and his righteousness. A life of faith and justice gives the soul an anchorage amid the raging rantings of wrong and injustice. A life of right and faith gives patient endurance in the face of the most intense ordeals and trials. A life of faith and right can help us say with Paul in the raging storm... "Sirs, I believe in God." Faith is a sense of being sustained by God and right.

Who is the just? The Just Is One Who Has Right On His Side. Stand on right with Grace and love. The just is the one who is right toward God and man. Thus the Just Can Wait In Faith. The just can wait because he has God's word which

cannot fail... "The just shall live by faith..."

The faith of righteousness gives the victory. This great truth gives firmness and steadfastness. The right believes in God and stands in obedience to his will. Thus we can see why the righteous can endure insults, afflictions, injustice, trials with such grace and charm. The right knows that sin and wrong will die. Right Is Life! Wrong Is Death; Right may be hated, slandered, persecuted, beaten, imprisoned and crucified. This great truth from God's word has been the heart of the struggle of fifteen million American citizens for ninety years. We have won though faith the final victory that always comes to the just.

The faith of those who are right is the faith that overcomes the world. Let's stand for right and do right and God will give us the final victory in things in which we are right. The faith of right banks on the final triumph of right.

Capital Close-Up

BY CONSTANCE DANIELS

Rainey to GOP National Joseph H. Rainey, appointed, last March, as Information Specialist at Housing and Home Finance, is moving around the corner, to the headquarters of the Republican National Committee at Sixteenth and Eye, as assistant to Minorities Director Val J. Washington. Rainey, grandson and namesake of the first Negro in the U. S. House of Representatives, is a veteran of both the daily and weekly press in Philadelphia, and is well-known in the East as a former Philadelphia magistrate and member of the Pennsylvania Boxing Commission. He is a clear and objective thinker and a good analyst—business-first, but easy to meet. We congratulate GOP headquarters on acquiring his services.—if it has!

Georgetown U. to Act on Pro-Segregationist Teacher For ten years, Patrick F. Healy, of Boston—a Negro priest with an Irish name—presided as President over Georgetown University, the Jesuit college founded in 1789, the year George Washington was elected President of the United States. Father Healy was president of Georgetown from 1873 to 1882, and vice-president from 1869.

Last week, from his office in Healy Hall, Georgetown's administration building, the Rev. Edmund Bunn, Georgetown's new president, publicly disavowed statements denouncing racial integration, U. S. Supreme Court decisions and Negroes, per se, allegedly made by Charles Callan Tansill, history professor in Georgetown's graduate school—both in interview with Washington Daily News reporter, Tom Kelley, and in a speech before the Defenders of State Sovereignty and Individual Liberties, in Arlington

County, Virginia—just over the line from Washington. Tansill's books include "The Purchase of the Danish West Indies," (Virgin Islands) published by John Hopkins and Oxford Universities in 1932, while he was a professor at American University, in Washington. The report that he was dismissed from American University, five years later, for public defense of Hitler and the Nazi regime, was denied by Dr. Posner, head of American University's department of history, in response to questions by this column. He was, however, the subject of indignant protest over charges, in 1947, that Lincoln had tricked the South into the Civil War.

Between President Healy's administration and President Bunn's the waters of controversy had flowed, freely, over the dam of Georgetown's race relations. For many years American Negroes were excluded, as they were also excluded from Catholic University, across the town, in Brookland. First Catholic University, and—much more recently—Georgetown, have recognized their error and dropped the bars against Negro Americans. Georgetown, at its last Commencement, graduated a Negro Doctor of Laws. Disavowing the statements attributed to Tansill by the reporters for the Arlington Sun and Washington News, Father Bunn dispatched letters to protesting citizens, stating that Tansill's remarks, as reported, were "absolutely contrary to the policy and teaching of Georgetown University" and "opposed to the teaching of the Catholic Church." "We publicly disavow these opinions," wrote the reverend President, "and take this occasion to reaffirm

our adherence to the principles of justice and charity promulgated in the Papal Encyclicals, the Declaration of Independence, and the American Constitution."

Georgetown's Board of Directors is expected to meet, without delay, on the Tansill case, and the belligerent professor given opportunity to prove the reporters wrong, or withdraw some of the more lurid comment attributed to him, such as the description of Negroes as "morons" who had made no contribution to American culture.

The hearings will doubtless be held in Healy Hall, named for Georgetown's scholarly Negro president, of whom it was written in the Georgetown College Journal is reached." We think that progress is being made.

Letter To Editor

The Editor
Carolina Times
Durham, N. C.
Dear Sir:

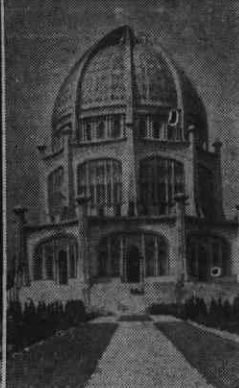
I see by the papers that one of our "Goodwill Ambassadors" in the recent agricultural entourage to Russia, says that the Russian people all love their government. I suppose that he was told this by the presents themselves. What else would you expect any of them to tell him, when they know that torture and certain death would await any who did not give expression to such words.

This is reminiscent of the custom of the slaves in the South before the un-Civil War. Travelers from the North were invariably told by the slaves about how much they loved their masters, and how they would not wish to leave them, etc. And this fable is still proclaimed and believed by many to this day. What slave could be expected to tell an inquiring (Please turn to Page Seven)

World Shocked by Religious Persecution



Religious persecution of Baha'is in Iran; destruction by Mohammedan Mullahs of their Spiritual Center.



Respect and freedom to worship in the U.S.; their beautiful Temple in Wilmette, Ill.

A pickaxe blow by Mohammedan Mullah Falaish signalled the destruction of the Baha'i Temple dome in Teheran, and the beginning of a wave of persecution against the Baha'is in Iran. Oppression started when Mullahs incited mobs to atrocities against Baha'is, the largest minority religion. They were tortured, their property destroyed, and the holiest Baha'i site in Iran looted.

In sharp contrast, the beauty and serenity of their U.S. headquarters at Wilmette, Ill., reflects the dignity of the Faith and the respect accorded it in other countries all over the world. Baha'is is internationally recognized as an independent religion, and is represented in the U.S. in

SATURDAY **The Carolina Times** OCT. 29, 1955

L. E. AUSTIN, Publisher
CLATHAN M. ROSS, Editor
M. E. JOHNSON, Business Manager
H. ALBERT SMITH, Managing Editor
JESSE COFIELD, Circulation Manager

Published Every Saturday by the UNITED PUBLISHERS, Incorporated at 436 E. Pettigrew St.
Entered as second class matter at the Post Office at Durham, North Carolina under the Act of March 3, 1879.
National Advertising Representative: Interstates United Newspapers.

No guarantee of publication of unsolicited material. Letters to the editor for publication must be signed and confined to 500 words.
Subscription Rates: 10c per copy; Six months, \$2.00; One Year, \$3.00 (Foreign Countries, \$4.00 per year.)