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Rebellion Terror Felt by South Angola Whites

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Montgomery and the World

There is, surely, plenty of blame to go around for the Montgomery racial disorders. But we should like to enter a dissent to the increasingly prevalent notion that the U.S. as a whole deserves all this criticism, at home and abroad, for mismanaging its racial problems.

In this particular case the trouble was deliberately provoked. The so-called freedom riders went looking for trouble, in one of the most likely parts of the South, and they found it. The local and state authorities failed, in the beginning at least, in their duties to prevent violence and maintain law and order.

That was said to require Federal intervention, and perhaps it did. But the present Administration sometimes seems almost as zealous in this matter as some of the agitators. It seems to believe that by fast, firm action it can clear up this whole question of segregation in the near future.

If that is indeed the view at the Justice Department, we fear it is an illusion. The Supreme Court school decision of 1954, whatever one may think of it otherwise, undertook to upset a social pattern of long duration. The consequences have been coming ever since, and the only sure thing is that the troubles will keep coming.

But all that does not, in our opinion, properly make the U.S. an object of scorn in its own eyes and the world's. We are dealing here with a collision of cultures, with elemental emotions, instincts and attitudes which cannot be waved away with court orders or U.S. marshals or promptly solved in any simple fashion. And we would just like to know what society, ever, faced with such a problem, has dealt with it any better or nearly as well.

Let's consider a few cases in the world today—not to justify the U.S. by pointing a finger at others, but simply to keep this complex matter in some kind of perspective.

There are, for instance, the emerging nations of Africa, so perturbed

about America's race problems. Yet they themselves exhibit racism in reverse. Native politicians in Kenya, heading toward independence, want to drive out or submerge the whites and Asians who built the place for them. That is perhaps their business, but it hardly suggests they have found the secret of a harmonious multi-racial society.

Throughout the vast backward areas of the non-white world, in fact, prejudice, discrimination, segregation are the custom. It's hard to think of a more thoroughly segregated set-up than India's caste system.

Then there is the sanctimonious Soviet Union; to be sure, it does not have a Negro problem, but it holds many Asiatics, among others, in thrall and follows a quasi-official policy of anti-Semitism.

Even the civilized nations across the Atlantic are not successful at coping with the race problem when the problem arises—as it has in Britain. For most of them, of course, the problem has not arisen in any important degree, and therefore it is all the easier to deliver lectures on inequality in the U.S.

The truth is that progress toward equality under the law—before as well as after 1954—is one of the more remarkable achievements of America, in view of its singularly difficult situation in this respect. Today compromises on the schools are taking shape in many areas of the South. Long and involved litigation, which itself dissipates passions, frequently results in a measure of desegregation not satisfactory to either side, but not intolerable either. Where there is any community will to accept change, the Federal courts have generally been understanding.

None of this excuses the mess in Montgomery; it does not mean all Americans are going to love each other any time soon. But the broad record of progress ought to be remembered once in a while in the midst of all the talk of the damage we are causing ourselves and our image abroad.

Rebellion Terror Felt by South Angola Whites

And Natives Fear Police Brutalities

By DAN KURZMAN

Scripps-Howard Staff Writer

SADA BANDEIRA, Angola.—Southern Angola today is haunted by fear. Portuguese whites foresee the spread of the northern black rebellion to the south.



Kurzman

And blacks expect every knock on the door to mean arrest and brutalization by the secret police.

In Nova Lisboa and Sada Bandeira, two southern cities, few people can be seen on the streets during the day and almost none at night. The Casino Night Club in Sada Bandeira, usually packed on week ends, had a half dozen patrons last Saturday night.

Many women and children, if they have the money, have gone to Luanda, the capital, or even back to Portugal.

Some whites have barred their windows and carry pistols. One jittery missionary invited me to a prayer meeting and asked me to read aloud from the 34th Psalm: "Yea, tho I walk thru the valley of the shadow of death . . ."

Police Beatings

These are days of fear for the Africans, too. For the secret police have rounded up hundreds who often are beaten mercilessly until they implicate others in real or supposed plots.

Most of those arrested are among the educated elite the government believes is the leadership element in the revolt.

Frightening rumors abound. Almost all of them concern alleged plans of the blacks, supposedly backed by missionaries for a massacre of the Portuguese. One persistent but not confirmed story in Nova Lisboa is that 150 African terrorists armed with knives were captured in a church while they plotted the details of a mass slaughter of whites.

Fear of Servants

Perhaps the greatest source of terror for the whites involves the trustworthiness of their servants. In the north, long-faithful houseboys and maids have suddenly turned against their employers, even killing babies they have cared for since birth.

Whites residing in the center of larger towns are somewhat comforted by the presence of troops—2000 in Nova Lisboa, 1500 in Sada Bandeira.

But such protection offers little comfort to the lower-status whites living among the natives in the villages and on the outskirts of big towns. In an uprising they undoubtedly would be the first victims—before help could possibly arrive.

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