

EDITORIALS

TWO GOVERNORS

Time magazine of January 7 contrasts recent statements by the governor of North Carolina and the governor of Florida, each about crimes charged against Negro youth, and the method used in each case in dealing with the offender.

Governor Cherry's statement, part of which was quoted in these columns a short time ago, had to do with the 15-year-old boy convicted of rape and burglary, whose death sentence was commuted to life imprisonment by Governor Cherry last month. His statement, which was quoted by Time, acknowledged the responsibility of the Communist world for tolerating the kind of oppression which produces such criminals among all races.

On the other hand, Governor Caldwell of Florida condoned the shooting of a Negro who was taken from a Florida jail by "persons unknown" and executed by the mob. Caldwell condoned that such secret and orderly administration of private vengeance should not be classified as lynchings, and added:

"The ordeal of bringing a young and innocent victim of rape into open court and subjecting her to detailed cross-examination could easily be as great an injury as the original crime. This fact probably accounts for a number of killings which might otherwise be avoided."

The contrast presented by the statements of the two governors is remarkable. One condones lynching where it eliminates the trouble and embarrassment attendant on the orderly process of the law in cases involving a despicable and heinous crime; the other, without in any way depreciating the seriousness of the crime, asserts that the accused must be protected not simply from lynching, but that in deciding whether or not one duly convicted should pay with his life, the State must take into consideration its own part of the responsibility for tolerating social conditions predisposing certain of its citizens to atrocious criminal behavior.

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Governor Caldwell's expressed attitude does not even take into consideration the possible innocence of the accused criminal, one of the very fundamental principles of Anglo-Saxon jurisprudence. Governor Cherry's expression acknowledges the right of even the confessedly guilty to consideration on the basis of circumstances beyond the criminal act itself. The governor of North Carolina is far above the governor of Florida in his conception of the scope and nature of his office, and in his social understanding.

HOMICIDES

The rate at which Negroes are killing their fellows in and around Raleigh, and in certain other sections of North Carolina, is very depressing. It is rather embarrassing to hold forth against interracial violence between individuals, of which the Negro is usually the victim, when at the same time Negroes are killing each other with fine abandon.

The South leads the nation in homicides, despite the more widely publicized gang killings and the like of northern cities. And the Negroes lead the South. Many more Negroes are killed by members of their race than by whites, and the death rate from homicide among Negroes actually exceeds that from some important diseases.

It is hard to get people to listen to complaints about police brutality to Negroes, however appropriate such complaints may be, when the newspapers are full of stories of the violence of Negroes to members of their own race.

America is a violent nation, the South

is the most violent section, and Negroes are the most violent people in that section.

What is the answer to the problem? Education. Educated people as a usual thing do not get involved in situations leading to solution by individual violence.

War tends to cheapen life, and the homicide rate tends to go up after a war. With deaths of combatants and non-combatants alike reaching a new high in the war just ended, violence has cast its shadow further over the world. The ancient injunction, "Thou shalt not kill," seems in many quarters to carry less weight than ever. We may be in for an unprecedented season of homicide and mayhem.

DIFFERENT KIND OF STORY

Out of the pitiful tale of the terrible mine disaster in Kentucky emerges the type of story that seldom gets into the press. It was the story of how a Negro miner of experienced presence of mind, sagacity and courage organized and directed the measures and activities by which mine trapped men survived. They were the only ones to emerge alive from the explosion-wrecked mine, although two of their number succumbed later.

The other survivors gave full credit to the colored hero whose wisdom and resourcefulness were largely responsible for the safety of their lives, and the press story was unusually complete and satisfactory. Like one of the survivors in his account had emphasis on the old stereotype of the Negro's singing and praying during the dark hours of danger and near despair. There is no cause to apologize for the singing and praying. Such activities were appropriate and laudable; but the implication thus introduced, and no doubt accepted by many leaders, tended to discount two other facts: (1) that the Negro did a great deal more than pray and sing; (2) that the whites did their share of praying and singing, too.

Despite the almost inevitable addition of the standard religious stereotype to help keep the colored hero at least partly "in character," it was a fine story, and one which will certainly add some reality to the distorted conception of the Negro character shared by so many people in this country.

HIGH SCHOOL TALK

Talk still goes around about a new Negro high school for Raleigh, though no official public statement has yet been issued on the subject. When the authorities move to provide a high school plant worthy of the city and its citizens, it is to be hoped that in some proper way the opinions of the Negro citizenry will be sought, received, and given proper weight.

Among the points which ought to be included in any planning for a new high school are (1) a suitable, central and accessible site; (2) the separation of the high school from the grade school; (3) complete adequacy of the plant, including gymnasium and adequate and adequately equipped quarters for a full curriculum of vocational as well as other courses.

Raleigh is far enough advanced to have a Negro member on the school board. Of course whatever school board there is administered all the schools for all the people; but as long as there are Negro schools (and there is no prospect in the foreseeable future that the color line will be erased in this respect), in a city in which Negroes form such a large proportion of the population, they should have direct representation on the school board.

Time inevitably brings about changes and modifies customs. Celebration of Emancipation Day used to be a great occasion in Raleigh and many other places. Now the date on which the institution of human bondage was toppled over in this country is no longer observed by the descendants of those declared free by Lincoln's great document.

It would seem that the epochal event of January 1, 1863 is too far removed in time, or else not far enough it is so long ago that those who were directly affected by it, and so that it is intimate and personal appreciation of it are passed from the scene; at the same time it is not remote enough so that their descendants can fully accept Emancipation in historical perspective and therefore regard the previous slavery of their forebears objectively enough to celebrate it as a purely historical occasion. Or again it may be that Negro History Week has largely replaced Emancipation Day in the affections of the people.

In any event there seems to be as little prospect of reviving interest in a big Emancipation celebration as in reviving interest in Wednesday night prayer meetings. Maybe later, but not now.



"Shall this happen here?"

Second Thoughts

By C. L. HALLIBURTON

December 26 is observed by some branches of the Christian church in commemoration of the Holy Innocents. These were all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. (Matthew 2) who were killed at the order of the jealous and fearful Herod in an attempt to eliminate the infant Jesus. From what he had heard through the Wise Men of the East, Herod envisioned the child as a possible future rival for his temporal power, and he was taking no chances.

To me this year there was something deeply ironical about Holy Innocents' Day. In this Christian land and era we have prided ourselves for many years on our tenderness to children, on the growing Christian conception of the rights of childhood to care and protection. With considerable complacency on Holy Innocents' Day we have contrasted our world with the world of Herod, where innocent children could be slaughtered at the selfish and brutal whim of a pagan ruler.

But this year we must place something deeply ironical about Holy Innocents' Day. In this Christian land and era we have prided ourselves for many years on our tenderness to children, on the growing Christian conception of the rights of childhood to care and protection. With considerable complacency on Holy Innocents' Day we have contrasted our world with the world of Herod, where innocent children could be slaughtered at the selfish and brutal whim of a pagan ruler.

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beside Herod's deed in Bethlehem 2000 years ago our own country's dropping of atomic bombs on Hiroshima and Nagasaki. How many innocents perished in those cities on those days? Of course it is quite possible that there were not so many mothers left childless in those two Japanese cities, and consequently not as much lamentation and weeping, and great mourning, Rachel weeping for her children, as there was in Bethlehem and in all the coasts thereof on that long ago day when Herod went through there with his fine-toothed comb. For in Hiroshima and Nagasaki most of the mothers probably died with their children.

I know all the arguments in justification of the use of the atomic bomb when and where it was used. I am not wise enough to say whether or not its employment was necessary or even expedient under the circumstances. I know that the Japanese committed terrible atrocities against our own soldiers and for years against helpless, non-combatant Chinese and Filipino men, women and children. But I know

also that the Japanese babies blown to bits in the rubble of Hiroshima were as innocent as those Jewish babies killed by Herod, whose memory is honored in church because they died in the place of the young Jesus. I know they were as innocent and harmless as the babies in this country today.

The ghosts of these Japanese children will rise up some day to plague this country. Already our minds are uneasy. We live under the shadow of the fear of what may happen to our own children when some other nation may decide without warning to rain a few bombs on America one of these days.

Of course we know that if we had not perfected it first, the bomb would've been used by our enemies against us. But having used it first ourselves, how do we sound when we say, "It's too terrible; let's all stop?" Maybe one day when men learn how to live together in this world the anniversary of the first atomic bomb dropping will be observed as another Holy Innocents' Day.

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Lest We Forget

By W. L. GREENE

Honorable R. Gregg Cherry, our governor, is about to establish himself as a master of the fine art of saying good things in an unusually impressive way. His statement in connection with his commutation of the sentence of A. C. Wise who was sentenced to death by the superior court of Guilford County on a murder charge is worth quoting and requesting for its depth of meaning and its challenge to our social order. After reviewing the circumstances of the crime the Governor said, as reported in the News and Observer: "I am truly alarmed at the cheapness of human life as evaluated by many citizens, both white and colored. With all our social agencies, schools, churches, civic clubs, radio, press, and other means of acquiring and disseminating influencing influences, it seems that after 1643 years of Christian civilization, we would at least be on the up grade with respect to crimes against individual humanity and society as a whole. If we could only remember cause, as causes fundamentally! The State of North Carolina and 29 other states of our American union have legal requirements that some citizens withhold respect as human beings from other specified citizens. North Carolina along with 12 other Southern states denies some citizens the privilege of accorded elemental

courtesy and fair play to other specified citizens in both public affairs and private contacts. Our civilization is Christian in name but hypocritical in practice and this hypocrisy is in conformity to the laws of the states themselves. These American Race laws which require some citizen to treat other specified citizens as a little less human than themselves have, for these past years, been a source of an unbelievable extent. When an individual learns to "despise" the personality of some designated persons, that individual loses a large amount of the respect he should have for his personality. The spiral unwinds downward. Whites kill non-whites, get light sentences or none at all. Non-whites kill whites, get the extreme penalty almost invariably. Whites seduce or rape non-whites, get light penalties or nearly always (due to legal trickery) no penalty at all. Non-whites seduce or rape whites, get the death penalty whether actually guilty of rape or seduction. Never is the Christian principle or even the law of Moses allowed to govern in these "crime against the race" cases. We must remember that it is the work of little foxes that spoil the vines. We foster Jim Crow legislation designed to elevate one

group of American citizens. We forget that elevating one group at the expense of the other is basically sinful. People don't sense the warped philosophy of the segregationists who designed the Jim Crow statutes in the conceited self-fooling sloppy thinking about inferior peoples whom they despised, not when unstudied human impulses motivate their actions. A. C. Wise was a victim of this viciousness in our national life. He had been despised. His paramour had been despised. He had seen violence unchallenged in his neighborhood because the authorities despised the kind of citizen the law said (or implied) by its enforcement that he was. First humanity despises. Soon it can hate. Hate murders its victim on slight provocation. Contempt can turn hate in a flash. This is the way of murder.

Neither schools, churches, civic clubs, radio, press, nor other social agencies will make our civilization Christian as long as it is Jim-Crow. When we are free to teach proper respect for human personality on the part of all citizens toward all other citizens, without reservations which lead to some despising the personality of others, only then may we hope to start on the up grade with respect to crimes against individual humanity and society.

SUNDAY SCHOOL LESSON

By Rev. M. W. Williams

Subject: A People Delivered. Ex. 6:1-8. Printed Text Ex. 6:6-13:17-22. Key Verse "I will trust, and not be afraid; for the Lord Jehovah is my strength." Isa. 12:2. Today's lesson, though lengthy, is very interesting and should prove helpful to all leaders and followers. We left Moses carrying his complaint to God. Pharaoh had not only refused to consider Moses' request, but made it harder for the Israelites because of Moses' children of Israel and King Pharaoh were displeased

with him—all as a result of what he had done for God. It is at this point that Moses receives a new revelation from God. He tells Moses who He is, what He shall do to Pharaoh and what He intends to do for the children of Israel. This constituted a renewed commission for Moses. MOSES-PHAROH CONFLICT Pharaoh's demand for a miracle. This brought the 83 year old Aaron's rod into action. The rod turning to a serpent on the part of Aaron and on the part of the magicians gives the impression

that one God is about as good as the other until the former swallows the latter. The whole category of the ten plagues shows to what extent judicial infliction exacted. This conflict of Moses and Pharaoh was more than two men. It was a conflict of God and Satan. A conflict of the Kingdom of Heaven and the Kingdom of Darkness; right against wrong. This conflict shows what a dreadful thing it is to have a leader whose mind and heart are so sinful as to cause the destruction of a nation. The old adage: "If the blind



MAN We are probably agreed relative to the fact that man is a peculiar creature; he works hard to accomplish some objective and with a fervor equally as significant destroys what he has made. He outsmarts the other animals in that he is able to think; the production of his own thinking cause life on the terrestrial planet to become very precarious. What is he? And, what is his mission on earth? If one judges the past activities of man, he has reason to wonder whether man travels the road of progression or moves painfully along the road of retrogression. Literary genius has yet to give us a universally accepted definition of this creature — man. The following excerpts and verses on man, a heritage of the past, are some choice literary gems.

I am seeking a man. —Diognes (with a lantern in broad daylight) There must be some trait that predominantly characterizes the man other than physical masculinity. Men are but children of a large growth. — Dryden, All For Love, IV I Is there any wonder why men act as they do, if this truism is accepted as an established fact? The following verse does not describe man as the noblest of all creatures — Man, biologically considered . . . is the most formidable of all beasts of prey, and, indeed, the only one that preys systematically on its own species. — William James, Memories and Studies The inherent weakness of the flesh is most vividly brought out in the verse which follows — Though every prospect pleases, And only man is vile. —Reginald Heber, From Greenland's Icy Mountain It would be a most splendid accomplishment, if some of the so-called socially prominent digested the thought given here — Down with your pride of birth And your golden gods of trade! A man is worth to his mother Earth, All that a man has made! — J. G. Neihardt, Cry of the People We have never seen God, but we have seen His image. So God created man in his own image, in the image of God created he him. — Old Testament, Genesis, 1:27 Some of our troubles are inevitable because of the condition of our birth. Man that is born of woman is of few days, and full of trouble. — Old Testament, Job 14:1 It was a Providential Decree that man exercise dominion over the things of the earth — Thou has made him a little lower than the angels. — Old Testament, Psalm, 8:5 The displeasure of high heaven (the angels) is stirred by the ignominious actions of man — But man, proud man, Drest in a little brief authority, Most ignorant of what he's most assur'd, His glassy essence, like an angry ape, Plays such fantastic tricks before high heaven, As make the angels weep. — Shakespeare, Measure for Measure, 11:2 Man must emerge from his present hellish state by redirecting his efforts along the lines of cooperative thinking and action. God will furnish the necessary strength when the frailty of the flesh will not permit continued action along the course we pursue. Know then thyself, presume not God to scan; The proper study of mankind is Man. — Pope, Essay on Man, II Man is not an objective; he moves steadily forward until his goal has been reached. After having reached one goal divine discontent causes him to struggle, in an effort, to reach still others. "Man is a rope connecting animal and superman — a rope over a precipice. . . . Man must emerge from his present hellish state by redirecting his efforts along the lines of cooperative thinking and action. God will furnish the necessary strength when the frailty of the flesh will not permit continued action along the course we pursue. Know then thyself, presume not God to scan; The proper study of mankind is Man. — Pope, Essay on Man, II Man is not an objective; he moves steadily forward until his goal has been reached. After having reached one goal divine discontent causes him to struggle, in an effort, to reach still others. "Man is a rope connecting animal and superman — a rope over a precipice. . . . What is great in man is that he is a bridge and not a goal. — Nietzsche, Thus Spake Zarathustra.

Are You A Free Reader?

By RUTH TAYLOR

One of the more level-headed of columnists wrote this trenchant statement recently: "I am less concerned about the freedom of the press than I am about the freedom of the reader. You won't keep a free press unless the readers are also tolerant, open-minded, interested in hearing both sides. How do you read? How do you listen? Are you carried away by the positive statements without stopping to consider they might have been made for that very purpose? Or — are you a free reader? Can you study both sides calmly and objectively, weighing the source of each statement, judging by past performance and arriving at your own decision after careful thought and due consideration of all facts in the case? If you can do this, you are a free reader. If you do this, you can effectively combat those who try to stir up trouble by false rumors authoritatively stated, by vitriolic charges against those in authority, by untrue accusations against various minority groups and by a

constant harping criticism of anything and everything. The wisest man I ever knew used to say, whenever anyone began to tell him anything — State the facts. Don't characterize. Apply that to propaganda or to articles, or speeches. Share them of characterizations and of all statements prefaced by the catch phrases "it is said"; everyone knows"; they say"; etcetera, and see what you have left. You'll be surprised how little it is in almost every case. Analyze what you read and hear, and study it with an open, poised mind, ready to admit a point but not ready to compromise what you deem a desirable source of each statement, judging by past performance and arriving at your own decision after careful thought and due consideration of all facts in the case? If you can do this, you are a free reader. If you do this, you can effectively combat those who try to stir up trouble by false rumors authoritatively stated, by vitriolic charges against those in authority, by untrue accusations against various minority groups and by a

lead the blind — both will fall in the ditch" is illustrated here. The conflict typified the culmination of Christ's victory on the cross. THE PILLAR OF CLOUD AND OF FIRE The Church leaders will do well to emphasize that after the redemption of the children of Israel God's people that memorable night which was symbolic of Christ's death for those who will accept Him, they, from that time on have a similar guidance in the Holy Spirit. MIRACULOUS DELIVERANCE In speaking of this deliverance, let us note the way, God led them by way of the wilderness by the Red Sea. God's way is the best way. He leads by His Holy Spirit. It may not always suit us, but his sees ahead. Let us note further they carried Joseph's bones with them. There is inspiration to be had in honoring the dead — Don't forget the sepulchres of the dead speak to the living, eloquent words of wisdom. His pathetic to note the murdering on the part of the Israelites after all God had done for them. It is, on the other hand, encouraging, to hear Moses the leader, say, fear not, stand still and see the salvation of Jehovah, which he will work for you today. Faith in God is worth more than 600,000 chariots or the atomic bomb. Many people have tried to explain the strong east wind. How the sea became dry ground. We cannot explain how. We can only know that the Lord commanded Moses to stretch out the rod and he did so. We know the salvation of this nation was not effected by their own power, but by the power of God. It does seem after the children of Israel were delivered and after that memorable song of deliverance was sung by Moses that they would have stopped their murmurings. But because of their disloyal trust through over wind, they learned their lesson. And even now, we believe God is patiently waiting for the Jewish Nation to accept the Son of God. We look upon the plight of the Jews and wonder, but we in our glorious triumph over wind, Germany and Japan should fall on our knees with thankfulness, and with fervent prayers to deal righteousness with the conquered and oppressed at home and abroad.

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