

# Editorial Viewpoint

The CAROLINIAN'S

## WORDS OF WORSHIP

To everything there is a season, and a time to every purpose under the heaven.

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted.

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth?

I have seen the travail which God hath given to the sons of men to be exercised in it.

He hath made every thing beautiful in his time: also He hath set the world in their heart: so that no man can find out the work that God maketh from the beginning to the end.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

And also that every man should eat and drink, and enjoy the good of all his labour it is the gift of God.

I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him.

That which hath been is now: and that which is to be hath already been: and God requireth that which is past.

And, moreover, I saw under the sun the place of judgement, that wickedness was there; and the place of righteousness, that iniquity was there.

I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose, and for every work.

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity.

All go unto one place, all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Our Weekly Words—Our Weekly Thought—“Take Time For God”

ECCLESIASTES 3:1-23

# Still Casting His Vicious Shadow, Despite The Court Decision



# JUST FOR FUN

BY MARCUS H. BOULWARE

**CORNYARD PAYS A CALL**  
SCENE: The action takes place in former office reserved for the Dean of Men in Hermitage Building at St. Augustine's College. My room adjoins it.

Heard a light rapping at the door.

Opening the door, I reached out my mitt and said, "Cornyard, you old rascal! What brings you here?"

Cornyard answered, "Just wanna beat my chops about the latest jive."

"You caught me at work on some freshmen English papers," I replied. "Would you like to glance at a few?"

Cornyard agreed, but the truth of the matter was, he didn't want to hurt my feelings. He picked up a few and said, "All right, DOC!"

To offer some incentive, I added, "Cornyard, many of these papers are little gems written by female students as they see themselves. They are word pictures or self-portraits."

"Female, did you say, DOC?" Cornyard inquired.

"Yes, F-E-M-A-L-E!" came my reply.

At once Cornyard began reading and mumbling to himself—he chuckled, and he sputtered, "Man, listen at this!"

**FROM PAPER ONE:** "My eyes are so bright that they sparkle in the dark. (Cornyard takes due note.) I usually wear my blouse with the top button unfastened because with the top button fastened, I look fat."

Cornyard said, "Well, what do you know?"

**FROM PAPER TWO:** "My eyes are brown and glassy, something good to look into (Cornyard's interest is mounting.) I have a real crazy hair style called the KOVADOS that draws quite a bit of attention."

"This paper slays me, DOC!" Cornyard commented admiringly.

**FROM PAPER THREE:** "... I am of medium build with broad hips and tiny waist and very alluring and attractive legs." (Cornyard interrupted, "You know, DOC, these papers are good reading. I envy you English Profs.") "I forgot to mention my exotic eyes, which have charmed so many people."

Girls, you impressed Cornyard in a big way. He wants to visit our class. Shall I bring him?

At Jabe Wright's Barbershop and Poolroom, Cornyard met a new acquaintance, who called himself Big Jim. Said Cornyard, "Would you care to have a cigar?"

"No, replied Big Jim. 'I tried it once and didn't like it.'"

"Do you want a drink?" asked Cornyard.

"No," replied the new acquaintance. "I tried it once and didn't like it."

"Well," suggested Cornyard, "would you like to play a game of pool?"

"No, I tried the game once, and I didn't like it," explained Big Jim. "However, my son will be along soon and he may play a game of pool with you."

Cornyard looked at his new found acquaintance questioningly and remarked, "Your only son, no doubt."

## What Is Good Bus Service?

Last Saturday an advertisement in the *Raleigh Times* listed the "New Bus Fares", effective as of March 1, 1958. It contained the following statement of fares:

Regular fare, 7 adult tickets for \$1.00; cash fare 15 cents; adult transfers, 5 cents; school fare, ten tickets for \$1.00, or cash school fare, 10c. The notice added that school fares apply during regular school hours, and that transfers to school children are free.

For several weeks now we have been reading various news articles concerning our new bus system, when it would take over the city's transportation, and its request for increased fares. At the hearing, no citizens came to protest.

To say now that we should get better service is to imply that perhaps we haven't been getting superb service in the past. Regardless of the way you look at the problem, we do know this. People have waited on buses which run on schedule and other buses which did not.

Often we have read the sign on buses saying: "It's cheaper to ride the bus." Yes, this

may be true, but who on Sundays, for example, wants to wait almost an hour to catch a bus at an unsheltered bus stop on a rainy day or near zero weather?

Oftimes on week days, at certain hours bus patrons must wait on buses a half-an-hour or more. If a person had important business to transact he can't afford to waste so much time waiting to get a ride. He would rather pay a taxi or walk to town.

Good bus service includes: Buses running on schedule, economical fares, and speedy service.

The greatest improvement the Raleigh City Coach Lines can make would be inaugurating faster schedules. Patrons should never have to wait longer than twenty minutes on a bus. This is the only way to give good service.

The Raleigh City Coach Lines may blame the present bus schedules on present fares and operation costs. Then, if this is true, company officials should have asked for an increase sufficient to make possible the operation of buses on a faster schedule.

## What Other Editors Say

### CAN THE COURT BACK?

The Little Rock School Board's request for suspension of racial mixing in Central High School presents the federal courts with a difficult choice.

A good deal can be said in support of the School Board's argument that opposition to desegregation has made normal school conditions impossible.

Yet the Little Rock School Board once had this same leeway. Exercising its discretion, it developed a desegregation plan which the courts approved. If the courts agree now to a request that would virtually erase that plan they might make a new start on desegregation even more difficult.

Governor Faubus has succeeded in stirring up racial animosities that might have remained dormant had he acted differently. Any concession by the courts now might be interpreted as an admission that Faubus was right in blocking the admission of Negroes to Central High School.

To their credit, the courts so far have refused to knuckle down to Governor Faubus in his prolonged dispute with federal authority. They can hardly do so now and still maintain the authority of the law.

WINSTON-SALEM JOURNAL

### THE NEGRO'S ROLE IN A DESEGREGATED SOCIETY

Coming about 10 days after the Rev. Martin Luther King's challenge to Negroes in his recent Greensboro address, William Faulkner's comments on teaching Negroes the responsibilities of "first class citizenship" make an admirable, and sobering, supplement.

Mr. King was concerned about the high crime rate among Negroes and called upon members of his race to reduce it. Mr. Faulkner probes more deeply to the attitudes which underlie action and conduct. The Negro has responsibility to show, in Mr. Faulkner's vigorous phrase, "that in order to be free and equal he must first be worthy of it, and then for-

ever afterward work to hold and keep and defend it.

"He must learn to cease forever more thinking like a Negro and acting like a Negro. This will not be easy."

And while this, in Mr. Faulkner's opinion, is the Negro's responsibility in the desegregation movement, the white man also has an obligation he thinks: "to teach and train him in these hard and unpleasant habits."

That teaching should be provided "either by taking (the Negro) into our white schools or giving him white teachers in his own schools until we have taught the teachers of his own race to teach and train him in these hard and unpleasant habits."

Both Mr. King's and Mr. Faulkner's addresses, (the latter spoke in Charlottesville, where he is writer-in-residence at the University of Virginia) imply that the Negro is not yet ready for desegregation. Mr. King would deny the implication, but the content of his challenge is clear and plain. Mr. Faulkner has not only all but said it, but he has also challenged the competency of the Negro teacher to train the Negro for living in a desegregated society.

Such speeches as these give some insight into the social implications of desegregation. It cannot, in a very real sense, be accomplished by judicial fiat. The Negro must change, as well as the white man; and he must change to the white man's standard, as Mr. Faulkner pointed out. If the Negro is not willing to do that, he denies the desirability of the desegregation which he seeks. — DURHAM HERALD.

opportunity promptly to meet their primary responsibility" in administering the schools.

Thus it can be argued that the local authorities in Little Rock also should be given the maximum amount of leeway in determining how and when the schools should be desegregated.

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## IN THIS OUR DAY

By C. A. Chick, Sr.

### Our Shifting Populations: Implications for Churches

To use an expression of the late President Roosevelt, again and again this writer has endeavored in this column to point out the rapidly with which people are leaving many of our rural areas. Many of those who leave our rural areas take up their residence in our Southern cities. Others take up their residence in Northern and Western cities.

Regardless of where they may go, one thing is certain, our rural population is, and has been for some time, rapidly declining. The reasons for the foregoing are of course obviously: The use of farm labor-saving machinery has reduced the need for farm labor and at the same time it has increased the productive capacity of the farmer.

The various methods of controlling the amount of land a given farmer may cultivate are also factors in causing people to move from the rural areas into cities. In short, it now takes fewer farm workers than formerly to produce the farm products needed by the nation. Thus, it became necessary for a population shift from farming areas to cities. It is this writer's sincere and considered opinion that the present trend of people leaving the farm will

continue in the future.

In the past this writer has called attention as to how the foregoing would affect rural churches. Obviously when a great many people leave an area it leaves the social agencies including churches in the area handicapped in many ways. In many cases rural churches are left with so few people that they cannot get sufficient leaders to carry out the functions of the churches.

Furthermore, many of the churches do not have sufficient members to enable them (the churches) to finance a well-rounded church program. Thus, as this writer has pointed out in the past, the only wise course for rural churches, thus having fewer but better functioning churches.

But there is another problem in the matter which this writer has not discussed in the past. With more and more people leaving the rural areas and taking up their residence in cities, greater and greater demands are put upon the city churches for services to the desirable needs of their respective areas.

Therefore, the present trend will make it necessary for our city churches to increase and vary their services as well as in many cases to expand the

size of their places of worship and other facilities.

Let us who are leaders in our churches, with God's help, arise to the demands of the occasion and do our best to have our churches, rural and city, to modify their plans according to the demands of the times.

### Letter To The Editor

Feb. 24, 1958

TO THE EDITOR:  
I have read your editorial of February 22 concerning our institution. I have read it carefully and wish to express our sincere appreciation for the fine comments rendered. I want you to know that we appreciate the fine cooperation you have given us in publicizing the news of our college.

I trust that our relations will be as pleasant in the future as they have been in the past.

With best wishes, I am  
Sincerely yours,  
J. H. Brackett, Jr.,  
Acting President  
Livingstone College

## We Are All Brothers

We read with interest the news story which told of Dr. Charles G. Gomillion, president of the Tuskegee Civic Association, speaking before the pro-segregation-minded Macon County Abolition Committee. Dr. Gomillion frankly answered questions put to him by the Macon County Abolition Committee, as well as ably defended his organization's position in the redistricting of Macon County dispute.

Dr. Gomillion's classic answer to the Abolition Committee was:

"There is no good reason why white and Negro citizens in Macon County cannot develop a community which would be a model of democratic living."

The CAROLINIAN believes that democratic living consists of a series of experiences.

These experiences must be learned as we learn anything else. Learning anything requires that the learner put forth some effort to learn.

If the white Macon County Abolition Committee would put forth as much energy as it is now putting on the division of Macon County, a NEW EARTH would spring up. We venture to say that in a year or two, the white citizens would be amazed at the rich rewards of democratic living in Macon County.

We believe that the Negroes of Macon County would cooperate wholeheartedly with their white brothers to set going a democratic experiment which would attract the eyes of the world. We are all brothers. Let us be brothers in America.

## Think On These Things

Continuing our series on children born out of wedlock, let us look objectively at the case of the Negro unwed mother. The Negro group is frequently singled out as the one which accepts without question both the unmarried mother and her child.

Thousands of people have the notion that the Negro is constitutionally immoral, and hence no stigma need be attached to the Negro baby born outside of marriage or his unmarried mother. We will not argue or labor the point here, because it is obvious that this is merely another effort—and a powerful one, on the whole,—to support the attempt to prove the Negro racially inferior.

Such an attitude assumes without question that the white attitude toward illegitimacy is completely right, if not divinely inspired. Yet it ignores sweepingly the tragic destruction to human personality left in its wake. Stupid and fellacious as this myth is, it has exerted a tremendous influence both upon Negro and white citizens. Thus the situation of the Negro unmarried mother is made more obscure, even among those who for years repudiated

such obvious stupidity.

We have frequently heard that the unmarried Negro mother has no shame about her action and no personal problems arising therefrom. This is not true, for she has the same neurotic problems as the white unmarried mother. And to make such a sweeping generalization, we fail to consider the fact that the pattern of Negro culture is not the same in all places and under all circumstances.

The Negro girl in a backward county in Mississippi, for example, has a very different problem from the girl growing up in industrial cities like New York, Chicago, and Philadelphia. So each case of illegitimacy must be considered separately and individually.

Like the white group, the Negro community has developed many shades of attitudes toward this problem, ranging from a punitive rigidity that often exceeds that of the most conservative white group to that of a rather mild uneasiness and disapproval.

Before we judge any race too harshly, or severely, think on these things.

## For Crime, We Must Pay

In dollars and cents, the cost of crime last year was the "staggering" sum of \$55,000,000 a day.

We boast of our very high standard of living, our great colleges and universities, our great medical centers; but when we apply the measuring tape, we find that our crime rate is almost double that of most other countries.

Representative Ralph J. Scott, in a recent speech, pointed out the sharp increase in juvenile crime from 300,000 cases disposed of in 1948 to 500,000 cases disposed of in 1955.

There are many reasons for our crime wave, but we can safely lay the blame at the doors of

the home, the schools, the churches, and the individual himself.

Many school systems through special education have set up programs for students with potential criminal tendencies. Cojunctly the church and the home must have a part in the rehabilitation of these individuals.

Our cities should provide psychologists, counselors, guidance officers and other specialists if we want to rehabilitate these people and eliminate the drain upon our treasury.

We have suffered the problems to long, and the time has come for us to labor with it for a solution.

Gordon B. Hancock's

## BETWEEN the LINES

### Our Joint Responsibility

Author William Faulkner, a native Mississippian and Nobel prize winner, is currently lecturing at the University of Virginia. In his first lecture he headed directly into the interracial situation confronting the South. He spoke forthright and said "The South must teach the Negro the responsibility of citizenship and the place to begin is in Virginia."

An this must be accomplished either by taking the Negro into our white schools, or by giving him white teachers in his own schools, until we have taught teachers of his own race to teach and train him in these hard and unpleasant habits."

Then Mr. Faulkner went on to enumerate the hard things as self-restraint, honesty, dependability and purity. Said he "The Negro must learn to act not even just as some white man, but to act as well as the best white man." And the place for this to begin is in Virginia, the mother of all the rest of the South.

And unless this is done, we will look forward each year to another Clinton or Little Rock, not only further and further to wreck what we have so far created of peaceful relations between the races, but to be the international monuments and mile-stones to our ridicule and shame.

Said he, "The problem of second-class citizens may stem from inability or unwillingness to accept first-class responsibilities. The Negro must be taught that in order to be free and equal he must first be worthy of it, and then for-

ward work to hold and keep it and defend it."

Mr. Faulkner went on to set a pungent truth that we can consider with profit and that is "Because where the white man, because of his color and race can practice morality and rectitude just on Sunday and let the rest of the week go hand, the Negro can never let up or deviate." The last statement is in accordance with a statement I heard a young Negro make forty years ago in a graduation address to a high school class.

Said this brilliant young Negro, "The fellow who starts behind in a race must outrun the other fellow if he would win the race." Being interpreted, this means that Negroes must do better. This is the same thing that Mr. Faulkner was trying to get over.

As discussed by the eminent Nobel prize winner, the responsibility of citizenship is a joint responsibility. There are some things the white man can do and say in the situation and there are some things that only Negroes can say and do.

There are certain lessons of industry and honesty and dependability that only Negroes can carry to Negroes. There are certain preparations for first class citizenship that must be made by Negroes themselves. There is certain good advice that Negroes will simply not take from whites; and must be given by Negroes, if indeed it is given at all.

Of course the fact that the responsibility are joint does not erase the fact that the greater responsibility rests with the white man, whose responsibility it is to formulate the laws, which limit the Negro in his endeavors to prepare for first-class citizenship.

In the last analysis, segregation is a form of degradation and the Negro's task is made doubly hard by the legal and traditional restrictions under which he is compelled to live and achieve.

One of the fine aspects of the lecture of Mr. Faulkner which he delivered, is its pointing up the responsibility that is the white man's by virtue of his dominant position in our times. This fact needs to be thrust into the thinking of a large segment of Southern whites who degrade the Negro and despise him in his degradation.

The brutalizing effects of such procedure will ultimately work to the detriment of the white man himself. Fortunately, for the South there are those like Mr. Faulkner who see the devastating effects of the degradation of the Negro after the South's traditional prejudice.

The South is not a total moral loss when it can produce men like Mr. Faulkner who can inspect the situation from a world point of view. The responsibility for the Negro's first-class citizenship is a joint responsibility with the greater part falling to the dominant white man.

## Sentence Sermons

GOD CAN USE!

1. Tears are bitter things and are never desired by human beings, unless they are tears of gratitude, which only come when a happier mood . . . and these when prayerfully analyzed, prove to be dew-drops from heaven to vitalize.

2. But ah, those briny tears that flow when hearts are heavy and spirits low, that take toll and beat a doleful measure, bespeaking inward pain and great displeasure.

3. This often came to a friend of mine when work was scarce and hard to find, but being a genius at lamp designing, she found employment when wages were declining, and they became insufficient to meet her budget, the tears would unconsciously flow when obligations became urgent.

4. Then on those expensive shades a tear-stain would appear that would superinduce unpleasant questioning, ending in remorse and fear; that dear conscientious soul still recalls those dark days, while now in a healthier climate she is above the storm and haze.