

# The Carolina Times

THE TRUTH UNDISGUISED

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## NO NEED OF ANTI-LYNCHING LEGISLATION?

Elsewhere on this page we are re-printing two editorials of conflicting viewpoints on the need of anti-lynching legislation in this country. One of the editorials is from the GREENSBORO DAILY NEWS and the other is from the CHARLOTTE OBSERVER.

The falacious reasoning of the CHARLOTTE OBSERVER's editorial is typical of its usual anti-Negro policy and shows a lack of serious thought on a matter that few persons of sound reason would agree.

Says the CHARLOTTE OBSERVER in part: "The year-end report of Tuskegee Institute which records only one lynching in 1951 in the United States is further evidence that no such Federal legislation as the proposed anti-lynching law is necessary."

On this point the conservative and highly respected GREENSBORO DAILY NEWS says in part:

"There is satisfaction in noting that deaths at the hands of mobs dwindled to one during the year just past. But so long as a single lynching occurs, and especially when nothing is done to discover and punish its perpetrators, there is reason for shame, dissatisfaction and demand for remedial action."

"Again we come back squarely to the necessity for federal intervention where states, which prate of their rights, fail to meet their responsibilities."

Looking at this matter of lynching from the OBSERVER's viewpoint, one might assume such an attitude as to theft, murder, rape and

other heinous crimes and say there is no need of such in a city, county or state, just so long as only one occurs during a single year.

Along the same line of reasoning we would like to ask the CHARLOTTE OBSERVER if it would advocate the abolishment of the North Carolina law against intermarriage of whites and Negroes. As far as we have been able to ascertain, there hasn't been even one such marriage in this state for over 50 years. Why, then, don't we abolish the law and trust persons of both races to marry whomever they please.

We think the OBSERVER would do a noble deed if it would ascertain from the families of some of the Negroes lynched if they feel anti-lynching legislation is needed in the South.

It is alright to sit supinely by and say there is no need of anti-lynching legislation so long as one has the satisfaction of knowing that the law protects him or her from becoming a lynch victim. When one is outside the law's protection against lynching and mob violence and realizes that even when the perpetrators of such crimes are caught and confess, that it is impossible to convict them under State law, it is a horse of another color.

We agree with the conclusion reached by the GREENSBORO DAILY NEWS that so long as even a semblance of the desire to lynch exists there is serious need for protection against lynching by the Federal government where the states will not provide such.

## HUMAN JACKASSES IN HIGH PLACES

All of the human jackasses in high places are by no means dead yet. If you don't believe this you should read the statement about interracial television shows made by Governor Herman Talmadge of Georgia. Talmadge, writing in his weekly political newspaper, "THE STATESMEN," — No, we didn't say THE HATESMAN—declares that having these mixed shows on television is equivalent to visiting somebody in his home."

The rip-snorting defender and advocate of white supremacy says: "On many of these shows segregation has been abolished. They are allowed to come into the homes of people whose states have long had firmly entrenched laws, the spirit of which is now being flagrantly violated."

When it comes to stupidity this newspaper believes that Georgia's governor about takes the cake. We wouldn't be surprised any day now to hear of Talmadge attempting to attack Divinity for allowing the sun to shine on Negroes' homes and farms with the same intensity as whites.

We would like to suggest to Governor Tal-

madge that he take this matter up with the congressmen from Georgia to find out if there isn't some manner in which the other waves can be punished for transporting Negro and white performers together across southern lines or for bringing such programs into southern homes.

Another solution to the matter is the invention of a television set that will only reproduce white persons on its screen. Georgia might even pass a law making it mandatory for television dealers to furnish an attendant with each set sold a southerner to hold a cardboard over the Negro performer while the program is going on. Lastly, we might even suggest that Mr. Talmadge and his cohorts simply turn the dial when such programs appear.

All in all, Talmadge's statement about television is about the biggest contribution that has been made to the abolishment of segregation in many years. As we see it, even southerners of ordinary intelligence on the race question are compelled to see how asinine such an attitude is and refrain from supporting the Georgia governor's stand.

## CONGRATULATIONS, LOOK MAGAZINE

One of the most penetratingly frank presentations of the Negro's lot in the Southland appears in the January 15 issue of LOOK magazine. The article is written by one who should be an authority on the subject — a Negro born and reared in the South. The writer is Carl T. Rowan, who has, since leaving the naval service after World War II, left the South for obvious reasons and plied his fortunes north of the Mason-Dixon line. The article is liberally illustrated with pictures which strikingly tell of an oppressed people's condition.

The article, entitled "The South—How Far From Slavery?" pulls no punches in depicting the sordid, squalid existence which white supremacy forces on America's largest and most loyal minority. It points out the ironies and discrepancies in the whole false doctrine of white supremacy. It makes an indelible impression of the highly restricted opportunities of a Southern Negro, whose

life is circumscribed by one endless array of "For White Only" signs.

The article does not paint an entirely dark picture, for certainly the actual picture of things in Dixie is not all dark. It points to the gains made by Negroes in the struggle for full equality of citizenship. It notes the advance made in higher education, chiefly through the efforts of the NAACP. But, the article warns that these gains may serve as illusions of complete victory in the fight for equality of opportunity when actually they represent a bare modicum of equality.

Every self-respecting Negro who is inclined to believe that the battle for human rights in the South is nearly done should read the LOOK magazine article. This newspaper humbly doffs its hat in congratulations to the editors of LOOK for what we consider one of the most forthright and fearless presentations of the Negro's plight in Dixie that we have seen in a such a publication.

## "Or Does It Only Appear This, In Florida....?"



## Spiritual Insight

"DELICATE ART OF HUMAN RELATIONS"

By REVEREND HAROLD ROLAND

Pastor, Mount Gilead Baptist Church

"Let your speech be always with grace . . . that ye may know how to answer every man . . ."—Col. 4:6.

Armed with the miraculous weapon of science, man has actually made the barren desert bloom and bring forth in abundance. The powers of nature are released for the use and welfare of man.

Great strides have been made in the art of healing through medical science. And now man has performed the physical miracle of the ages—releasing and harnessing the energy of the atom.

Man has, to a great extent, mastered physical matter. Now we lag dangerously in the most important thing: The delicate art of human relations. We don't know how to live together in peace and harmony. The next urgent, imperative step in human progress must be in the improvement of human relations. We must master and bring under reasonable discipline and control the potentials of human relations. We must master and bring under reasonable discipline and control the potentials of human personality: The emotional and spiritual forces of man's inner nature. We must be primary concern of Christ was

come skillful in the very delicate art of human relations—it means learning to live together as human beings.

**LIVING IN HARMONY**  
The inmost heart of true religion has to do with this business harmony in living together. The in producing harmonious human relations. What is life but a series of interpersonal relations from the cradle to the grave? There is one continuous round of contact with other human beings.

The relations of the home—husband and wife, parent and child. There are the relations of industry and the job — labor — management, the foreman and the worker and the personnel manager and his dealings with the employees of the concern.

There are the important contacts of race with one and all it may mean for the welfare of the nation and the ultimate peace of the world. At this hour the peace of the world hangs in the balance of the give and take of human relations of the Tent at Pannunjom. What about the pattern of neighborhood human relations — children playing in the street and mothers talking over the fence in the backyard? How many mothers stopped speaking because their children fought or had words? What bad

relations arise out of pride? One family or an individual feels itself to be better than another.

Thus we have tension, enmity, hostility and hatred arising to block the free and peaceful interchange of human relations.

Our manner of speaking is all-important in this business of getting along with people. Thus Paul in his message to the Colossians touches on a key factor in the delicate art of human relations. He says in substance to get the best results we must know how to talk to people?

May I ask: Do you know how to talk to people? Yes, to get the best results we must speak with grace. What is it to speak with grace? It is to speak with consideration, tolerance, thoughtfulness and respectful kindness to other people. How much ill-will develops because the foreman or the personnel manager lacks grace in speech?

How many homes have been made unhappy or wrecked because of rudeness in speech? How many children have been lost in delinquency because of vicious abuse—rather than grace in speech? It is clear, therefore, that if we are to become skillful in the delicate art of human relations we must control ourselves and speak with grace.

### HUMAN RELATIONS AN ART

Many fall in human relations because we have not learned how to respect the feelings of people. No man delights in his feelings being hurt or trampled upon unnecessarily. You can insult a man but you can't make him like it. The religion of Jesus demands a thoughtful consideration of the feelings of others. It even demands love for those who viciously hurt our feelings. The command is to treat all men with courtesy and fact. Why did Stanton say of Lincoln: "Here lies the most perfect ruler of men?" Lincoln was one of the masterful artists in the delicate art of human relations. Every night we ought pray at the end of the bed with the poet: "If I have wounded in soul today, dear Lord forgive . . ."

Warden Osborne became a great figure at Auburn Prison because he was skilled in the delicate art of human relations. Osborne realized that even the most degenerate and degraded criminal, deep down, had feelings and a sense of dignity left. He spoke with grace and knew how to answer every man.

## LETTER TO THE EDITOR

LIKED THE MAYOR'S SPEECH

To the Editor:  
The progress made by Durham in 1951, as cited by Mayor Evans, brings pride, much praise and a deeper sense of appreciation for the servants of our city. All of the Mayor's citations were encouraging and enlightening. Many citizens are especially thankful, while hopefully looking forward to completion of the

## WHAT OTHER EDITORS SAY

### NO U. S. ANTI-LYNCHING LAW NEEDED

The year-end report of Tuskegee Institute which records only one lynching in 1951 in the United States is further evidence that no such Federal legislation as the proposed anti-lynching law is necessary. And yet anti-lynching legislation remains a part of President Truman's so-called civil rights program.

The Tuskegee records for years past have shown that cases of lynching have been decreasing until they have practically reached the vanishing point. Not many years ago there were half a dozen or more lynchings annually, all or nearly all of them in the South. But in 1950 the Institute reported only two and in the last year only one.

And Tuskegee, while an accepted authority, has counted as a lynching any murder committed by a group of persons. It has not adhered to the old general definition that lynching was the murder of a person already legally accused of crime and killed before the legal processes of trial, conviction and punishment could be completed.

When has Congress ever, in the history of the Nation, enacted a law against a crime of which only one single instance could be recorded in a whole year in the United States?

The Tuskegee report that three attempted lynchings were prevented in 1951—one each in North Carolina, Alabama and Virginia—indicates a major reason for the decrease in that crime. State and local authorities have been alert and diligent to prevent such violence when threatened.

No anti-lynching law passed by Congress is needed, and President Truman as well as the senators and representatives ought to be able to recognize that fact. — Charlotte Observer.

### THE RESPONSIBILITY REMAINS

The 1951 lynching report, just issued by Tuskegee Institute, draws mixed reactions.

There is satisfaction in noting that deaths at the hands of mobs dwindled to one during the year just past. But so long as a single lynching occurs, and especially when nothing is done to discover and punish its perpetrators there is reason for shame, dissatisfaction and demand for remedial action.

It is disturbing to note that the one recorded lynching occurred in Florida. Presumably the fatal blast which took the life of a Negro leader in the Everglades State in the closing days of 1951 is not seen as a lynching, but it resulted from the same spirit, the same disregard for law and constitutional guarantees and the same prejudices and hatreds which give rise to lynchings.

Another manifestation of Florida violence is mentioned in the Tuskegee report but is not technically considered a lynching. This is the fatal shooting of one prisoner and the serious wounding of another at the hands of a Florida sheriff who was transferring them from a state prison to a county seat where they were to be tried on rape charges.

The one recorded lynching, these questionable shootings and the series of blasts and fires, culminating in last week's fatal explosion, serve to point the finger of condemnation squarely at Florida and the lawlessness which prevails there, a lawlessness which it becomes increasingly apparent is not being dealt with effectively or wholeheartedly by local or state officials and thus must have the attention of outside agencies, meaning the federal government.

Again we come back squarely to the necessity for federal intervention where states, which prate of their rights, fail to meet their responsibilities. — Greensboro Daily News.

## STRAIGHT AHEAD

BY JULIUS J. ADAMS (For Global)

NEW YORK — The Christmas night fatal bombing in Florida which took the life of Harry T. Moore, an NAACP state executive was a most vicious act, and nothing ought to be left undone to bring the guilty persons to trial. It is hard to see how the Governor of Florida can permit the case to go unsolved insofar as competent and thorough investigation can solve it.

The Moore murder is normally state business, but if the State refuses or fails to act, then some way must be found for the Government to step in and do the job. It would be tragic for the State authorities to accept a whitewash and let the matter go as "just one of those things."

### "WHITEWASHINGS" POPULAR

This reporter has never been too much impressed by the report of investigators which too often writes flimsy to an inquiry with a "slain by persons or persons unknown."

It does not appear necessary to argue that the brutal act in Florida gives aid and comfort to the Communists. It has always seemed silly for anyone to use such an argument in a protest against discrimination, bigotry and lynching. For it would seem that such argument is saying simply that if there were no conflict between us and the Communist world, then it might be all right to do these undemocratic and unfair things.

### U. S. MUST STAND ON OWN FEET

Personally, I would rather base the argument on the facts—on right and justice for their own sake. The United States must not seek to provide equal justice and opportunity to all its citizens because it knows some is looking critically over its shoulder, but it should do so because it is right that it should.

The United States must stand on its own feet and live up to its precepts of peace and goodwill because it believes in these virtues. It must not just put on a show—a false front simply to impress the outside world. The interest in honesty, decency and brotherhood must be genuine as well as a fundamental philosophy as well as basic program for action.

### ACTION - - NOT REGRETS

In Florida last week during an exchange of hot statements between Walter White of the NAACP and Gov. Fuller Warren, the Florida chief executive said, "Moore's death is deplored by every decent citizen in the State." The Governor is probably correct, but deploring an act is one thing; doing something about it is another. What do Governor Warren and the decent people of Florida intend to do about Mr. Moore's murder?

It is a pity that the decent people of Florida and Governor Warren have simply deplored the death of Harry Moore; we could only wish they were indignant. We wish they were so indignant that they would want to see the guilty persons seized and punished.

### CRIME OF FLORIDA

The perpetrators of this dastardly crime, committed at the time the world was celebrating the birth date of the Prince of Peace, could turn out to be persons of influence. But no one ought to be spared. The crime of these persons is the crime of the community, for they are a part of the whole and the whole is affected by the part. This was a terrible case; the NAACP is on solid ground in its battle.

This is one case that ought to be fought through to the end. At least a million supporters ought to send \$1 apiece to a Fund to be raised in ten days. This is a campaign the entire press might help organize and press in cooperation with the NAACP.