

BEAR THE CROSS OF FREEDOM

Appearing on this page is a letter to the editor, written by the Rev. G. E. Cheek of Raleigh, which we think is quite informative as well as thought-provoking. We invite our readers to read it thoughtfully.

When you see in certain corners of North Carolina and other southern states so-called respectable white people organizing against Negroes obtaining first-class citizenship, human dignity and respectability be not disturbed, your forefathers had to bear the same cross though uneducated, inexperienced, and with the fetters of slavery around their limbs.

Read in Rev. Cheek's letter what the late Nathaniel Macon, U. S. Senator from Warren County, said about the abolition of your forefathers. It sounds so much like what your governor, state officials and others are now saying about integration that one needs to change only one word to have it read exactly like a 1955 statement.

Here is what the late Senator said during slavery about the freedom of the Negro: "The freedom of the Negro would be ruin to the entire Southern country." Here is what your governor and other state officials are saying now about integration: "The integration of the Negro

would be a ruination to the entire Southern country." Not only that, but after freedom came the Ku Klux Klan rode high and mighty killing and beating the strong and frightening the weak or anyone else who dared raise his finger in the cause of the Negro. Amidst it all our forefathers, though uneducated and penniless, kept the faith and their spirit. They rode out the storm.

Today, headed by Governor Luther Hodges, I. Beverly Lake, former assistant attorney-general of North Carolina, other state officials, members of the legislature and well-known white people, many of whom have led Negroes to believe that they were their friends, are forming segregationist organizations, or dressed-up Ku Klux Klans, to defy the U. S. Supreme Court, the Constitution of the United States and to keep the Negro a second-class citizen and in a state of humiliation.

Negroes in North Carolina ought to know by now what the Carolina Times and other Negro newspapers have been trying to tell them for more than a quarter of a century and that is in official circles of North Carolina Negroes have no friends. These who were accustomed to label

progressive Negro newspapers men as irresponsibles, radicals and rabble rousers should admit now that they were wrong and that they can hope for no help in their struggle for equality from high state officials. If the fight against segregation has done nothing more, it has at least pulled the cover off those of the opposite group who while parading as the Negro's friends have been wolves in sheep's clothing. By their action, these leaders in North Carolina have given the nod to the lower element of whites to get busy and organize real Ku Klux Klans. So any day now you may hear or see the organization raise its grisly head in this state. Rebellion against the United States in the form of a cold war is now in the air in North Carolina and the imps of hell have already begun to gnash their teeth.

But the die is cast and truth has stepped down from the scaffold and is now marching toward the throne; and though puny men may scream, tear their hair, froth at the mouth and vomit their spleen at her, in time she will be enthroned. These are stirring days, a new era is being born and the labor pains are excruciating but the south will not die in childbirth.

LISTEN, TEACHERS, LISTEN!

We wish to commend the North Carolina State Teachers Association for inviting Governor Hodges to address the second annual Leadership Conference of the Association, that will be held in Raleigh, August 26-27. Although there probably will be many persons present who will have little or no faith in what the governor says, it is a fine thing to give him the opportunity to face them and say it. That is statesmanship, it is democracy and above all it is Christianity.

Unfortunately for a majority of white people in the South, they have never heard an address from an intelligent Negro on any major issue, but have kept themselves behind the Dixie iron curtain where they could be shielded from exchanging thoughts

with Negroes of training and leadership. Whenever they have emerged from that iron curtain long enough to hear and see the truth they have been unwilling to face it but to the contrary have buried their heads in the sand like an ostrich.

The white teachers association could not and would not dare invite an outstanding Negro to deliver an address before it. Although there are many fine persons in it who would like to do so, the organization must uphold white supremacy and adhere to the traditions of the South. As a result 95 per cent of the white people in the South know very little about what the Negro wants or what he thinks. That is why the governor and others will declare that a majority of Negroes

want a continuance of segregation in the public schools.

When Governor Hodges speaks to the teachers on Friday they will have no doubt as to where he stands in regard to their race. They will be listening to the man who a few days ago demanded that they volunteer to accept segregated schools in this state, not one year, two years, 10 years, 25 years but forever. The teachers will know that to the 74 boards directly affecting the well-being of Negroes, Governor Hodges has not appointed a single Negro under his program of "separate but equal" policy.

They will know that for nearly 60 years their people waited for the "equal" part of the bargain but only got the "separate" part of it. LISTEN, TEACHERS, LISTEN!

LET ZALPH ROCHELLE RAVE

Numerous telephone calls and letters come to The Carolina Times from time to time requesting that we reply to the several letters to the editor of the Herald-Sun papers written by Zalph Rochelle, Durham's perennial letter writer to any and all editors who will honor Zalph's rubbish by printing it.

In the first place, we do not feel that it would be quite

ethical for the editor of this newspaper to answer a letter written to the editor of another newspaper. In the second place, we do not think the contents of Zalph's letters worth answering for the simple reason we consider the writer a general sore head with a gripe against everybody and everything in the city and county except the people who let him collect their rent.

Zalph's opinion is not respected by any of the leading white people of Durham and generally speaking he has very little if any following, even among the lowest elements of his race. In the third place, we are of the opinion that Zalph is doing tremendous good for Negroes by his writings that are so far out of line with common sense and decency that we say let him rave.

ENCOURAGING TO NEGRO NEWSPAPER MEN

We had fully intended writing this editorial before now but have been so busy here-of-late trying to keep our readers informed and up-to-date in their thinking about the question of integration and the stand taken by North Carolina's Governor Luther Hodges that we just could not find time to get around to it.

Every Negro newspaper man in the nation must have taken pride in and felt the impact of the honor bestowed upon Alex Rivera and Robert M. Ratcliffe of the Pitts-

burgh Courier by the Global News Service last June, in recognition for the fine work these two men did in a 17,000 mile word and picture account of the South. Likewise, they must have felt encouraged over the fact that Carl Murphy of the Afro-American newspaper of Baltimore, during the same month, was awarded the Spingarn medal for his contribution "to the progress of civil rights in his home city of Baltimore, in his state and in the na-

tion." We salute these three gentlemen of the fourth estate, although belatedly, for having brought such a distinct honor to the profession of Negro Journalism.

It is not often that Negro newspaper men are given recognition by those outside the profession. But when it does come to one or more of those whose job it is to keep the race and others properly informed about Negro affairs and to champion the rights of the Negro, it is indeed gratifying.

Life Is Like That

By H. ALBERT SMITH

THE BIGGEST LIE EVER TOLD

There has existed in our country for some years a liars' organization. If I am not mistaken this organization is national in scope. It is constituted of members from all over the country and has the same organizational structure as would characterize any group of persons banded together in a cooperative endeavor.

LIARS' CONVENTION

Once a year, this organization meets in some important city. You might call this meeting together a "Liars' Convention." Those attending come with one purpose—to lie. To the person telling the biggest lie, there is given much publicity and some kind of a prize.

Of course, the object of these so-called lies is not to do anybody harm, or to seek unfair gain. The whole thing is a matter of fun and the purpose behind it is to see who has imagination enough to tell the most fantastic story, a false most out of keeping with the facts of experience and life, and provocative of the greatest mirth because of its ridiculous absurdity.

SEE NO ADVANTAGE

What merit such an effort deserves, I have given no serious thought. But, the most to be said against it is this: It behooves men of intelligence to waste their time and energy in such efforts. I don't see any particular advantage in doing so. Neither do I envy the man who wins the title "The World's Champion Liar." Maybe that's because I lack the qualifications to achieve the "honor" and the rewards that go therewith.

STORIES OF DEEP SOUTH

Some years ago, I read a book "MULES AND MEN," written by Zora Neale Hurston. In it, she records many facts pertaining to Negro life in the deep South. Especially does she delight in re-telling stories told her. I am quite certain some of them would bring their originators serious consideration for first-prize recognition in any liars' convention.

There is one about an extremely mean boss. A boiler exploded blowing his men high into the air. This boss was so mean that he doctored the men for the time they had spent in the air.

PRAYED FOR VENGEANCE

There is another about a slave who used to pray under a persimmon tree. He had an intense hatred of white people and would go to that spot every morning to ask God to kill all the white folks.

Somebody told his master and he decided to do something about it. One morning, he got there first, gathered a few sizeable stones and climbed up the tree. A little later, the colored man arrived and began his prayer. "O, Lord," he petitioned, "please kill all the white folks." The master took careful aim and dropped a rock which struck the head of the Negro and knocked him over. The puzzled slave struggled to his feet and said: "Lawd, I ast you to kill the

white folks. Can't you tell a white man from a Negro?"

HARMFUL LYING

However innocent such lying may be, and fun-provoking, there is a type of lying that is neither funny or provocative of mirth. We define such lying as intending to deceive with injurious results. The lie is told not only to deceive but with the intention to harm somebody, to "kill" him, rob him of prestige, reputation, merited recognition or reward, or to humiliate him.

When a lying witness is the cause of your having to pay a big fine for an accident for which you were not responsible; places you where you were not, and where you were not in a place where even the most liberal and charitable of men would mark "out-of-bounds"; or a mendacious tongue tells a lie that tears a friend apart, blasts a friendship, wrecks confidence, influences or creates enmity; or a lying salesman sells you a damaged car, a faulty house, or a non-existent oil well, all fun—even the semblance thereof—ceases.

LIARS PLENTIFUL

Yet, such damaging lies are being told every day. The world is over-run with such nefarious liars. They are in every community. I once asked a friend how a certain woman who was known both as a consummate liar and notorious gossip, could put out such fantastic and devilishly false tales about other people. She replied: "Rev. Smith, a chronic liar studies lying just as you do sermon building."

THE BIGGEST LIE

Now, the biggest lie that was ever told, and the most damaging, was whispered into the ear of a woman in the infancy of the human race. It was a word spoken by Satan to Eve, Adam's wife, "Thou Shalt Not Surely Die." These five words, constitute the greatest lie ever released on earth, the lie that "wrecked" humanity, derailed the train of men's peace with God and brought down upon the human race an avalanche of sin and wretchedness so great that the Son of God only could remove, and that by his death on Calvary.

That lie would have been only five wasted words even though spoken by the World's Champion Liar, the devil, whom Jesus said is the father of lies, but for one thing. They were believed.

INVESTIGATION NEEDED

But even that biggest of all liars would have missed his mark had Adam and Eve delayed accepting its veracity long enough to investigate the character of its author. And that reminds us that whenever someone tells us a damaging story about a fellow mortal, we ought to do three things before accepting it: investigate the character of the informer, find out the source of his information, and its reliability, and the motive or purpose for telling it.

"Show The World We Mean What We Say"



Spiritual Insight

By Reverend Harold Roland
PASTOR, MOUNT GILEAD BAPTIST CHURCH
"ESCAPE OR RESPONSIBILITY"

"O that I had in the wilderness a lodging place . . . that I might leave my people and I go from them . . . Jeremiah 9:2.

Jeremiah, in his humanness, grows weary amid the stern struggle for righteousness and truth. He is tempted in a moment of despair and discouragement to escape, and run away from it all. Weary with the burdens of the struggle, there surges up in his soul a secret desire or longing to fly away from it all. We all know this is a very human temptation.

We fight and struggle for right, truth and justice and we seem to fail to make any headway. In the hard struggles against injustice, threats, insults and wrong we long to escape it all and find a place of rest. We are tempted to flee from the clearly marked path of duty.

Yes, we come often to this crossroads in the battles of life where we are faced with two choices: WE CAN FLY AWAY OR STAND WITH COURAGE AT THE POST OF

DUTY. How human then is the cry of Jeremiah in the face of the struggle for righteousness . . . "O that I had in the wilderness a lodging place . . . that I might leave my people and go from them . . ."

The Rev. J. A. Delaney could have run away in the Clarendon County case. But, a humble preacher said: I WILL NOT RUN AWAY BUT HERE I TAKE MY STAND FOR RIGHT AND JUSTICE. Jeremiah insulted, threatened, rejected, imprisoned is tempted to run away from the hard battle for truth and righteousness. He is caught in the inner soul agony of a secret desire to run away from his strong sense of responsibility. He was God's man. The people needed his message and fight for righteousness. What will he do? Will he escape or face his responsibility? To run the world would have remembered him as a cringing coward. He took his stand at the post of duty and now he stands among the great and noble souls of the ages.

Many of us, my friends, in this critical hour in the struggle for justice, decency, re-

spect of law must make the same fateful decision. Will you run or will you stand?

God forbid that you run away from the field of battle as a cringing coward. Will you turn selfish and try to save yourself? Jeremiah's battle was not easy. We must stand. We cannot run away. We must not be frightened away from duty and righteousness. Selfishness whispers to us and says run away. But God, truth and duty call us to stand steadfast and unmovable. Remembering our battles for right and justice are never in vain. Let's fight on: God will bring things out right.

Just think what will be lost if we turn cowards and run away from the field of battle. God will be disappointed. Truth, justice and decency will be wounded in the streets. Run, escape . . . NO! STAND and accept your responsibility in this struggle for GOD AND R I G H T E O U S N E S S AND FIGHT IT THROUGH IN LOVE, GRACE AND PATIENCE.

Capital Close-Up

By CONSTANCE DANIELS

Bandanna Rampart on the Patomac

The Bandanna Rampart is flying high around your Capital, as evidenced by the obsequious onion-buttering of self-assumed Dee Dee "Leadership" in school action in surrounding areas; and in stories from the Southern hinterlands featured in the Capital's daily press, such as last week's Nashville dateline story on the opposition of "Dixie Negroes" piece. The first is the reference to two Negro pastors who "repudiated" an N. A. A. C. P. school integration petition. The first, who "hastily announced that his name was a forgery," was quoted as declaring, "I am totally innocent of signing this petition." Not—"I disagree," but "I am innocent" (of wrong doing.)

The second pastor was our old friend, the Rev. H. H. Hume, of Greenville, Mississippi, who has been carrying "Boss Charlie's" torch for lo these many years, keeping the lid on shamefully exploited sharecroppers and wage-hands for the Farm Bureau Federation in the Mississippi Delta country. Had this good Gentleman of the Cloth failed to hoist-and-wave-the-Bandanna Rampart, we would have been most surprised.

The piece about Dixie also tells of the formation of a Negro group in Columbus, Mississippi, "to foster segregation, expose Negro agitators, and encourage racial pride among Negro people."

Here we quote, without further comment, a Board member of a white school "over-the-line" in a relatively exclusive Maryland suburb, and

the president of a nearby white citizens association.

The Board member, citing an anti-integration petition from "parents, relatives and neighbors of one of four sub-standard Negro schools," commented that the petition "was not spontaneous," and had evidently been solicited by the protesting white parents. A second Board member said that she "wouldn't be a party to keeping the (sub-standard) school (for Negroes) open."

The white citizens association president from the same country, writing on the same case in an open letter to the daily press, told how his association had studied the problem, how it had been "shocked at the inadequacy (of the sub-standard school)," and how the white PTA of a school involved was now in the forefront of groups urging the Board of Education to "move quickly to end segregated schools."

The second point of interest in the Dixie piece was this paragraph:

"The desperate attitude of die-hard resistance to the Supreme Court, based on fears of 'mongrelization' of the races, was best expressed the other day by Gov. George Bell Timmerman, Jr., of South Carolina," etc. Tiresome, patently insincere, but always dangerous talk. This is our day to quote this time from the late Edwin R. Embree's "American Negroes," in which the Rosenwald Fund President moving directly to the point, declared—"most people who kick up this kind of dust know that it is simply dust to obscure the real question of

rights and opportunities. It is fair to remember that almost the total of race mixture in America has come, not at Negro initiative, but by the acts of those very men who talk loudest of "race purity." Negroes would like to have their own girls left alone by both white toughs and white aristocrats."

Discussing the filing of test case applications, recently, in a current exclusion situation, one discussant exclaimed—"well be sure that they are dark enough so they can be identified as Negroes!"

A young friend of ours was denied a scholarship which she had worked hard for, to Smith College, because, she was told, regretfully, "we want a girl that we can tell is colored." The Negro winner was a honey-haired blond. All of which—and a basketful of similar incidents, are no news at all, to anyone South of the Line, especially the "too-proud to mixers."

We think that a good, strong pull of social ostracism—such as pastors without congregations, and officers without organizations—might help to haul down the Bandanna Rampart.

We Remember Wilson

Our old family mentor, Judge "Manny" Hewlett, whose father was the boxing master at Harvard (and readily identifiable as Negro) used to turn his head when the late President Woodrow Wilson drove through the streets of the Capital. "I don't want to see him," said the fiery little Bostonian. This was not because "the Judge" was a Republican, but because he counted the former Princeton president as a betrayer of American ideals—as many other Negroes do still. It is hardly necessary to re-

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Letter To The Editor

To The Editor: Carolina Times

Governor Hodges has spoken. But the hand of mother time will tell the story.

In the early 18th century when the great question of the abolition of slaves was the "hot potato," in that day, the late Nathaniel Macon of Warren County, who carried the "Political Ball" for North Carolina and the South, a persuasive personality in the United States Senate, declared that, "The Freedom of the Negro would be ruination to the entire Southern Country." "The only status," said Macon, "the Negro can ever hope to have in America is that of a slave. All he needs is to be fed, clothed, worked and kindly treated." Macon took the above philosophy and won his cause, temporarily.

But look how much water has gone over the dam and under the bridge since Macon's day. Before he died in 1834, he saw the "hand writing on the wall," that he had led his followers to offer prayers to gods who did not answer.

The freeing of the Negro in the South also freed the white man. For, Booker T. Washington well said, "You can't hold a fellow in the ditch unless you stay down there with him," and of course the fellow on the bottom has the unseen advantage, because he CAN

relax. The philosophy which Governor Hodges announced on Monday night, August 8, in my opinion, renders-in the course of time-a greater deservice to the Whites of North Carolina than it does to the Negroes. First let us view it from a literate point of view. Already in North Carolina the Negro teacher has the edge on the White teacher from the point of view of professional preparation. This is due largely to the fact of the traditional community economic discrimination against color.

During peace time, to say nothing about the war boom, many lucrative jobs open to Whites are closed to Negroes. So the Whites take advantage of greater pay for less time and money spent in preparation. Therefore, under our traditional system, the white school rooms will continue to be depleted, having only the missionary minded teachers in them. In the mean while, the teaching job is the most lucrative job for the Negro in North Carolina. Of course many Negroes move to New York or to other areas of the North where the color-bar is not against them in the economy of the community.

After all is said and done, money holds out the greatest appeal to the greatest number (Continued on Page Five)