

AMERICAN NEGROES POSITION IN WORLD AFFAIRS

Through no efforts on their part, the 15 million American Negroes now loom on the horizon as the barometer by which the rights of all the colored people, constituting three-fourths of the world's inhabitants, are measured. Thus what white people in America, the citadel and arsenal of democracy, do to the Negroes in this country is interpreted by Asiatics, Africans and Australians as what they and other white people will do to other colored people if they accept democracy as a way of life.

Thus the lynching of a 14-year-old Negro boy in Mississippi, done in a corner of the South, becomes a tragedy of international proportions, focusing the penetrating eyes of three-fourths of the world's inhabitants directly on our white people here in America. So what penalty the Mississippi lynchings will be made to pay may determine the destiny and may be the very survival of our white people here in America and consequently those of the entire world.

Therefore, the fight for Negro rights in America must be pushed with every ounce of energy by foreseeing whites and Negroes, not alone for the sake of the Negro but for the sake of our white brethren who appear to be rushing headlong toward racial suicide.

That is what William Faulkner, noted author and native of Mississippi, was saying when he wrote about the lynching of Emmett Till in that state recently.

Here is what Mr. Faulkner had to say:

"When will we learn that if one county in Mississippi is to survive it will be because all Mississippi survives?"

That if the state of Mississippi survives, it will be because all America survives?"

And if America is to survive, the whole white race

must survive first? Because, the whole white race is only one fourth of the earth's population of white and brown and yellow and black.

So, when will we learn that the white man can no longer afford, he simply does not dare, to commit acts which the other three fourths of the human race can challenge him for, not because the acts are themselves criminal, but simply because the challengers and accusers of the acts are not white in pigment?

Not to speak of the other Aryan peoples who are already the Western world's enemies because of political ideologies.

Have we, the white Americans who can commit or condone such acts, forgotten already how only 15 years ago, what only the Japanese—a mere 80 million inhabitant of an island already insolvent and bankrupt—did to us?

How then can we hope to survive the next Pearl Harbor, if there should be one, with not only all peoples who are not white, but all peoples with political ideologies different from ours arrayed against us—after we have taught them (as we are doing) that when we talk of freedom and liberty, we don't even mean security and justice and even the preservation of life for people whose pigmentation is not the same as ours.

And not just the black people in Boer South Africa, but the black people in America too.

Because if we Americans are to survive, it will have to be because we choose and elect and defend to be first of all Americans to present to the world one homogeneous and unbroken front, whether of white Americans or black ones or purple or blue or green.

Perhaps we will find out

now whether we are to survive or not. Perhaps the purpose of this sorry and tragic error committed in naive Mississippi by two white adults on an audited Negro child is to prove to us whether or not we deserve to survive.

Because if we in America have reached that point in our desperate culture when we must murder children, no matter for what reason or what color, we don't deserve to survive, and probably won't."

The lynching of a 14-year-old child in Mississippi is a most revolting offense against decent society all over the world. If the age old pattern of southern courts in matters of this kind is followed, little if anything will be done to vindicate that state before the eyes of the entire civilized world. For there is no record where a white man or men have ever paid the full penalty for a crime against a Negro, however heinous and loathsome it might have been.

Instead of a fair and impartial trial of the defendants, this newspaper will not be surprised to see Mississippi attempt to whitewash the crime or find some way to set scott free the three persons who have brought a disgrace to that state and the nation. At best, we predict that the defendants will get only a light sentence or probably a fine if they are punished at all.

No fairminded person could hold the law enforcement agency of Mississippi responsible for the committing of such a vile act. Criminals of the lynching sort usually work in secrecy and, therefore, the law may not be cognizant of their intentions. We do think, however, that the state has a bounden duty to punish to the fullest extent those responsible for this vilest act of all acts, the wanton murder of an invalid child.

And, in the third place, the governor saw fit to issue a threat, not even thinly veiled. If Negroes failed to join him in his suggested campaign of unpatriotic rebellion against a constitutional requirement written into law and should press for the effecting of the provisions the law demands, they would be responsible for the terrible consequences that might follow, the abolition of the state's public school system. In so many words, he told North Carolina Negroes that if they would back him in defiance of the law of the land, all would be well for them; but if, as patriotic citizens, they did not, they faced a dark future.

A further cause for the avalanche of condemnation that fell upon Mr. Hodges was the ineptitude he manifested in making this unpatriotic appeal to Negroes to be unpatriotic and threatening them if they failed of favorable response. Just how he could conceive Negroes would do this, especially with its involving their acknowledging white supremacy, fighting for the continuance of a second-class citizenship which they detest and perpetuating the cruel inequality and painful injustices that they have borne for hundreds of years, is hard to understand. Human nature does not work that way.

A few Uncle Toms, hoping to profit by such an acquiescence might be expected to do so. But that is not strange. For, in every age and among all people, there have been Uncle Toms like the one shown in an issue of the Morning Herald a few weeks ago of a Negro down on one knee presenting a watermelon to Kerr Scott. (Even white people who seemingly approved must have felt the same disgust for that kneeling shrimp of a man practically all Negroes did). But the Uncle Toms in the Negro race today are few as is disclosed in Negro reaction to the governor's speech.

As for yielding in the face of threats, how could any wise man expect that in this day of enlightenment and unrest when oppressed people all over the world are rebelling against oppression and struggling for full equality? One could hardly expect a group of people, more American than many others, nurtured in the cradle of democracy, partakers of the rich heritage which is America's, moulded by its noble ideals of manhood and freedom, and knowing no other country but the United States (for which they have fought, bled and died,) to yield in cowardly acquiescence to a threat-loaded appeal to flout the law of the land they love.

In the next place, the governor's ill-timed and malicious attack upon the NAACP irked Negroes and failed to please morally enlightened white people. The organization is strictly an American product, motivated by the highest Christian principles and democratic ideals, fighting for the realization of manhood dignity and full equality, a theme preached and proclaimed from pulpits and legislative halls all over America, but never put into full practice. The NAACP in its ideal is at one with the highest concept of human dignity set forth by Hebrew prophecy, the teachings of Jesus Christ and our Constitution.

And in its procedures to have that concept translated into practice all over America, the NAACP is careful always to stay within the bounds of the law. To condemn such an organization is unfair, unjust, preposterous and absurd. Finally, Mr. Hodges' speech revealed with X-ray clearness that he hardly qualifies as the statesman and leader he is supposed to be. People, both black and white, looking for the constructive advice and admonition of a statesman, heard with stinging disappointment a speech from their leader such as the prime minister of South Africa might have made, if restricted by a country like the United States in which "the spirit and ideal of justice and equality have found wide support and is emerging from the debris of race hatred and prejudice from which it has been in a long struggle to free itself. Is it any wonder, such listeners condemned the governor's speech?"

Life Is Like That

By H. ALBERT SMITH

Comment On Governor's Speech

No speech in recent months has stirred the citizens of this state so deeply as the one delivered by our chief executive, Governor Luther Hodges, on the night of August 8. The reaction was terrific and undoubtedly followed a pattern not calculated to give the governor much satisfaction if any. Negroes were practically unanimous in voicing their condemnation; and not a few white persons of prominence and influence echoed a similar sentiment.

That this speech brought a reaction so unfavorable was due to several causes. First and foremost was the audacious flaunting of the Constitution, now written into law by the United States Supreme Court. The governor said in so many words that the law was obnoxious to him and therefore he could see no reason to obey it, but was dead set on circumventing it. In such a stand, he assumed the role of spokesman for the white people in the state holding similar views and sentiments.

In the second place, there was the chief executive's appeal to the Negro citizens of the state to join him in a crusade of rebellion against the law of the land and in the circumvention of the provisions the law stipulated. Serving as a mouthpiece for hide-bound reactionaries and prejudiced-diseased white supremacists was bad enough. But to ask the victims of the social philosophy he stands for to join him in an illegal attempt to void the law was so startling a procedure that it is hard to conceive how he could have persuaded himself to do it. Yet, our chief executive did just that.

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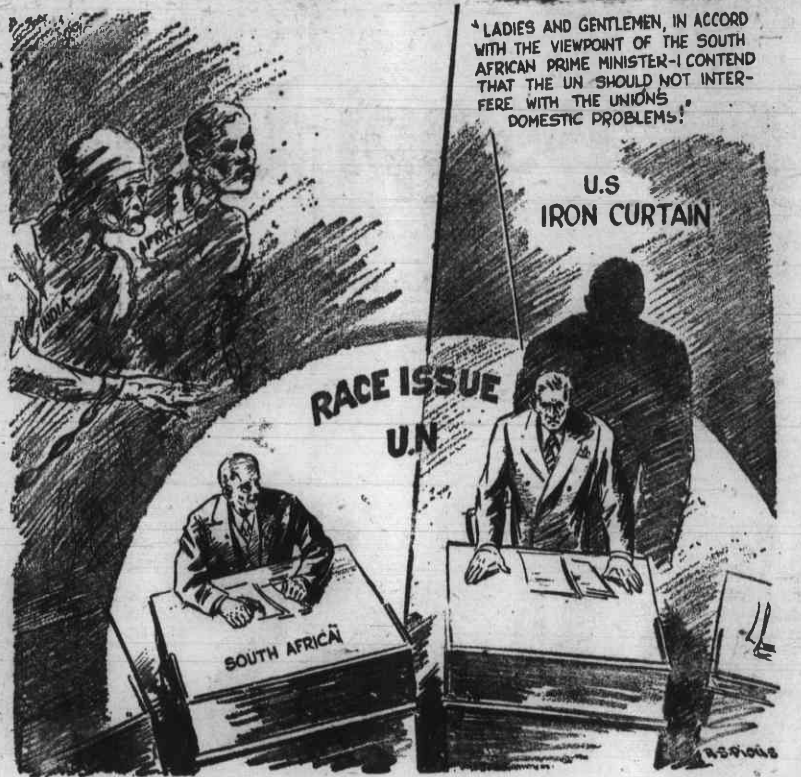
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"Two Thirds Of The World Will Be Watching Our Leadership At The U. N."



Spiritual Insight

"GOOD MEDICINE"
By Reverend Harold Roland
Pastor, Mount Gilead Baptist Church



"A cheerful heart is good medicine, but a downcast spirit dries up the bones." Prov. 17:22.

Any good doctor will advise of the wisdom of this passage from proverbs. It contains a practical, workable suggestion to safeguard the rich treasures of your health and well-being. We are reminded of the wisdom and blessedness of a cheerful heart. Isn't it really true that a cheerful heart is a good medicine for the mind, body and soul of man? A cheerful heart thus becomes a precious and priceless possession? It is a protection against the things that disrupt and destroy our treasured sources of health. Yes, a cheerful heart is a pearl or treasure of great price. It guards our health. It heals us when we become sick in body, mind or soul. Then truly, "A cheerful heart is good medicine."

The Good Medicine of a cheerful heart is never valued in terms of dollars and cents. It is a spiritual quality of

blessedness in the soul. We cannot buy it. It is a gift.

The cheerful heart is an essential of health. Without it our great treasures of health are in danger. We need to protect this great spiritual truth of health in our times: The Cheerful Heart Is A Basic Element In The Health Of Body, Mind And Soul Of Man. What is he saying to us? He is saying that a cheerful heart would banish much of the sickness of our times. Too many allow ourselves to be robbed of cheerfulness of heart. What wonders the spiritual tonic of a cheerful heart can do for so many of us! Let's get wise and go skipping and dancing with a joyful, cheerful heart. A Cheerful Heart Is Good Medicine!

Let's guard the rich treasures of our health by cultivating a cheerful heart. Let's regain our lost treasures of health by cultivating the spirit of a cheerful heart. I know an elderly lady who has achieved this cheerfulness of heart even in the face of a

serious handicap. It is true that "a cheerful heart is good medicine..."

A cheerful heart is in the reach of all. You don't need money to get it.

A cheerful heart protects and preserves the rich spiritual beauty of the soul. It is the key to soul health and mind power. Why? For he who has it is in tune with the mighty life-and health-giving powers of God. What is a cheerful heart anyway? It is that inner state of mind that results when we live in harmony with God and man... "The downcast spirit dries up the bones..." Why? It is not in tune with the spiritual blessedness that makes for health.

Let us cultivate a heart of cheerfulness and have released in us spiritual powers for good. And let us go about helping others to find this great truth... "A CHEERFUL HEART IS GOOD MEDICINE."

Letter To The Editor

Dear Sir:

Many of us young people, Negro and white, have felt that this is a "grown-ups' world." But in recent months, History has suddenly called upon us to play a major role in helping bring real democracy into practice in the south. In wide sections now for the first time, colored and white students have been going to school together—in Maryland, West Virginia, Missouri, Arkansas, and Texas, in the nation's capitol in Washington, in government projects in Tennessee and in Army Camps in North Carolina. Students have been proving that, in spite of years of prejudice and segregation, our American young people, southern, too, know what democracy is and have the courage and understanding to make it begin to live—if we have the chance.

The tragic lynching of Emmett Louis Till in Mississippi and the bombings and mob threats in the Carolinas—show us that students, too, are in a front-line struggle for full freedom in our beloved country. We young people do not advocate hate and terror and violence in return, although we are not afraid to defend ourselves if necessary. We know that, if we the youth are given a chance to work out our problems without outside prejudice butting in, if the full resources of our government are made available to protect and enforce the United States Constitution in all the corners of our land, we young people

will do our part and will show the world that we can make brotherhood a living practice.

But lest those who advocate segregation, those whose belief in white supremacy would cripple and maim the spirits of Negro and white children alike—lest such people think we are dreamers, we must show ourselves willing and able to join together in the NAACP and in our student and church organizations, in

every brotherly way that we can, to work and push and stand up and speak out. We must do this until all discrimination in America is gone and we will never need apologies for the South again. We young people, both Negro and white, can make it work. Let's show the grown-ups that, even if some people have been kidding about democracy for over 100 years, we are serious and will not stop until we win.

Sincerely,
Thomas L. Jones, President, Youth Council, NAACP, Winston Salem

Capital Close-Up

By CONSTANCE DANIELS

Help for Haiti
News of the Haitian Cabinet reshuffle reached the Capital while this column was checking United States assistance to relieve reported starvation in the Caribbean republic, where food shortages have followed as an aftermath of the crop destruction caused by last year's hurricanes.

We were unable to learn from the Haitian Embassy, how serious the food shortage was, what further help was needed, or whether the Cabinet changes were in any way related to the food situation.

State Department Report
The State Department's Haitian desk reported that it had been advised that the million 300,000 dollars in help currently sent, together with \$25,000 in Red Cross assistance and 50 tons of cheese from the World Church Service organization were ample to meet the emergency, which was being very

closely watched by the American Ambassador to Haiti, Roy Tasco Davis. It was also learned that the Army's offer to send assistance by helicopter had been declined.

It appeared likely that the Cabinet changes were due to a periodic shift, rather than that they resulted from distressed food conditions among the peasantry.

International Cooperation Report
International Cooperation... Administration (formerly Foreign Operations) reported that it is presently supplying 6,077 tons of basic food stuffs to Haiti to help meet the current emergency. Foods shipped included cottonseed oil (cooking oil), beans and rice—agricultural surplus commodities.

Immediately following last year's hurricane, in the midst of which Ambassador Leger's telephoned appeal for aid was

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EVERYTHING BUT THE COLOR

They had everything but the color. They had culture, refinement and the poise that would make them a welcomed couple in the best of communities. Back of it all they had the money with which to purchase their home and to cap it all they even had a son in the armed service of their country. The one unforgivable sin they had committed in this world is that by accident they had been born into the Negro race.

This is the saga of the Negro couple from Jamaica, New York who purchased a home in a white community in Southern Pines, North Carolina only to discover that they are the center around which one of the most vicious hate campaigns of all times is raging. This is the cruel fate of every Negro who dares to exercise his rights as an American citizen below the Mason Dixon line in this land of the free and home of the brave.

A Negro comes into this world through the same biological process arranged by the heavenly Father for all his other children. He strug-

gles to get an education, joins the church, works hard, walks circumspectly before God and man, pays his taxes. His sons in their early years are torn from his arms and are sent off to fight for the rights of his and their country. He even joins those who hunt down and persecute communists found lurking within the confines of his country. But none of these things move your fellow white countrymen to accept you as other human beings.

Japanese, Germans, Italians and others, who just a short time ago were blowing off the heads of American soldiers and bayonetting the guts out of their stomachs, are accepted anywhere and everywhere with open arms. This while native born American Negroes are threatened with violent death and destruction if they dare move into a home they have bought and paid for in their own native land merely because it happens to be located in the vicinity of the self-styled superior race.

Probably these miserable, wicked, godless and unchristian white people, who live

in what they are wont to call exclusive Kenwood, in their desire to exclude Negroes have also excluded God; because "where God is there is freedom," freedom to live, work and walk unafraid among men in the earth. Where God is not, there men not only threaten to burn down homes and kill their occupants but they do it.

Alexander the Great seeing Diogenes looking attentively at a pile of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply; the difference between your father's bones and those of his slaves."

"Twenty-five, fifty years from now those in Kenwood who now fight, fume and tear their hair like spoiled brats over a worthless toy, because they feel themselves too good to have a Negro for a neighbor, will be no more. Even one as wise as Diogenes will not be able to determine whether their bones were those covered by a white skin or a black skin. What fools some of our southern white folks can be.

where Negroes who are forced to spend more time, energy and money to obtain that which is given freely to even former enemies of this country without hesitancy, will learn how weak and sick in soul some of our white folks are.

witness the hearing evidenced sympathy for those who blinded by prejudice are unable to read the handwriting on the wall.

So they will take an appeal to the U. S. Supreme Court where the vitriol will be even more bitter than before,

Spotlight on HEALTH

Science Features

The Search for Health
The search for antibiotics, the infection-fighting chemicals produced by tiny organisms, has progressed at an amazing pace during the past decade. If the quest continues with the same intensity prevailing during this period, it is estimated that some 400 antibiotics will be discovered in the course of 1955 alone.

Of these 400—derived from bits of soil, plants and other organic matter gathered in all parts of the world—only one or two are likely to be found useful in the fight against human infection. The others will be disqualified or scheduled for further study.

The one or two that remain, however, may be drugs destined to save millions of lives. Polycycline (also known by such names as Panmycin and Steclin), newest and safest of the clinically proven broad-range antibiotics, is an example. Developed by scientists at Bristol Laboratories, this drug—which is of the chemical family called the tetracyclines—is being used in hospitals throughout the world to fight scores of infections ranging from pneumonia to venereal disease.

But before a drug reaches such eminence—in fact, before it is tested on a single human patient—it must be subjected to a series of careful tests. And here is where the weeding-out process commences. The tests reveal if the drug is too toxic, how likely it is to produce allergic reactions, and other pertinent information.

The care exerted by research laboratories in the development of antibiotics is illustrated in the case of Etamycin, one of the most recent antibiotic discoveries. Although this drug, also developed by Bristol, has shown considerable effectiveness when pitted in the



laboratory against germs involved in such diseases as pneumonia, anthrax and tuberculosis, it still faces an "obstacle course" of experiments and studies.

This intensive search for drugs that restore health, conducted in laboratories throughout the country, inevitably has led to considerable duplication of effort. Frequently, the same antibiotic has been discovered independently by several research teams. This has happened in the case of Etamycin.

But the search continues, unabated. For in every new sample of humbly-looking earth may lurk a microorganism that holds the remedy for diseases that at present have no cure.

SATURDAY **The Carolina Times** SEPT. 17, 1955

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Published Every Saturday by the UNITED PUBLISHERS, Incorporated at 518 E. Pettigrew St.
Entered as second class matter at the Post Office at Durham, North Carolina under the Act of March 3, 1879.

National Advertising Representative: Interstate United Newspapers.

No guarantee of publication of unsolicited material. Letters to the editor for publication must be signed and confined to 300 words.

Subscription Rates: 10c per copy; Six months, \$3.00; One Year, \$3.00 (Foreign Countries, \$4.00 per year.)