

FIGHTERS FOR FREEDOM THEN AND NOW

NOTICE

WAS committed to the Jail of Johnston County, on the 4th inst. a negro man, who says his name is Jesse and that he belongs to George Bell, of Georgia. Jesse appears to be about twenty-five years of age, black thin visage, about five feet high. I am induced to think that he belongs to the Raleigh rail road, as that appears to be the only thing that he knows any thing about. The owner is requested to come forward, prove property, pay charges and take him away.

A. BALENGER, Sheriff.
Johnston County Jail 4th 25th 1956

The North Carolina Standard

July 18, 1838, page 3.

\$20 REWARD. Runaway or Stolen, from the Subscriber, on the 27th of last month, a negro woman and two children; the woman is tall and black, and a few days before she went off, I burnt her with a hot iron on the left side of her face; I tried to make the letter M. and she kept a cloth over her head and face and a fly bonnet on her head, so as to cover the burn, she has a very wide vacancy between her upper fore teeth; her children are both boys; the oldest one is in his seventh year; he is a mulatto; he has blue eyes; the youngest is black; he is in his fifth year, he is cock-eyed, inclined to be cross eyed. The woman's name is Betty, commonly called Bet. The oldest boy's name is Burrel and the other ones name is Gray. The above reward of 20 dollars will be given to any person that will deliver the said negroes to me. It is probable they may attempt to pass as free.

MICAJAH RICKS.
Nash County, July 7th, 1839. 193-3t.

When you read the above reproduction of an advertisement taken from the files of a newspaper, published in Raleigh in 1838, you will readily understand just what ails the heart of the South. Here we find a Negro man and a Negro woman, both of whom had probably run away to escape the ignominy of slavery, being advertised for the same as one would advertise for a horse, dog or other lower animal that has strayed away or been stolen. While, today, they may not have the right to own a Negro outright and to advertise for him as being strayed, stolen or escaped, there is deep, deep down in the heart of many southern white folks the feeling that the Civil War robbed them of that right; and, therefore, they should die defending whatever is left of white supremacy or the right to kick Negroes around.

So you find men like B. I. Satterfield of Person County, candidate for the state legislature, asking for bloodshed at schoolhouse doors rather than obey the United States Supreme Court's ruling on segregation. You find members of college faculties and students in a southern school in Alabama willing to do violence to a young Negro woman rather than allow her to have the right to an education in an institution that is

supported out of all the people's tax money.

When you read about the beastly act perpetrated by the slaveholder of the Negro mother, don't recoil in horror as if it is too dastardly for southern white folks of our time. Remember, Emmett Till, a 14-year-old Negro boy, was brutally murdered in Mississippi by two white men who, although they confessed the crime, were never convicted. Remember how murderers of other Negroes in Mississippi and other southern states have again and again gone unpunished because of the carry-over from slavery that a Negro has no rights that a white man is bound to respect. Remember Negro leaders have been arrested and will stand trial in Alabama because they are protesting the vicious practice of forcing Negro women to get up and give white men seats on buses of Montgomery.

While your brethren in Mississippi, Alabama, Georgia and South Carolina are courageously fighting and suffering to secure human dignity for their race you should take a walk into the vicinity of white theaters in Durham and other cities that provide buzzard roosts for Negroes and see them going there in droves. Many of them are

from some of the so-called first families of the race, but they don't have enough self-respect and sympathy for their own people in the deep south to sacrifice a show in a jim crow theater here in the South.

Yes, the Negro man and the Negro woman who ran away from their owners in search of freedom were probably unable to even read. Their ghosts ought to return to Durham and other southern cities in this year of 1956 and see their great-grand children, many with college degrees and other achievements, accepting without shame the indignities of backroads and buzzard roosts in Jim Crow theaters.

Today's Negroes who live in ivory towers where they enjoy the benefits derived from the sacrifices and the struggles of Negroes of the past and present should stop long enough to consider the source from which all their blessings flow. If they are too proud to come down and walk among their people where they can spend and be spent in the cause of freedom, they at least should keep their big mouths shut and stop trying to throw stumbling blocks in the way of those who are in the thick of the fight. To him that hath ears to hear, let him hear.

WANTED A DEMOCRATIC CANDIDATE FOR GOVERNOR

The greatest need of the Democratic Party in North Carolina today, so far as the Negro vote is concerned, is a candidate for governor. Even the most conservative of the race is going to find it hard to vote for Governor Hodges in the primary or the general election. As it now stands, Mr. Hodges will have little or no serious opposition and so far as the office of governor is concerned, Negro voters will probably "go fishing" and await the fall election when many of them will be found splitting their ticket and voting for the Republican nominee for governor. In that event, they will not be voting so much for the Republican candidate as they will be vot-

ing against Mr. Hodges. There was a time when the Negro vote in North Carolina could be ignored by any candidate seeking public office. For the past two or three elections, however, the scene has changed and the Negro vote has been the deciding factor in the election of several candidates. It will be recalled that in the senatorial election of 1954 the Negro vote, which went overwhelmingly to W. Kerr Scott, after Alton Lennon injected the race issue into the campaign, was the deciding factor in electing Mr. Scott. The Negro vote at that time numbered approximately 100,000. In the 1954 campaign, Scott polled a total of 312,053 and

Lennon a total of 286,730 for the regular term or a difference of only 25,323 votes. For the short term, the margin of victory was even closer. In that race, Scott polled a total of 274,674 and Lennon a total of 264,265, or a difference of only 10,409 votes.

Should the Republicans trot out a candidate for governor worthy of the name, this newspaper predicts that he will receive by far a majority of the Negro vote in November. If prior to that time, a candidate of reasonable stature enters the Democratic Primary against Governor Hodges, he is certain to receive heavy support from Negro voters. With the

growing number of white people who do not like Mr. Hodges' practice of talking out of both corners of his mouth, there is a possibility that the Negro vote, which is certain to be well over 150,000 by the fall election, may tip the scales in favor of a Republican for governor.

In the very nature of the case, a majority of Negroes over 40 years of age are inclined toward the Republican party. With President Eisenhower's forthright stand for integration, the large number of Negroes appointed to important posts in the federal government since the beginning of the Republican administration, the Negro voter needs only a slight urge to

have him return wholesale to the Republican fold in state and county elections as well as national.

If the Democratic Party in North Carolina seriously considers the Negro vote as important, which is very doubtful, it should find a candidate for governor who will be more acceptable to its segment of Negro voters. Of course, if it would just as soon get rid of the Negro vote, it is certain to start the ball rolling in that direction by discouraging other candidates of sizeable stature from seeking the nomination, thus leaving the Negro voter no choice but to vote for a Republican candidate for governor, or not vote at all.

Life Is Like That

By H. ALBERT SMITH

DOES IT PAY TO LIE?

Some years ago, I said in a public utterance that lying sometimes pays. By that I meant and explained that people quite often lie because they find it temporarily advantageous. I was careful, however, to point out that lying reveals lack of character and that, morally and religiously, it is without defense.

Challenged
Despite all this, there were several persons who buttonholed me after the service—one of them a minister prominent in that section. Each one showed considerable concern and expressed vehement dissent and shocked disagreement. This avalanche or landslide of indirect criticism, which took the form of questions and challenges, did not disturb me. I held my ground because I knew that this reaction was for the most part emotional and had little connection with reason and reality.

Repeated Utterance
Later, one Sunday morning, I presented the same matter, calling attention to the occasion of my former utterance and the shocked emotional reaction made thereto. I believe I was convincing, because no one challenged me. Audience reaction was favorable both during the delivery of the message and post service contact.

Why People Lie
Now, why do people lie anyway? For the most part to gain some advantage. When a juvenile suspect denies having broken a parental rule the breaking of which means chastisement, his motive (and hope) is to escape punishment. If the little culprit's denial is believed, he feels that he has gained an advantage, at least, temporarily.

A Reflection
And who would say he hasn't? When I recall some of the whippings my mother used to give me, I'm not too much out of sympathy with the little guy who says he didn't do it when he did. For my mother was wont to use some many-pronged switches; and she had what was to me the silly notion that they produced the most effective results when applied to unclothed flesh.

Not In Adults
Now, what is understandable in a child, is less intelligible in the adult. Facing an indignant parent bent on corporal punishment is a fearsome prospect for a child. Escape is about the only channel his mind will seek. Truth and honor fade into nothingness as compared with "I didn't do it" if the falsehood serves as a way of escape.

What We Expect
But, in grownups, we expect something else, especially when it comes to lying about little things. To me, it doesn't make sense to have a member of my family tell a visitor I am not home when I am, or for me to say, "She isn't here," when she is. Neither can I tell a court that I was rushing to get somebody

to a hospital to escape a petty fine.

Greater Involvement
One trouble about lying is this: it requires often so many more lies to make the first one to stand up. This is particularly true if that first lie runs into a questioning skepticism. If the liar in such a case falls short of something closely akin to genius, he'll hardly emerge from the sweat box of close interrogation without unhappy exposure.

In Courts
In our so-called courts of justice, lying is as common as fox hole vermin. It amazes me how people can kiss the Bible,—a custom as assinine as it is unsanitary—swear "to tell the truth and nothing but the truth so help me God," and then proceed with an exhibition of lying that must be akin to blasphemy.

Let Buyer Beware
You may recall the old expression Caveat Emptor—let the buyer beware. It roots in the experience of millions who through the ages have fallen victims to lying merchants and peddlers. Even today, the buyer had better not be too trusting whether he is buying a piece of ham, a hat, a suit, furniture or an automobile—especially, a secondhand car.

Horse Traders
Speaking of old cars, reminds me of the tricks of old horse traders. They would "doctor" a lame horse and have him prancing like a frisky stallion for the "benefit" of a prospective customer. A happy buyer would take his horse home. The next morning he would find the beast so lame that he could scarcely lift himself to his feet.

"Taken In"
A few years ago, a dapper little fellow came through here with samples of cloth of a high order. He offered suits and overcoats at ridiculously low prices. The guy was as glib as they come, as convincing as a magician and engaging to an extreme. He "took in" people here by the score "big" and "little." I was one of the "little" fellows he sold by showing me a list of names of the bigwigs of the city.

Cancelled Order
I ordered two suits and an overcoat and paid a deposit of six dollars. I happened to be around when an acquaintance got his wares. The fellow blew all of his emotional fuses and the language he used was as hot as molten lava. That was enough for me. I had seen, not mentioned heard, enough to cause me to cancel my order.

Ultimate Result
Now, what I have written is no brief for liars and no defense for lying. In my book, a liar is one of the most despicable persons this side of hell. But, as a realist and an appraiser of factual situations, I know that men lie because it brings temporary advantage sometimes, although ultimately Lying Does Not Pay!

Age Three The Time To Start Good Dental Health Habits In Child

PRECEDE (This is the second in a series of six articles on dental health being presented by The Carolina Times, in cooperation with the Old North State Dental Society, as part of the 1956 observance of National Children's Dental Health Week. A child should be started along the road to good dental health habits by the time he is three.

Tooth decay, or dental caries as it is properly called, starts at an early age and spreads rapidly. Fifty per cent of all children have at least one decayed tooth by the time they celebrate their

second birthday. Treated promptly enough, the damage can be repaired with a minimum of discomfort, time and expense. Left untreated, the decayed area may spread, causing extensive damage, pain and possibly loss of the tooth. Other teeth will be attacked by decay and the eventual result will be a mouth crippled by dental caries.

But, some parents think, the tooth is going to come out anyway, so why go to the trouble of having it filled? Aside from the fact that a toothache in a first or "baby"

"Most Vicious Obstacle To Real Integration"



Spiritual Insight

"HUMILITY"

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"If I your Lord and teacher, have washed your feet, you also ought to wash one another's feet." John 13:14.

Jesus in this beautiful story teaches a great lesson of humility. The sinless Son of God kneels to wash the feet of the disciples. Why? He wants to put a clincher on the noble spiritual quality of humility. He is trying in a dramatic way to teach prideful men the necessity of humility. We are so prone to haughtiness that we need to be reminded of the power and beauty of humbleness. Jesus kneels to wash the disciples' feet in the simplicity and beauty of humility. The Christ knew that men in their pride needed the Grace of humility. He kneels to wash his disciples' feet to teach the noble grace of humility... "If I have washed your feet, you ought also to wash one another's feet..."

Yes, the very act of God incarnating himself in Christ to come among us to save us was a gracious act of humility. He tried to teach prideful men that humility is the manner and the life of the Kingdom. He was an

humble Christ. And he requires of us who claim him the spiritual grace of humility.

Here we see the Christ in a beautiful act of humility. Thus humility must be included in any true portrait of the Christian. Can you have a Christian without humility? Man by nature is prideful. But man through the Grace and love of Christ can become humble. For man to become humble, he must have the magic touch of Divine Grace. Nature in the raw struts in her pride. Nature touched by Divine Grace humbles herself. And without the touch of Divine Grace we remain haughty, conceited, arrogant and prideful. Christ is humble. And if we in him have been born of the spirit, we ought to have some of the beauty and power of humility. Look at Jesus trying to teach a lesson of humility... "He poured water in a basin and began to wash his disciples feet..."

What a lesson in humility? The humble Christ kneels at the feet of prideful men to wash their feet. Lord, you know, that we in our pride need humility.

The world has an oversupply of pride, but it has a crying need for humility. The Holy one washes the feet of sinful and prideful men. Why? That he might teach us the simplicity, beauty and power of humility.

Humility is the way of conquest and victory in the Lord's spiritual Kingdom. Humble is the way that leads into the Kingdom. We too must humble our selves to win in this spiritual warfare. This is what the master was trying to say in the Sermon on the Mount. "Blessed are the meek for they shall inherit the earth." He humbled himself to save our souls; and give us the hope of immortal life. He humbled himself to rescue us as the slaves of sin. He humbled himself to rescue our immortal souls from death and the grave. Humility is the way of victory in this spiritual struggle.

Only God in Christ can change and transform prideful man into the beautiful graciousness of true humility. Lord, save us from pride; teach us humility.

WHAT OTHER EDITORS SAY

From The Greensboro Daily News
February 24, 1956

Down in Montgomery, Ala., the South and the nation are watching a curious and saddening example of what happens to law enforcement and common sense when aroused passions block out logic.

Several months ago a group of Negro patrons of Montgomery City Lines buses requested a change in the city's bus seating law. They objected to a statute requiring Negro patrons to stand at the rear of buses, even though seats in the white section were vacant. They did not object to seating Negro patrons from the rear and white patrons from the front, a custom in most Southern states. But they did insist on "first-come-first-served."

The city did not change the law. When a bus driver ordered a Negro seamstress, Mrs. Rosa Parks, to get up and make way for some white passengers, she refused, was arrested and fined \$14.

In retaliation, the Negro community (which provides 75 per cent of the bus company's business) called a one-day boycott against bus transportation. It proved so effective that it was continued, with car pools employed to replace bus travel (more than 200 cars participated from 40 pick-up stations).

As the boycott persisted, day after day, the bus company's revenues declined and fares were raised. Racial antagonism grew, and this week a Montgomery grand jury, acting under an Alabama law which prohibits organized illegal boycott-

ing, indicted 115 Negro boycott leaders, including 16 ministers.

What started as a simple and reasonable request for equitable treatment thus became a major crisis. A city is divided, and the courts themselves have been utilized, in effect, to force Negro patrons to ride the city's buses.

How far can logic flee when emotions take over? Let white citizens of Montgomery examine with care what they are trying to do. Can a citizen of the United States, white or black, be forced to ride a bus? We think not. Can a group of citizens, white or black, organize their forces to oppose what they consider to be discrimination and unfair treatment? Of course they can.

What has come over the good sense of Montgomery, Ala., anyway?

If the South expects to maintain any semblance of its way of life, it will need far more competent and responsible leadership than these Montgomery grand jurors and judges have provided.

Why shouldn't anybody have the right to protest bus operating methods, refuse to ride buses if he is so inclined or form car pools to take him where he wants to go—to work or elsewhere? Official reaction to exercise of such rights in Montgomery is a ridiculous and intolerable kind of tyranny.

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