

# Welcome Hungarians To America

We join with all liberty-loving Americans in extending a heartfelt welcome to the Hungarians who were able to escape from their native land, now overrun by Russian communists, to seek refuge in the United States. Negroes in this country naturally feel a bit of irony in welcoming others to freedom in America when they have never been extended it themselves. It is only natural that they look with much misgiving at the anxiety expressed by the leaders of the United States for the freedom of Hungarians when there are so many cases of denial of it to 17 million native born Negro citizens.

It is our sincere hope that after they have finally been settled here and become adjusted to American customs and habits that the Hungarians will not do as so many other foreign-born have done who come to these shores, by joining in oppressing Negro citizens. If they do, their search for human dignity will become a mockery, in that obtaining it for themselves they will help deny it to others.

To the Hungarian refugees, let it further be said here and now that you can be a shining example for many citizens in this country, especially those in the South, if you who have felt the heel of the oppressor can help convey to them what it means to be continuously

without respect and without rest, the object of abuses and insults. On the other hand, you can become a disappointment to all freedom-loving Americans if you allow yourselves to fall into the same category of many in this country who have proved to be no better than those from whom you fled in your native land.

It is our sincere hope that the next few years will not find you taking your stand beside that of the oppressors in the South, if perchance you settle here. Should you do this, your coming to these shores will be a curse rather than a blessing, and your new home in America will be made poorer because of your presence.

# The Leadership Of Negro Womanhood

We salute Negro womanhood for the courageous leadership it furnished the race in 1956. We salute them for the inspiration they gave and the electrifying example they set for the 17 million of their people all over America and the world.

Autherine Lucy, defying mobs at the University of Alabama; Rosa Parks, igniting the spark that set the world aflame with the bus boycott in Montgomery, Alabama; Wilhelmina Jake and Carrie Patterson, inspiring another bus boycott in Tallahassee, Florida and Sarah Fleming Brown, bringing suit for \$25,000 against a transit company in Columbia, South Carolina, are examples of leadership that are worthy of praise by

freedom loving people all over the world.

Someone has said, "the hand that rocks the cradle is the hand that rules the world." It might be said of Negro women in America that their courage and fortitude in 1956 in facing mobs, insults and abuses unafraid have been the means of inspiring their men to greater sacrifices and efforts in the struggle for a fuller measure of democracy. Without them there probably would have been no bus boycotts in Alabama and Florida and as a result a continuance of Negro lethargy in the deep South and in other sections of the nation.

It was the courage of Rosa Parks that brought to her rescue the aid of 21 ministers of

her race in Montgomery all of whom were willing to be indicted and jailed on boycott charges. Without the dynamic action of this young woman the world might never have known the actual suffering of Negroes in the deep South. It might never have heard of Martin Luther King, leader of the Boycott, whose 386-day sentence at hard labor resulted in an appeal to the U. S. Supreme Court and final invalidation of the segregation on all city buses.

These and other brave Negro women in the deep South have set the pattern for sacrificial leadership and we salute them for it. It is our hope that it will encourage others of their race to stand up and be counted in the course of freedom.

# Some Lessons Repeated

Recent action of the Senate in turning back a motion designed to curb the filibuster re-emphasizes many verities with which thoughtful persons are already familiar. Most readily, it demonstrated again the power of the South and other reactionary forces within the Congress. Secondly, it serves as an awakening to those who might have been lulled into believing that the Republican Party had become the sole possessor of liberalism. Finally, it demonstrates anew that the hope for effective social justice in this country lies really in the realm of politics and political action.

A reduction in representation from any state in which the right to vote is denied qualified citizens.

It is common knowledge that this portion of the law, the part which provides for penalizing states which deny the right to vote, has not been applied. As a result, the South, in which thousands of Negroes and others are annually denied the ballot, has as much representation as states in which the exercise of the vote is open to all. Many southern representatives, therefore, represent in reality far less people than the Constitution prescribes and less than their colleagues from other sections. In the final analysis, this situation gives the South more representation, and subsequently more power, than that to which it is entitled. As long as this situation obtains, the pacts, agreements, and deals with which southerners in the House are able to enter with their northern and western colleagues in the same body and in the Senate will continue to operate to defeat enlightened legislation, both in the House and in the Senate.

More than 28 Republican votes, one more than Democratic, cast against the motion to curb the filibuster. In addition, the party's Senate leader, William S. Knowland, cast his vote against the liberal forces. In an apparent attempt to continue to ride two horses at once, the California Senator stated after the motion had been killed that he would support the President's proposals for civil rights. The Senator must know as well as anyone that any civil rights legislation stands as much chance of getting through Congress in the face of a filibuster as the proverbial snow ball in Hades.

Students of government and others interested in the business of our national legislature have long since realized the disproportionate strength of the South in Congress. Although the victory for the filibuster came in the Senate where the states are each equally represented, the presence and influence of the Senate's sister body, the House of Representatives, must be taken into account. It is in this body that the South shows its power.

According to the Constitution, each state is provided representation in the House according to its population at the most recent census. As a result of the 1950 census, for instance, California gained seven seats, Florida, two, a number of states one, while others lost because they had either declined in population or had not grown as rapidly as other states. However, the Constitution also provides for

Of perhaps more importance was the repeated revelation that the failure of the move to curb filibuster demonstrated anew that the real answer to the question of civil rights lies in an awakened and active electorate. Any senator, representative, judge or any other politician, regardless of how much he may protest to the contrary, responds quickly to the action of the voter who has the power to place him in office or recall him. Until those who are convinced that that this country's future, and to an extent our civilization, depends upon stretching of our professed democratic ideals and begin to vote that conviction, the move to curb the filibuster and pass civil rights laws will become a biennial affair, a commonplace, an event taken for granted just as much as we take for granted the rising of tomorrow's sun.

Most are doing nothing. That does not mean they are not worried. It means they are suffering from temporary moral paralysis. They are driving down the middle of the road with their eyes shut and you know what happens in traffic when you do that. But they are trying to believe there is no traffic. They are telling themselves nobody is on the road but themselves. They are, you see, trying very hard not to be extremists, they are trying to be neither good nor evil.

And all the time these moderates are doing nothing or almost nothing, men like Herman Talmadge, men like Senator Eastland are shouting at the top of their voices; certain newspaper editors are writing violently against the good extremist and begging everybody to please freeze and do nothing. And the mobs gather; and the crosses are burned; and the houses are dynamited; and the brave ones who speak out lose their jobs and so it goes, on and on...the White Citizens Coun-

# FACING THE ISSUE

By DR. A. H. GORDON



## YE OLE NEW YEAR

It is recorded in the Good Book and several other places that "there is nothing new under the sun." In the sense that everything as we see today has evolved out of something similar which preceded it, this seems to be true in all the realm of nature. In the national and social life of peoples this also seems to be the law. For some years I kept a saying on my board in my history rooms which read:

Our yesterdays follow us from afar And what we have been makes us what we are

There is perhaps more truth than poetry in these lines. Jesus Christ told Nicodemus that he could and must be born again, but he did not say that after the Jewish leader was "born again" there would not remain something of the old Nicodemus in the new one. I once read a book on evangelism called TWICE BORN MEN in which were many illustrations on how men radically changed their lives, their conduct, after having the religious experience called conversion. In each instance of a twice-born man, however, there was no contention that it was the same man after being born again.

Some Good, Some Evil

So 1956 is born again into the "New" Year of 1957. For good in some instances and for not so good in other instances the New Year must carry over much of the old year. The NAACP, for example, will carry over into the New Year its vast and largely successful experience in fighting for civil rights for minority groups, especially the Negro people. It will also inherit the defeats in Louisiana and Texas and Alabama and the undetermined and just beginning struggle in Georgia. On the other hand the White Citizens Councils and the Ku Klux Klans scattered over this fair Southland of ours will carry over, unfortunately, into the new year

their bitter heritage of hatred and crime.

In this New Year of 1957 a great many of the white people of the South, perhaps the majority, will continue to hate the Negro and defy the supreme laws of the land in order to continue to exploit their fellow citizens who happened to be black. Many Negroes will not only continue to submit mildly to segregation and jimcrowism in education and transportation in the New Year as they did in the old year, but many will even continue to practice voluntary jimcrowism by going into the peanut galleries of "Jim Crow" theaters and other places of amusement.

In each individual personal life, white or black, old or young, rich or poor, good or evil, "our yesterdays" will follow us into the New Year and we will practice the same habits, good and bad, that we practiced in the past old year.

Hope in New Year

But there is something hopeful about the New Year: it is the promise that something better can evolve out of the past. There will be something new in this year. Each passing hour, day, and month may represent growth—progress—in the way we want to go. It must be admitted that evil also grows. But Nature seems to favor greater development of the forces of good over the powers of evil.

In our national life our President will continue in the New Year to play golf. Perhaps, when he should be trying to work out the problems that face us in the Middle East and elsewhere. The President is showing a tendency to carry into the New Year his Old belief in military power but it may be that he can be persuaded to let the United Nations police the World instead of asking congress to let him do it. Let us hope so.

A. H. Gordon

RIDICULOUS?—ASK THE OPPRESSED MILLIONS



# Spiritual Insight

"HE CAME PREACHING"

By REVEREND HAROLD BOLAND  
Pastor, Mount Gilead Baptist Church



"He came preaching the baptism of repentance for the remission of sins." Luke 3:3.

John, a man burning with a Holy flame, came preaching. He came preaching a truth that must ever be a part of all real preaching: REPENTANCE. He came up through the wilderness of the Jordan preaching repentance—calling and awakening men to a feeling of Godly sorrow that they may turn from their sins and come to God. He came preaching the word with power. The word of God has power. It has power to quicken and awaken. It has power to regenerate and redeem the sinful souls of men. The call to repentance is an indispensable element in the preached word of God. From the time of Noah down to this moment the proclaimers of God's word have called wayward, careless and sinful men to REPENTANCE.

FIND GOD'S FORGIVENESS.

"The repentant soul finds the matchless peace of God. The real repentant soul knows the joy of the Lord. In this hour we are in great need of...Repentance for the remission of sins." The call must go out to the lost soul to repent and receive God's forgiveness.

The real preaching of repentance will awaken the slumbering souls of us human beings. This kind of preaching awakens a soul to its spiritual needs. It makes us aware of our need of God. It makes us conscious of the need of salvation. Thus a man aflame with the power of the Holy Spirit came preaching and men came running. Men with their souls awakened came asking what shall I do? The preacher replied repent that you may find God's forgiveness and peace. "He came preaching the baptism of repentance for the remission of sins."

off from God. There is always some soul lost in sin. Some soul needing to be awakened out of its slumber of waywardness. There is always some soul drifting and backsliding. Some soul growing careless and indifferent to the ways of righteousness. Thus the man of God must issue the call to repentance. We need such preaching now. Let the call go forth. Let the word of God be preached with its call to men to repent and turn to God.

Repentance is needed for the lost and wayward soul. The unsaved needs to stop, think, ponder and turn from his sinful ways and come to God. Why put it off? Today is the time to repent and turn to God. Today God calls you to repentance. Hear God's call and receive God's forgiveness. Tomorrow may be too late. Turn now, and come to God.

Yes, today if you will repent you will receive the rich spiritual blessings of God—forgiveness, peace and the joy of the Lord.

Real preaching is a call for men to turn and come to God? Preaching is a call to REPENTANCE THAT WE MIGHT

# THE MODERATE WAY IS NOT THE RIGHT WAY

You know how the destructive extremists are dealing with it in the South. But how are the rest of the white southerners dealing with it? May I trouble the waters, a little, by telling you?

A few—perhaps far more than you know are dealing with it creatively and honestly and with courage. There are many white southerners opposed to segregation; there are many more who are not opposed to segregation but who believe it is more important to obey the law of the land it is to have segregation. Some of these are speaking out: some in their pulpits and some in their editorial chair. Some are meeting in small groups and probing deeply into this trouble in order to understand it. Others are taking, here and there, a bold stand. Some are losing their jobs, of course. They are the creative, non-violent "extremists" who are quietly, with wisdom and tact and goodwill trying to bring about as quickly as possible. How about the rest of the white southerners? The moderates? Those who are neither good extremists nor bad extremists? How about them?

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cils mushroom, the Klan wakes up and wrap itself in its pillow case and sheets; and Negroes and whites working for integration are boycotted and penalized and cheated.

But the big middle group turn away and try not to see, whispering, "I must be moderate; I must not get worried; I must not mind when innocent people are hurt and brave people lose their jobs and lives."

And how are the moderate getting along? How are they fairing? What kind of price are they paying for their moderation, for this desire of theirs to prolong segregation?

May I suggest how high this price is?

In order to maintain the status quo, to maintain segregation as long as possible even though the Supreme Court has spoken, to drive in the middle of the road, the white people are having to give up their freedoms. What freedoms?

Let me name a few:

- a. The freedom to do right. There are white Christians in the South who know segregation is wrong. They want to do right. But they are not free to do right. Every day they do what they know in their hearts is contrary to their Christian beliefs.
- b. The freedom to obey the law. The Supreme Court has spoken. But we in the South are not free to obey the law. We obey our dictators instead; these are sometimes our governors; other times these dictators are our business employers, our school superintendents, or our Boards of Trustees of the church.
- c. The freedom to speak out, or to write, or teach what one believes is true. We have almost lost this basic freedom in the South. The penalties are heavy for those who dare speak out anyway. Loss of jobs; boycott; ostracism; violence, sometimes.
- d. And of course, having lost those three big freedoms, we have also lost our freedoms from fear. In old Reconstruction days, white people were afraid of freed Negroes. Or so they said. Today, they are afraid of each other and themselves. They fear. And that is the sad-

# Watch on the Potomac-

WHERE DO LIBERALS GO FROM HERE?—The New Year is here but the old ideas linger on. Some newspapermen have been going around recently asking various Democratic Party leaders what the future holds for their party. Few of the answers were really newsworthy, because too many of those interviewed were tired, disgusted, angry at their colleagues and, on the whole, barren of the new thoughts.

ought to go from this point on. The first order of business on his agenda, I gather, is that the party ought to return to fundamental principles.

What are these principles? That the party's first concern should be with social justice. The place where the Democrats have lost ground on this front is

in the field of civil rights. The second principle is that the party should be concerned with the general welfare, rather than the money-making ambitions of a privileged few. Another way of putting this is that the "modern" Democrats must continue to oppose the tendency of Big

(continued on page 7)

# INVITING THE UNDERTAKER-



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