

TWO SHINING RAYS OF HOPE

From the Southern Baptist Convention, meeting in Chicago last week, there have come two bright and shining rays of hope that all is not lost in the South, in spite of events that have recently happened in this section of the country.

Second, the trustees of Southeastern Baptist Theological Seminary at Wake Forest, in attendance at the convention, voted to admit qualified Negro students, starting in the fall of 1958.

Said the report of the Christian Life Commission:

"This commission protests the violence in all its ugly forms that is being used against the Negro people in the current segregation issue or at any other time. In recognition of the Negro's rights as a citizen of these United States we call upon the law enforcement agencies of local, state and national governments to protect him, irrespective of his position or culture from lawless attacks

upon his person or property.

"We believe our nation cannot long endure these lawless attacks made upon the person and property of free citizens in contempt of the law and the courts of justice. We, therefore, call upon the law enforcement officers of community, state and nation to bring to legal justice the perpetrators of these crimes, regardless of their position or influence in the community."

Said the commission further:

"Discriminatory laws are futile, Jim Crow laws cannot solve the race problem. The road toward solution will be found when we find the reason why they are enacted and tackle those reasons."

These are strong words and strong actions. They go beyond the high sounding and perfunctory resolutions often taken by Southern religious groups on the race question. The impact upon southern thinking is bound to weaken the influence of such anti-Negro organizations such as the Ku Klux Klan, the White Citizens Council and others.

TRIAL BY FURY INSTEAD OF TRIAL BY JURY

The trial of two white men in Montgomery, Alabama for the bombing of a Negro church and their subsequent acquittal was indeed a trial by fury rather than a trial by jury. The verdict, rendered by the jury of 12 white men, brought a ringing applause from the crowded courtroom after justice had once again been lynched in defense of white supremacy.

When men of any race in Alabama, or any other southern state, can be set scott free after bombing a church and have it applauded by spectators in a courtroom, there is certainly little hope that a Negro charged with an offense against a white man can obtain a fair trial in such a place.

WE WISH THEM "GOOD LUCK"

From our colleges and universities throughout the land, young men and women by the thousands are graduating after having spent the allotted time to meet the academic standards required. Probably, without a doubt, most of this horde of privileged youth face the new world into which they go with eagerness and high hopes and confident of their abilities to meet the challenge of life successfully.

But regardless as to the mood of these graduates, they will find themselves, with few exceptions, if any, facing a world that will test their moral stamina and the spiritual fibre of their souls to the utmost.

Montgomery that they are not only aiding in the cause of federal civil rights legislation but are holding this country up before the eyes of the world as the very poorest example of democracy.

What the state of Alabama has actually said to all hoodlums within its borders is that you can bomb Negro churches, homes and other property and the courts of this state will protect you.

What traditions we pray? The traditions to embark upon a reign of terror against Negroes, the like of which there has never before been seen in the South.

Thus we find that lynchings, mob violence and terrorism have been moved from the courthouse lawn to the courtroom where they are done under the protection of the court and in the name of justice.

competition is fierce, in which the battle of life is often waged with no quarter given and the jungle law—the survival of the fittest—has not been repealed by civilization.

This writer has noted with more than passing interest many of the admonitions given by the season's commencement speakers. They have advised these young graduates to be non conformists, to dare to be the odd man, to be unafraid to walk alone, to challenge the status quo, entrenched interests, the opinion of the majority, to face life with unflinching courage, holding to their convictions and refusing to compromise their ideals and the sense of right and justice.

Such advice has been timely and justifiably given. It is the boufiden duty of those hearing it to adopt it as a practical program to which they will cleave.

THE CHURCH LAGS BEHIND

Editor's Note: The Editorial printed below appeared in a recent issue of THE CALL, a weekly, published in Kansas City, Kansas.

One of the tragic factors in the de-segregation process has been the failure of the church to exert leadership at a time when practical Christianity is most needed.

Almost every important national church denomination has issued proclamations setting forth belief in and adherence to the principle of universal brotherhood.

It has just come to our attention that the Rev. Earl T. Sturgess has resigned as pastor of the Southeast Presbyterian church. He is leaving the church he has served for seven years because of Session, the official body of the church, has gone on record as opposing the opening of its membership to all people and the participation of both races in the church's activities.

The Session not only has voted to keep the membership "all-white" but recently issued a ruling that if the church is to conduct a Dally Vacation Church School this summer it must be for white children only.

For the past three years, the Rev. Mr. Sturgess has been trying to develop an interracial church. He has sought to bring about understanding and goodwill among Negro and white neighbors.

The Rev. Mr. Sturgess urged white residents of the area not to move away because some of God's children—with darker skins were moving in.

The Rev. Mr. Sturgess plan had a good effect. Although the signs now have virtually disappeared and many white families have moved away, the eastside neighborhood in which he worked has not made a complete change-over as some other areas have.

As he proceeds with his plan, to make his church a truly community one, taking into its membership and into activities

all who would come, the Rev. Mr. Sturgess found that many of his members and about half of his official board were not with him in spirit.

When the question was put squarely before them, they adopted a resolution stating that Southeast Presbyterian "is not yet ready for a mixed membership."

Two months later came the vote on the Church school. This time the vote was 7 to 4. With this, the Rev. Mr. Sturgess decided that he could no longer serve a congregation whose principles and ideals were so far from his own and so out of step with the pronouncements of the general Presbyterian church.

Unable after three years to get his congregation and his governing body to accept his program, the Rev. Mr. Sturgess is resigning and Southeast Presbyterian is depriving itself of an able religious leader.

Southeast Presbyterian, located at 36th and Indiana, is an ideal location for an interracial community church. It is housed in a building with excellent facilities. It is to be regretted that its membership finds it so difficult to operate in accordance with Christian principles.

Although we realize how difficult the situation must have been for him during these last few trying years, we regret to see the Rev. Mr. Sturgess leave the Southeast area.

We certainly hope that he will not be lost to the Kansas City community. This city needs within its ministry more men like him who are willing to stand up and fight for their principles, who can translate the Christian philosophy into daily living and will sacrifice security and personal comfort for ideals.

The members of Southeast Presbyterian should hang their heads in shame if they let the Rev. Mr. Sturgess leave.

There's a lot more than meets the eye in the departure of Secretary of the Treasury George M. Humphrey from the President's cabinet.

INVITING THE UNDERTAKER-



"Civil Rights Legislation Will Remove The Filth In Our Own Backyard."



Spiritual Insight

"I GO FISHING" By REVEREND HAROLD BOLAND Pastor, Mount Gilead Baptist Church

"Peter said to them I go fishing...they say we also go with thee." John 21:3.

Peter was very impatient in the way of God and holy consecration. He is all too human. We are often like that too.

How often we go fishing while the worthwhile causes are stranded? Too many of us become unconcerned, careless and irresponsible amid the crying needs of men.

And yet we see the leader, the man with the keys, ready to forsake the path of holy consecration. He returns to the old life.

He goes fishing while the Good News of the Master must wait. Are you off fishing some place and holding up the work of Christ the Savior?

How often we go fishing while the worthwhile causes are stranded? Too many of us become unconcerned, careless and irresponsible amid the crying needs of men.

How can we succeed when we go contrary to the Master's will?

Put Jesus into your business and keep him there. He is the secret of success. Leave him out and you are doomed to misery and failure.

We get tired of waiting and go fishing. Stand unwearied in the unfolding of God's plans. God's plan may not work out according to your final schedule.

Watch on the Potomac

Conflict Of Interest There's a lot more than meets the eye in the departure of Secretary of the Treasury George M. Humphrey from the President's cabinet.

by holding back revenue postpones the day of tax reduction." In the period from 1950 through April 11, 1957, it develops, the Hanna-associated companies were granted 410 tax write-off certificates.

Another Hanna-associated Co., Iron Ore Co. of Canada received a write-off totalling \$83,438,000. National Steel Corp \$77,856,000 Hanna Coal and Ore Corp. \$13,779,000 Pittsburgh Consol. Coal Co. \$1,629,000.

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