

An Idea Versus A Gun

The Indian "massacre" of the planned Ku Klux Klan rally last Saturday had just the right ring of poetic justice to it. The Klan is obviously a bully, and everybody likes to see a bully get his "come uppence." Picking on the Indians at Maxton was just the right move the Klan needed to make to insure that it got what it so richly deserved.

In the wake of the Indian success in routing the once dreaded riders of the night have come suggestions that perhaps such action is just the tactic that Negroes need to employ to deter whites, who have been liberal in their use of dynamite on homes of Negro leaders in the past few months, or any others who try to intimidate them. The Indians met the issue squarely in the teeth; they fought violence with violence and won.

However, we do not believe nor have we ever believed that this is the right way. The successes gained by violence may appear big at the moment, but they often turn into defeats in the long run. Of course, we believe that it is every man's duty to defend his life and property. But the business of actively marshalling resources for a premeditated attack of violence upon another group is altogether a different matter.

There are at least two very good reasons

Whose Children?

Our first reaction to news that four young Hillside students had been arrested and tried for traveling at speeds from eighty to one hundred miles per hour in a fifty-five miles per hour zone was downright anger. Excessive speed is one of most common traffic offenses. It wouldn't be so bad if the speeding driver endangered only his and the lives of his car's occupants. But the idea that he also puts in jeopardy the lives of innocent motorists who happen to be on the same road with him makes the offense nearly a monstrous crime.

The fact that some innocent motorist, his wife and children, could have all been sent to their deaths by the action of these four youngsters was the first thought that hit us.

Then there are all kinds of speeding drivers. There are those who start to their destinations too late and have to exceed the limit to get there on time. There are the "psychos," driven by compulsion to get ahead of the next fellow on the road for all kinds of emotional reasons. But, to our way of thinking, by far the worst kind is the show-off, the kind who wants to demonstrate how many "horses" he has under the hood. And though all of them can kill with the same degree of quickness and efficiency, there may be some pity to be had for the guy who is behind schedule or the poor fellow who drives—or rather is driven—by compulsion. But search as we may, we can hardly find any compassion for the "show-off."

According to police reports, this is what happened to the four young Hillside students. They were returning home from a basketball game at Chapel Hill in apparent serene good sense until one of their caravan decided to show how much more his daddy's car would do than the others. Not to be called a "square" by his fellow school mates, the next driver accepted the challenge, then the next and the next. Pretty soon it got to be a hot race.

Luckily, highway patrolmen were able to

why violence can not right the injustices which Negroes have suffered at the hands of white men. The first—and to the practical minded the sufficient reason—is that Negroes are numerically outnumbered. The fate of Negroes in a campaign of attrition against the whites would be similar to that of the American Indian of the last two centuries, near extinction.

The second and more important reason is that the struggle now going on in this country for racial justice is not one for the bodies of men but for their minds. It cannot be won with bullets, clubs or dynamite. The idea of freedom and justice for all is stronger than the appeal to the Smith and Wesson. If Negroes or any other oppressed group were to descend to the level of their antagonists and choose the weapons of their opponents, they will be helping to defeat their own cause. It is extremely difficult to beat an adversary with his own weapons.

Regardless of how sweet the revenge must have tasted for the Indians in Robeson County and how poetic the justice was for the bullying Klan, the practice of meeting violence with violence can in the end only mean complete chaos and the utter loss of everything we value!

halt the mad race before somebody got killed. By the time all of these ideas had occurred to us, some of the insensibility of the first flush of anger had waned and we began to wonder who was responsible!

The business of placing responsibility is not so easy, especially in such matters. It would be simple to drop all of the blame on the shoulders of the youngsters and "throw the book" at them in every sense of the word. But they are still adolescents, or at least they are chronologically. It would be easy enough to say that the parents are to blame. Certainly, they have the formal responsibility for their children.

But age has long since ceased to be a factor for really determining responsibility. Too, uncontrollable scientific facts have taught us that nowadays the influence of parents on youngsters is far less than it was once upon a time when the home was a tightly knit social organization almost self sufficient. Now, however, youngsters have many interests which take them away from their homes or become genuinely interested in projects which they do not feel would be welcomed at home. Or their parents, both of them, are so busy making money that they are at home only for the morning and evening meals, leaving their children to grow up "on their own."

So the children of John Doe really become children of the prevailing culture, whether the main elements are helpful or harmful. But society cannot, or at least it will not, assume the full responsibility for growing children. So we seem to have ended in an insoluble dilemma. However tough the dilemma seems, all of us should remember that the power of exerting good and evil influences on impressionable, growing children is an awful one that we possess and will continue to as long as human nature is as it now appears. In some sense, all of us who worship power, speed and similar gods are responsible for the Chapel Hill road race.

relations between them based on what it discovers has happened. The report is limited to saying what happened and suggesting the immediate causes. Thus, by definition and scope, it is interested in stating the effects and only indirectly the secondary causes.

On the other hand, the reform movement has for its aim the removal of the artificial distinctions between men and the unreal criterion for awarding preference in things material. To do this, it seeks to reorganize the structure of southern society, to change a system which places a value on white skin and a penalty on black. In the process, Negroes will be freed from the restrictions of second class citizenship and limited job opportunity by the arbitrary skin color value system; while whites will be freed from the untenable morality which demands that all others whose skin is different from theirs be given a lower status.

It is easy to see that such a movement is bound to pose an overall conflict which will in itself give birth to numerous side conflicts. In the process of changing from one system, already established, to another, it is axiomatic that the conflicts will multiply in number and intensity. It is with this aspect of the reform movement that the Tuskegee report is concerned. It is concerned with observing the rate and degree of conflicts generated by the contending systems.

But to infer from the record of growing

Life Is Like That

"Inescapable Conformity"

By H. ALBERT SMITH

In a conversation with a little colored boy, a woman observed: "So your name is George Washington."

The lad replied, "Yes'm." Said the woman further, "I suppose you try to be exactly like him, or as nearly like him as you can."

Evidently not any too well acquainted with the history of the man who is known as "The Father of His Country," the little fellow asked in some bewilderment: "Like who?"

The question brought the reply, "Why, like George Washington."

More certain of himself at this stage of the exchange, the lad answered with finality: "I can't help being like George Washington, because that is who I am."

A True Reflection

In that final word, is embodied a truth beyond successful contradiction. It is a truth reflecting a reality corroborated both by life and psychology, not to mention the pronouncement of the one man whose spiritual intelligence exceeded that of any other person of history.

Said this holy man, "A good man out of the good treasure of the heart brings forth good things, and an evil man out of the evil treasure evil things." The truth expressed here is this: No man can react to life in ways at odds with the behavior patterns of his inner self.

Now, quite often you will contact a person who talks as if somehow his behavior is something detached from what he really is, or that it is initiated by the will at the discretion of the intellect. He will boastfully assert: "I can take it or leave it." By that, he means to say that he can play fast and loose with moral law as he sees fit, that he is in such complete control of himself that he knows just when it is safe to play with fire and when it is not. Well, even this is an expression of what he really is within. And that, as I shall indicate, falls short of being either good or safe.

Sometimes, this sentiment is expressed in the words: "I am no slave to anything. What I desire to do, I can do if it is the wise thing to do. If it is not prudent to do it, then I can refrain from doing it. Before going into that, we can say that every man is a slave to his self no matter what he thinks."

Each of the above contentions are fallacious, deceptive, misleading and dangerous. They are fallacious and deceptive because they misrepresent the facts of life. They are dangerous because to practice the philosophy embodied in them is to commit spiritual or moral suicide.

I will admit that we can do, or not do, as we desire, but only in the deep sense that psychologists recognize desire as the fountain of conduct. What I won't admit is that desire can be controlled by pushbuttons, be turned off and on like an electric current. That is because desire is inseparably a part of the inner self, the stuff that makes us what we are. And that self cannot be changed from moment to moment, so that at one instant it is one thing and the next instant something else.

Fixation Involved

We cannot help being and behaving like the George Washington we are, because each of us

is he. An Old Testament passage supports this. It reads: "Can the Ethiopian change his color, or the leopard his spots?" Then may you also do good, who are accustomed to evil."

The passage states the fact of fixation involving both the personality, character and the type of life we live. It involves the part we play in establishing that fixation, in making ourselves what we are, and channelling our behavior either for good or evil.

William James had this in mind when he said that habit is "ten times human nature; it is human nature confirmed and articulated."

From what we are, there is no retreat, either in status or behaviour, as long as we remain what we are. And there is no given time in any man's life, however long he lives, when he is not what he is. The only escape from the present self is a new self.

Food For Thought

We see this working out in life situations everyday. Take the case of three brothers I knew. Two were on the brutish side, irascible, high-tempered, domineering. The women who married them "sold" themselves into virtual slavery. The one, gentle and kind, walked into a life of abuse and mistreatment which ended only when, in a fit of temper, the husband shot her.

The woman who married the other brother, somewhat of a beauty by anybody's standards, had no easy time. I and others saw her many a time wearing facial evidence of a fierce beating administered by her mate. If she wept when he died, it was either because of love that persisted in spite of cruelty, or the joy of release.

The third brother had two wives. They found life with him to be hell on earth. Each fled the gates of hell. He died a few years ago—alone.

Here is food for thought for women who contemplate marriage, with star dust in their eyes, but fail to evaluate the "self" the inner qualities—as well as the outward appearance—of the males whose names they would take.

Change Possible

As I have indicated, although there is no escape from the self of the moment at anytime in one's life, yet escape is possible. That is to say, the George Washington of today does not forever have to remain the same person no matter how spiritually bankrupt, morally unworthy, or socially unacceptable he may be. If life is so organized that no one can at the moment be different from what he is, it is also so organized that one may become a different person, so radically changed in spirit and purpose as virtually to become "a new creation."

This, the crowning claim of religion, psychology recognizes and history does not overlook. This is the goal of psychiatry in its dealings with twisted lives some of which have seemingly gotten beyond the borders of redemption, either spiritually or socially. It is a goal that has been achieved.

Change Needed

Said the little colored boy, "I can't help being like George Washington, because that is who I am." What a true observation! (Please turn to page Four)

FREE WHEELING

By BILL CROWELL

PSYCHIC. Ever seriously thought of your new car as a "symbol of sexual potency?" Neither had I, but that's not saying a little of Dr. Freud's esoteric science hasn't got mixed up in the automobile business of late. I have in mind some recent writings of one of the country's most eminent noggin-linkers, Dr. S. J. Hayakawa of the San Francisco State College. He says, and I paraphrase him liberally, that we are all unconscious self-appeasers to the gods of speed and power and superiority and that the automobile we demand are built to fit these specifications.

Even more interestingly, the good doctor says the '58 cars have deliberately sacrificed all else—common sense, efficiency, safety, economy, dignity and especially beauty—to a psychosexual wish-fulfillment.

Or to put it ungrammatically we replace what we ain't got with cars with a rocket-ship motif to show the world here goes a big man.

"This is also related," Dr. Hayakawa writes, "to the inability of the purchaser to deal effectively with the living men and women around him so that he often lives increasingly in a fantasy world of power and heroism in distant, interplanetary spaces."

The California psychiatrist sees the seven-year old cutting off cereal box tops to get a space helmet to act out his fantasies. "But the 35-year-old buys a highpowered car," he declares. Despite manufacturers' vows to de-emphasize horsepower and speed in their advertising, Dr. Hayakawa cracks last at the current models, with at least one quietly boasting of "engines up to 345 horsepower."

"The excessive horsepower of the new cars is purely symbolic," he says. "Every single horsepower above 160 has nothing at all to do with transportation except to make it more dangerous."

SUDDEN THAWT... People who drink before driving are putting the quart before the hears.

A strong, determined leadership can break their grip.



By ROBERT SPIVACK

Watch on the Potomac



SPIVACK

The End Of The Line

To believe it you had to see it. And the only way to see it was to be there. Photographs, television or just listening to the voice on radio—all these tended to leave a false impression.

What I am referring to is President Eisenhower and his recent news conference, the first since Oct. 30, 1957.

It was a sad and sorry spectacle. Only a week before I had seen the President come up to Capitol Hill to deliver his State of the Union message. For one so mild as Mr. Eisenhower, it was full of fire and well delivered. Except when his voice became hoarse towards the end of the 44-minute address he seemed to be in good shape, even to be enjoying himself.

It was entirely different at his press conference. He was not enjoying himself. He was under a strain from the moment he came in. He walked in with his head down. He was gruff as he said, "Good morning. Please sit down. I have no statement of my own." There were none of the usual amenities. Nothing said about not having met with the newspapermen for 10 weeks, nor all the things that had happened in between, from Sputnik II to the mild stroke to the Paris meeting of NATO.

Except for a fleeting moment

or two, there were no smiles and few attempts at levity. He was grim, he was fighting mad, but he was also a hurt man, deeply and his voice lacked vitality, except on one point. That was the defense of John Foster Dulles.

It was Mike O'Neill of The New York Daily News who touched off an outburst of public Presidential anger of rare magnitude.

Dulles Uber Alles O'Neill noted that Dulles has been coming under increasing criticism" and it has been reported that he recently submitted his resignation to you and that you rejected it." O'Neill asked if the President would "confirm this report" and if it was "in any way impairing..." But he never got the sentence finished.

"Have you seen that report or have you written it yourself?" the President snapped. "No, sir," the startled O'Neill replied meekly, "but it was in the newspapers."

"It was?" the President replied unbelieving. "Then I would say, I would class it as trash."

Then the President launched into as vigorous a defense of Dulles as he has made of any member of his Cabinet. Dulles, he said, was the "wisest, most dedicated man I know."

What touched off this particular bit of Presidential rage we do not know. But we have it on excellent authority that only a short time ago the President was complaining to a friend about the effect Dulles was having on some of our allies. Perhaps the President has forgotten what he said, maybe he's sorry he said it, he may even feel guilty about it.

The gist of the remarks was that he wished Dulles would be a little less verbose. In short, that he talks too much.

The Rest Of The Picture Except for this episode most of the conference moved slowly. But the President's lack of vitality crept through at another point. He was asked if he would "fight" for unification of the services and streamlining of the Pentagon?

"Well, now, just a minute," the President answered. "I don't know who you are fighting...my views will certainly be expressed to the very best I can; and, as I say, if the trend and tendency is not in that direction, then I couldn't possibly have anything to do with it."

This scarcely seemed like the kind of bold attitude one might expect towards a sprawling, over-grown, defense establishment that has been outstripped in one area by the "backward" Russians.

The Pentagon spends two- (Please turn to page Four)

Spiritual Insight

"Unable To Overthrow God's Work"

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church



"If it is of God you will be able to overthrow them..." Acts 5:39

Man in his blindness often gets beside himself. And he thus throws his weight around to try to hinder or overthrow God's work. Man is too weak to overthrow the onward march of God's eternal plan. This blindness of man has been one of the tragic facts of history and human experience. Why do we do this?

Well, we get drunk with the wine of worldly success. We let a little power corrupt and blind us. We become overwhelmed with an exaggerated sense of our own importance. Pride and selfishness blind us to the weakness of our humanity.

Let us guard against the perilous temptation of throwing our weight around to block or hinder God's plan or program. "If it is of God, you will be unable to overthrow it..." Let us as mortal, finite humans ever remember this sobering bit of truth.

In the weakness of our mor-

tal natures we will never overthrow God's work. Yet, we have made this tragic mistake through the ages. We have some great, tragic examples. There were the Pharaohs in Egypt. We remember the fallure of Joseph's brothers. We can never forget the furious anger of the priests against Amos at Bethel that day. There was the blind religious leadership of Israel at Calvary on Good Friday. There were those who made a vain attempt to overthrow God's work in the early church. And there are the unjust, unwholy schemes of our times—one hundred and forty laws to block the coming of integration with its hopes of decency, justice, fellowship and brotherhood among men.

"If it is of God, you will be unable to overthrow them..." O, the tragedy of man's blindness. Yes, little, narrow, bigoted, blind, sinful, arrogant men would block the onward march of God's righteous causes. Man's feeble efforts

will continue to fail. The Church, God's eternal plan of salvation, went on marching on its God-appointed mission. Our feeble, feverish efforts may annoy for a while but God's work will finally triumph. We are too weak to overthrow the onward march of God's plans and purposes. "If it is of God, you will be unable to overthrow it..." Man's weakness will never overthrow God's unfolding purposes. Let us remember this great truth in the struggles of our times.

We must realize the futility of fighting against God's plans. Let us join forces of righteousness. These efforts carry a Divine guarantee. But our feeble, weak efforts against God are in vain. Beware...lest happily ye be found even to fight against God."

Let us ever remember that in some individual or social struggle that "IF GOD BE FOR US, WHO CAN BE AGAINST US?"

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