

## PROMOTING NEGRO POLICEMEN IN WINSTON-SALEM

Because Winston-Salem is among the cities in North Carolina that are way out front in the matter of interracial goodwill, we approach the question of promotion of Negro policemen of the city with a bit of restraint. We believe the lack of promotions among this particular segment of the Winston-Salem police force is due more to an error of the head than the heart.

For more than 15 years, Negro policemen have served the citizens of Winston-Salem with a degree of efficiency worthy of commendation from all those who are aware of the difficulty which is usually encountered in the often thankless task of being a police officer. There are now about twenty Negroes on the Winston-Salem police force. The fact that not a single one of them has ever been promoted over the past fifteen years appears somewhat out of line with the tradition of mutual respect which has been built up among leaders of both races in the Twin City.

We think this apparent oversight needs only to be called to the attention of the heads

of the police department, the City Manager and other city officials to have it remedied. We believe that one or two promotions among Negro policemen of Winston-Salem are long past due, certainly in consideration of the faithful service they have rendered the city over the years. We believe further that Twin Citizens are generally willing to see their policemen rewarded with a rank at least higher than that of patrolman.

In the area of crime detection, it is our opinion that Negro detectives, by the very nature of their circumstance, could add considerably to the efficiency of the police force by helping to apprehend Negro criminals as well as criminals of other groups. The present almost weekly killing and near-killing among Negroes in Winston-Salem is prima facie evidence that something needs to be done to make life more miserable for criminals and would-be criminals of the city. To that end, we would like to suggest to city officials of Winston-Salem the promotion of two or more of the Negro policemen.

## GOVERNOR COLLINS' WISFUL THINKING

The core of Governor Collins' message to North Carolina Democrats at the Jefferson-Jackson Day dinner last weekend was in itself an irreconcilable contradiction. Southerners must rid themselves of prejudice and bias because the inevitable tide of human progress moves against racial discrimination, the Florida chief executive was quoted at one point in his speech. At another point, not far removed in the same message, he urged the federal government to allow the South to resolve its own sins of racial discrimination by "our own efforts and in our own time."

The Governor thus wants progress toward elimination of racial discrimination in the South, but he wants it on the South's own terms! Going by the record, almost anyone can see that the meaning of the word progress in this context would be reduced to a vague semantical symbol under the conditions which Collins prescribes for it. "On our own time" means many things to the several states. To Virginia, Mississippi and South Carolina, it apparently means never. To some, it may mean a hundred years. To others, various times, ranging from a century on down to next year.

It is sufficient to point out that progress toward elimination of racial discrimination in public education was never started in a single one of the southern states until the NAACP began a sustained assault on state discrimination laws. In Durham, for example, discrimination in education existed in a flagrant manner until an equalization suit was instituted back in pre-desegregation days. Without the pressure of that suit and the added weight of the Supreme Court desegregation order, Durham would have probably continued to hold on to its two Negro wooden school buildings. Similar situations obtain in thousands of "Durhams" all over the South.

Apparently Governor Collins' wish that the South be left alone to find its own way in its own time out of the racial mess stems from his belief that the region is not ready to own up to its mistake in this matter. And if the section does not admit its mistake, how

is it going to find the motivation to correct a situation in which it has yet found no wrong? If the South were really ready to confess its sin, it would be necessary for the Courts simply to enunciate the principle of no discrimination and the South would do the rest of the work on its own. It would not require subsequent lower court orders to set schedule for desegregation of various school units. If it were willing to repent, the South wouldn't see red at each mention of the Supreme Court or at every lower court order; for it would not matter how many others were against discrimination if it too were really against it.

So, in a sense, Governor Collins is like the long line of others who chanted, "the time ain't ripe." If his suggestions to the North Carolina Democrats last Saturday were followed, fifty years from now, another man will probably come along and say, "the time ain't ripe." This could go on and on. Situations are forever changing and growing ever more complex. A few years longer, and the South will not only have its current crop of unsolved problems but a batch of new ones grafted on the old. Other crises will arise to claim the country's attention. And in the meantime, there would always be new and better excuses for never getting down to the "brass tacks" of the race problem. The world moves too fast to wait upon the South to make up a mind which has had nearly a hundred years to get made. Even now, the urgency of banishing racial discrimination is becoming less and less important as a good thing in principle and more and more a practical necessity.

It can hardly be doubted that Governor Collins' way is the ideal way. It would be fine if the South would take upon itself the job of eliminating racial discrimination, but, at the risk of appearing pessimistic, it is almost too much to hope for an overnight conversion. Such thinking is at the moment wishful if idyllic. Of Collins' speech, one can only conclude that he was insensitive to the implications of what he advocated or merely straddling the "political" fence. In either case, his message is of doubtful validity.

## THANKS TO THE INDIANS

Governor Hodges is to be commended on his late but nevertheless necessary criticism of the Ku Klux Klan which has been fomenting violence and general disorder within the borders of North Carolina, and other southern states, too long. Although we are opposed to violence as a general practice, perhaps the Indian attack on the Klan at Maxton a few days ago was in the final analysis a good thing. At least it dramatized the obvious absurdity and dangerously subversive nature of the organization, and by so doing, called the attention of North Carolinians, and people in general, to the very menace which it poses to order and democracy. It

broke a silence which had hung like a pall over the governor's mansion for all these years on the KKK activity.

The fact that the Klan, a self-appointed preserver of "the American way" sought to discipline one of the earliest Americans for their "un-American" activities — mixing with white people — is a typical Klan absurdity. But more than just absurd, a characteristic which in itself can be harmless if ridiculous, the fact that the manner in which the Klan went about to attain its objectives poses a real threat to order and democracy. The Klan has traditionally usurped the powers of our elected governors and acted as judge, jury, prosecutor and, sometimes, executioner, in carrying out its objectives. Government by force and violence has been the Klan's way.

As bad as the organization is, it has become unfashionable among respectable people these days. Now, only the near lunatics parade around in Klan regalia. And as a potent organization, it has declined considerably. But what is worse, it is kept alive not by its own volition, but by the encouragement it finds in its environment. A state of mind has been created in this country, especially in the South, which caters to the kind of mentality

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## Life Is Like That THIS MATTER OF LUCK

By H. ALBERT SMITH

In spite of the topic that heads this article, I am not so certain that there is any such thing as luck, a lucky person, or an unlucky person. There are two reasons that account for this uncertainty. The first is the definition given by Mr. Webster. He defines "luck" as "that which happens to one seemingly by chance." That is to say, luck is a matter of accident, and stands without any connection with character, intelligence, plan, purpose, or the lack thereof.

The second cause for my uncertainty stems from self-analysis, the study I have somewhat casually given to cases involving persons styled as lucky or unlucky, and a certain natural skepticism which is mine, although I have at times been guilty of attributing to luck the fortune which has befallen certain persons.

**Covers Our Ignorance**  
I am forced to admit that there are some things that happen to people, or do not happen, when—from our point of view, they should not happen, or should happen. For instance, a man and his friend walked away with only a few minor cuts after the automobile he was driving jumped a curb, sheared off a power pole, rolled over four times and landed upright minus all four wheels. He commented that luck was with him.

Most of us know, or think we know, that a man is supposed to be carried away from an accident of that nature, either dead or nearly dead. But, because that particular man was able to walk away, his explanation that luck was with him is good enough for us.

Now, I have no argument to make here with the man who sees luck in incidents such as that above. In general however, I feel that we use the term to cover our ignorance of the laws and conditions that govern the fate and fortunes of individuals and natural occurrences that affect us for good or evil. If we knew those laws and conditions, it is probable the word "luck" would never have originated, or else would have for us a meaning far different from the sense in which we commonly use it.

**Common Conception**  
But there is a conception of luck held in connection with certain superstitious beliefs that seems to be, and is, contrary to intelligence and common sense. These beliefs have an important bearing on our lives. They tie in with our conception of destiny and thus influence our behavior. That is revealed in the fact that some people become very much disturbed if a black cat crosses their path. To offset it, they will either change their course, or walk backwards at the line of crossing.

For such people, breaking a looking glass means seven years bad luck. Spilling salt, beginning a journey on Friday, entering a house through one door and leaving through another, eating peanuts in the house, being the thirteenth person in a party—all this means bad luck. I am told that some hotels have no room numbered thirteen. Too many people would refuse to occupy it.

With some, it means bad luck if a rooster crows during the night—before midnight. If a hen should crow at any time—day or night—that spells certain calamity. And should a bird fly into the house, that is a bad omen.

On the positive side of this superstitious belief in luck, there are some things that bring good luck. A rusty horse shoe hanging over the door, a lucky charm worn about the neck, a dime—some women wear them just below the knee, or carrying

around a rabbit's foot—all this brings good luck.

**I HAVE A NOTION**  
I shall not forget ever the embarrassment of a man who was one of a mixed class I took out on a hike several years ago. He and a few other fellows engaged in a foot race. A rabbit's foot "jumped" out of one of his pockets. Everybody in the sizable group saw what happened and laughed heartily. What's more, it was quite some time before his classmates gave him a chance to forget the occasion, even if he could have.

How such superstitious beliefs and practices can influence personal fortune for either good or evil is beyond me. As the saying goes, I don't get it. I have the strange notion that a person makes his luck, either good or bad, by what he is and does. It is my belief that if a man is "down on his luck", or wants good luck, he had better resort to ideas and ideals rather than rabbit feet, horse shoes and lucky charms. I have the peculiar notion that good luck is a matter of sound common sense, character, hard work, patience, thrift, cooperation with others and sacrifice.

**THE DIFFERENCE**

The man who believes in luck is a dreamer, a wishful thinker, unable or unwilling to adjust to fact, too lazy to meet the demands of life. He is forever looking for a miracle to happen that will bring him wealth, position, favor, good fortune. He dreams of acquiring the Midas touch and of the day when his ship will come in. Aside from dreaming and wishing, he does nothing that might enable him to make the best of the opportunities that come his way. He has never launched a ship, but he is still watching the horizon for signs of a returning ship that exists only in a twisted imagination.

I watched two men at work on a wall one day. One was making two dollars plus an hour. The other seventy-five cents an hour. At the end of ten hours, one had earned a little in excess of twenty-five dollars; the other seven dollars and fifty cents. The one was handling a trowel and one brick at a time. The other was pushing wheel barrow loads of brick and sand and mixing mortar. The difference here was not a matter of luck. Two words explained that difference—skilled and unskilled.

**MY SUGGESTION**

To the man who bemoans his luck after gambling-table investments of his earnings have failed to produce dividends, I'd suggest a type of investment not dependent on a flip of a card I could not see, or did not have. A week's wages in the bank will never bring one hundred per cent dividends. But, on the other hand, it is not apt to disappear into thin air, or leave me empty-handed, and that in a matter of moments.

If a man wants to keep a horse shoe for ornamental purposes, or even to tote around a rabbit's hind foot for any reason—although any reason to me is the height of absurdity—that is his business. But I think it is mighty poor business, if he hopes thereby to influence life to look with favor upon him and bless with success personality deficiencies and idle hands.

Remember this: Your luck is somehow tied in with industriousness, intelligence, knowledge, honesty, reliability, truthfulness, cooperativeness; in a word character, character in its broadest sense. And it would be wise to accept, too, the premise that good luck is also tied in with good religion.

## LETTER TO THE EDITOR

The Editor  
The Carolina Times  
Durham, N. C.

Dear Sir:

In my recent book, "Slavery and Catholicism", I mentioned that I understood that the Catholic Church was telling Negroes that there had been some Negro popes, and challenged such a statement.

The December issue of "Ebony" carried an article called "The Catholic Church and the Negro" which, on the surface, successfully replied to this challenge by citing three of the popes of the first five centuries of the Christian era as follows: (1) Saint Victor, elected 189 A.D.; (2) Melchisedech (or Melchisedech), elected 311, A.D.; and (3) Gelasius, elected 492 A.D. who, it is alleged, was born in Rome "of African parents".

Of the first two, the Catholic encyclopedia states that they were "natives of Africa", but this term merely implies that they were born in Africa. If President Eisenhower had been born in Africa he would be a native of Africa, but this would not make him a Negro. And even if the parents of these popes were Africans, that would not necessarily mean that they were Negroes, since there are many peoples in Africa not of Negro stock. The Egyptians, Cathaginians, Moroccans, Libyans, Algerians, Tunisians, etc., were Africans, but not Negroes. In these early centuries, North Africa was more civilized than was most of Europe.

Of Gelasius, the Catholic Encyclopedia says that it is uncertain whether he was born a Ro-

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## SYMBOL OF HATE: AMERICA'S TRAGIC BURDEN



By ROBERT SPIVACK

## Watch on the Potomac



SPIVACK

### THE BATTLE OF DETROIT

Sen. Dirksen of Illinois has now joined Sen. Goldwater of Arizona in making "Reutherism" a major political issue for the Republican Party in 1958. Before long, I suspect, The White House too will be joining the campaign against the United Auto Workers' chief. Actually some of the President's aides have long considered some sort of verbal assault on Reuther, but have restrained themselves in public—so far.

Walter Reuther is an enigma for the Republicans—and maybe for others, too. They don't quite know what to do about him. Some businessmen seem to almost regard him as the single most dangerous man in America since FDR.

No one suggests that Reuther kindles the same sort of popular enthusiasm for himself that Roosevelt managed to evoke in millions of Americans. Reuther moves in the realm of ideas rather than trying to win friends via the personality pitch. But when you are part of an Administration that regards "don't rock the boat" as a code to live by, a man like Reuther can seem downright subversive.

Goldwater and Dirksen apparently are determined to make the name Reuther as feared and hated in some cir-

cles as the Old Guard Republicans once managed to make the words "New Deal". There are many Republicans, though, who don't like the way the Dirksen-Goldwater team operates. Some are afraid that the more they attack Reuther, the more popular he will become. And worst than that, his profit-sharing plan will win wide acceptance.

When I watch Goldwater and Dirksen in action I'm reminded of a story I heard in New York during the Asian flu epidemic. Two girls were riding in the subway when one let out a powerful sneeze. "Say," said the second, "you want to watch out with those germs."

"Oh, don't worry about that," answered the sneezer. "I'm so full of miracle drugs I figure every time I sneeze I cure at least five people."

Goldwater and Dirksen likewise seem to be deluding themselves.

### IS PROFIT-SHARING GOOD?

There is a Great Debate going on in Wall St. over Reuther's proposal to share profits with the auto industry's Big Three. A similar debate is going on in union circles. Not every union leader is enthused about the idea.

Reuther's plan, as explained to the Senate Anti-Trust subcommittee is essentially this: the union is willing to defer

its "equity" in company operations until the year-end fiscal accounting shows whether or not there has been a profit. If there has been a solid gain, the union wants part of it, with provisions that consumers get a cut as well as company executives and stockholders.

Reuther himself notes that General Motors managed to make a profit in the midst of the depression, when there were nearly 14,000,000 jobless, when the banks were closing down and when farmers had to protect their land with shotguns against foreclosure.

If, he argues, GM could make a profit in those days then the UAW will take its chances on cutting up the GM melon in 1958.

The argument creates a dilemma for the auto industry and for the Administration. The Republicans can't very well campaign this year on a continuing prosperity theme, if they insist that Big Business can't afford the Reuther Plan or something like it. The auto industry can't keep jacking up the cost of cars and then complain that their market is shrinking.

But they are up against something else, too. Reuther is determined to "educate" the

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## Spiritual Insight

### "RELIGION IN THE HOME"

By REVEREND HAROLD ROLAND  
Pastor, Mount Gilead Baptist Church



"And daily in every house... they ceased not to teach and preach Christ..." Acts 5:42.

Spiritual resources are essential for worthwhile home life. Christ and his teachings are basic essentials for a happy, joyous home life. We are here reminded that the religion of Jesus should be in the home of every redeemed believer. The early church had a daily emphasis on the blessed teachings of Jesus Christ in the home. We need Christ in our sinful souls. We also need him and his charming spirit in our relations with all persons in the home—wife, husband and children. The spirit of the Christ is very much needed in the vital, decisive in-law relations. Your home will have a strong foundation, if built on Christ, the solid rock. The teachings of Jesus interwoven into the fabric of your home will give it strength and durability.

Thus the early believers in Christ realized the wisdom of building their lives and their homes on Christ and his teachings. "Daily...they ceased not

to teach and preach Christ..."

How can you really build a home without Christ's teaching of forgiveness? Yes, this teaching of the Christ is very much needed in building your home life. We say things unthoughtfully for which we need the spirit of forgiveness. We in our unguarded moments can say biting, hurtful things that will disrupt the sweet bond of fellowship in the home. And such things hurt or mar the unity and harmony of the family. We do things that weaken the family bonds. The things we say and do build up fear, resentment and anger. Thus to save the family from the explosive, destructive effects of things we say and do we need the spiritual truth of forgiveness. In Christ we can and should forgive one another as he has forgiven us. The forgiveness of the master will guard against breaches. The forgiving spirit will heal wounds and hurts. It is a means of strengthening the ties of fellowship in the home. The teachings of Jesus will

keep us from a prideful, dictatorial spirit in the home. The home is no place for the arrogant, domineering dictator. In the home you are companions, partners. In the home at its best you are democratic equals—standing together on a common base of mutual respect and esteem. The teachings of the Christ give equal dignity to all human beings. Christians should live in a spirit of give and take. If each of us will keep uppermost in mind the welfare of the other then both husband and wife will find the happiness each has a right to expect. Then let's apply the master's Golden Rule and make our home a haven on earth.

The home thus built on Christ, the rock of spiritual truth, will be able to stand the storms of life when they strike. Let the family worship and pray together at least once a week. At the altar you will find strength to keep your home SAFE DURING TRIALS AND TESTINGS OF LIFE.

**The Carolina Times**  
Published every Saturday at Durham, N. C.  
by United Publishers, Inc.  
L. B. ANDERSON, President  
M. B. JOHNSON, Controller  
Principal Office Located At 426 East Pettigrew St., Durham, North Carolina  
Washington Office: 300 N. Chestnut Street  
Entered as second class matter of the Post Office at Durham, N. C. under the Act of March 3, 1879.  
MAIL PERMIT NO. 204-DURHAM, N. C.  
SUBSCRIPTION RATES: \$9.00 PER YEAR