

The Faith of Our Fathers in Monroe

This editorial is written for and to the Negro citizens of Monroe, North Carolina, where apparently the decent and respectable white people have either been silenced or are afraid to speak out and halt the reign of terror now going on in their community against Negroes. It is written in an effort to fortify the Negro citizens of Monroe against resorting to physical retaliation or to violence during the critical times they are experiencing in their community.

It will take strength to keep a cool head after a man has struck a woman of your race with his fist and kicked her down a flight of stairs simply because she talked too loud and disturbed his sleep at the hotel he was staying. It will take strength to keep a cool head while attempts are being maliciously made to persecute the woman for swearing out a warrant against her assailant. If you do keep a cool head and seek relief only in the courts, instead of resorting to violence, you will draw to your side not only those of your own race but thousands of respectable white people of

this state and nation.

All around you the walls of segregation are crumbling. They are crumbling, in spite of the Kaspers, the Rev. Coles, the Ku Klux Klan and men like Governor Faubus of Arkansas. They are crumbling because even in the thickest of the struggle Negro leaders have fought only within the framework of democracy instead of resorting to violence. They are crumbling because the faith of your fathers has taught you that might does not make right and that "there is a Divinity that shapes our ends rough, hew them how we may." You must keep that faith. It has been our shield and buckler. Let no man destroy it in you.

Many of you will live to see the day when the ugly institution of segregation will be only a forgotten relic of the past. Many of you will inherit the full measure of American citizenship which your forefathers have fought for and are now fighting for. When the hour of triumph does arrive, we charge you to continue "to do justly, and to love mercy, and to walk humbly with thy God."

And the Walls Came Tumbling Down

The resounding crash of the walls of segregation in Virginia was heard all over the nation this week as well as the South. With mixed classes already under way in Norfolk and Arlington, and schools in Alexandria being ordered by a Federal judge to admit nine Negro children, the death knell to the struggle by pro-segregationists to ward off integration has apparently been sounded.

We commend citizens of both races in Norfolk and Arlington for the orderly manner in which they have accepted the transition. It is a far cry from what happened in Arkansas and Tennessee. It is positive proof that when public officials let it be known that they mean business, there will be little or no

trouble. We also commend the police departments in both cities for the well-organized manner in which their officers conducted themselves and kept the situation under control.

We think the police of Norfolk and Arlington have set a fine example for officers in other cities to follow where the change-over from a segregated to an integrated public school system comes before them. Although they were not confronted with situations such as arose in Tennessee and Arkansas, they were prepared for any eventuality. This probably accounts for the easy manner in which the transition was made.

The Race for Power Goes On Unabated

Is Russia bluffing when she claims to have intercontinental ballistic missiles that outdate nuclear weapons held by the western powers? The Soviet Union warned this week that it had perfected a ballistic missile that can deliver hydrogen bombs with pinpoint accuracy. Soviet Defense Minister Rodin Malinovsky said further, "We have ballistic rockets that can carry their hydrogen charges to any point on earth . . . to the very point for they are very accurate."

If the Russians claim are true, they may have outdistanced our own country in the race for power and control of space. This places every American, as well as other human beings within the western world, practically at the mercy of the Soviets. The thought of it is something that should make us all shudder, especially when we recall what the Reds did to the Hungarians. The slaughter which the Russians wreaked on the Hungarians has no historical match save that dark hour in the world's history when this country in World War II dropped atomic bombs on defenseless people of Japan.

History, if we are lucky enough to escape annihilation at the hands of a missile-age war,

will probably record the dropping of the bombs on the Japanese people as one of the most horrible crimes of all times and the beginning of a race between two world powers for the supremacy of their ideologies. This is a time for serious thinking among the millions of little people of the nations who will be the principal victims when the carnage starts. They, and they alone, have the power—or should we say once had the power—to stop the rat race. It may now be later than we think.

So Russia boasts that nuclear weapons of the western world are outdated by Soviet intercontinental ballistic rockets and our own country puts own more steam to catch up or outrun the Russians. After all this clamor for power, this race into space, which eventually will prove to be a race into hell, spells nothing. About the only consolation we get is to know that when millions of dead human bodies are strewn from one side of the world to the other, the rivers are running red with blood and the air is rent with the stench of death, there will be no one left to look, smell and vomit.

A Most Significant Month

Negro History Week, Brotherhood Week and the birthdays of George Washington, Abraham Lincoln and Frederick Douglass all occur in the month of February.

Each observance is separate, yet somehow they are all tied together in the sense that all relate to the beginning and to the preservation of our democracy.

George Washington was the father of our nation and was the first president of a country founded on the principle that "all men are created equal and are endowed with certain inalienable rights." Washington led the armies which overcame the military forces of Great Britain and which set this country free to develop into an independent nation offering freedom, liberty and justice for all. The beloved general became the first president and through the generations his birthday has been a national holiday.

Abraham Lincoln we honor because of the great leadership that he provided during the nation's great Civil war, the only conflict we have ever had among the states since they

banded together to form a union. Lincoln's signing of the Emancipation Proclamation which freed the slaves ties him in with Negro History Week. Frederick Douglass, the great abolitionist, is one of the great figures in Negro history as well as one of the noted Americans of all times.

The celebration of Brotherhood Week and Negro History Week in the same month is appropriate in that both set out to accomplish some of the same purposes, one of which is general practice in every-day life of the oft-expressed principle that every man, regardless of race, creed or color, is entitled to treatment based upon his abilities and his conduct as an individual.

Negro History Week seeks to instill within the Negro himself, particularly our youth, an interest in and pride for the contributions which Negro people since the beginning of America have made to this country's development. It is pointed out by the Association for the Study of Negro Life and History, which sponsors the observance of Negro History Week, that there will be a need for Negro history as long as it is necessary to mention the word, "Negro."

The Association takes issue with those who say that in this day of integration, emphasis no longer should be placed upon the history of any one group. It argues that, on the contrary, it is more important than ever for Negroes—and white persons—to know as much as possible about Negro history so that they can fight the stereotypes of race which the segregationists use in an attempt to knock down the gains which are being made through the courts.

Twin symbols of hate - the cause of world unrest



SPIRITUAL INSIGHT

By REV. HAROLD ROLAND



Redemption Is A Gift From God

To all who believed in Christ without regard to race, class condition, the gift of the Holy Spirit was given. All who repented and had their sins forgiven were given the Holy Spirit, God's blessed gift to imperfect, sinful men. Some, in their narrowness and blindness, would restrict salvation and the gift of the Holy Spirit, God's grace and love, however, embrace all mankind. All men were the objects of God's redeeming love as revealed in Christ and his cross. And, thus, here we are reminded that "THE HOLY SPIRIT FELL ON ALL . . ."

The magic of God's sanctifying power is a gift of every redeemed soul. Every regenerated soul qualifies for the gift of the Holy Spirit. Men are partial and discriminative but God gives the spirit freely to all men.

We are not redeemed, saved and left alone; God offers the gift of the Spirit to refine and sanctify us. What is it? It is the

power of God to make us what we ought to be. It bridges the gap between what we are and what we ought to be. It bridges the gap between what we are and what we ought to be as redeemed souls in Christ Jesus. Left alone we cannot do nor be what we ought to be; but with the gift of God's Holy Spirit we have a power from God to do his Holy will.

"The Holy Spirit fell on all who heard the word. . . ."

In the gift of the spirit the redeemed soul has a guide and teacher. Truly, the redeemed soul in a world like this needs a Divine Helper. Left alone amid the many pressures of this world, we cannot make it. Thus God sends the Holy Spirit for every repentant believer.

When we are confused amid the allurements and inducements of the world this Divine Helper guides and teaches us what to say and do. The spirit becomes our guide amid the

perilous scenes in the highway of life. The Holy Spirit teaches us amid the many clamoring voices of the world calling us to follow them. What would have happened to all redeemed souls without the Gift of the Holy Spirit as guide and teacher?

The gift of the spirit means that we have something that will cause us to grow in Holiness or Godliness. For Divine or spiritual growth we need the Holy Spirit. Through this gift of the spirit we can grow in the beauty of Holiness as expressed in kindness, compassion, patience, forgiveness, generosity, understanding, peace, joy and love. Yes, with God's gift of the spirit we can bear the rich harvest of the blessed fruits of the spirit.

And finally, when the work of the spirit, in the soul of the redeemed, is brought to the perfection of Holiness we shall be ready for that realm of completeness where God and the angels dwell.

A Review of "Of Dust and Stars"

Our Times Need Poet Spirit

OF DUST AND STARS, By Vernon Ward. Exposition Press New York. \$3.00.

Don't be misled by the title of this collection of poems. Vernon Ward is not a man whose eyes are clouded by star dust. He is keenly conscious of his world, its beauty and good, and all its ugly and mean.

Hard-headed "practical" men sometimes dismiss the poet's role as that of a "visionary" or "a dreamer out of touch." They look down a "practical" nose at the poor poet who may, in the spirit of Georgia's Sidney Lanier, consider trade and commerce as "war grown misery" and want no part of them.

True, there have been, and are, those who seek to escape from the world and themselves in an abstract art. They have the erroneous notion that to create poetry they must leave the realm of humanity, of man and his worries, or his hopes. Such futile escapist efforts characterize too much of what passes as modern poetry.

POET CONSCIENCE OF MAN In history the poet has been mankind's conscience. The proud and undivided beauty inherent in all life, the faith that nothing human is alien to the poet's pen, has been the major theme of the great poets. Sometimes this spirit has been submerged or deterred by a crass materialism which always seeks to kill the poet. In such times it may for a while lie dormant like a pregnant seed.

But in every age the poet has lifted his voice, even as one crying in the wilderness. For not always do the people hear or understand.

Sometimes the people are too much under the influence of the "practical" men who preach and live materialism because they know not the spiritual. But the poet looks and sees deeply. His role is to keep alive the finest potential for the people's future, to enliven and feed the sensitive and gentle inner heart of man, full of hope and promise.

JESUS HAD POET SPIRIT Jesus had this poet spirit. His

great, searching hunger for beauty and peace and love to grow in the heart of man was boundless. But theologians substituted a hard "practical" unfeeling dogma for that poet spirit. Hardly could they have maintained status in a greedy, violent world by preaching peace, goodwill, love, justice, equality—or "even as ye have done it unto one of the least of these . . ."

And so—our world has too little of the poet spirit!

There are too few Vernon Wards. He is a poet of hope who retains a deep faith in man's destiny on this earth. "Of dust and stars man is made," he sings. Conscious of great sorrow and evil, he declares:

"No need to cry to God; We are doing the blasting." Then, speaking to those who do the paying—and the dying—he says: "We have been paying for heaven And getting hell."

A native Southerner, graduate of the University of North Carolina, this poet sees the solution of the race problem in simple Christian terms:

"Words are broken arrows, They cannot reach their mark." But— "The solution to the race question is to forget race. Nothing wipes out color Faster than friendship."

Digging his living from the Carolina soil, this poet lives with everyday reality—and truth. "War is love's essence lost," he writes. And— "Each day I hope to hear That nations, classes, races, creeds,

Are to merge into brotherhood, That the whole earth is to be Our common neighborhood."

Then, contemplating history, the fact that even Jesus lay in prison, Vernon Ward says: "I think it must be good To go to jail."

So many great men have rested there."

"Of Dust and Stars" is a book to read, enjoy and keep—and makes an excellent gift to a friend.

Idea of Union Not Evil

UNION CITY, N. J.—Demarcation of Teamster Union plans to organize the New York Police Department "went too far," declares The Sign, national Catholic magazine, in a leading editorial in its February issue published here today.

"We have no emotional attachment to Hoffa and his followers," the magazine says, adding, "We would not want to see public workers organized by such a group. Naturally we do not believe that a police force has the right to strike."

VALID REASONS FOR STRIKE "But there are valid reasons for joining a union," the Roman Catholic monthly asserts, "even when there is no right to strike. Unions are more than economic pressure groups. They have an important function in bargaining for working conditions and in handling grievances for their members. While there must be discipline in a police force, this does not preclude a fair and effective grievance procedure. This latter should not be left exclusively to the individual officer and his superiors."

"One of the great reasons why unions were formed in this country," The Sign says, "was the prevailing autocracy in the nation's factories. Orders were peremptory and discipline was arbitrary. There was favoritism in the granting of promotions and choice assignments. No appeal was possible from layoffs or discharges. The correction of these evils was fully as important as wages and hours in spurring workers to organize."

"A strong public-workers union," the editorial continues, "even though denied the right to strike, can mobilize public opinion for the correction of dishonest man. The French called him the incorruptible."

"But in his public utterances Robespierre was a fanatic and he called for vengeance. His speeches led the street mobs to believe that the blood-letting that followed the revolution was not a thing of horror, but a thing of virtue."

"Under Robespierre the trials were not based on evidence but merely on condemnation. He

spoke to the mob and they always answered 'Kill them.' When he spoke they cheered. "Then one day in June some 1,200 Frenchmen were killed as the mob shouted 'kill them.' One of these men was Robespierre. The history books say the crowd shouted as loudly as before."

Castro got the point. The showman trials were called off.

WATCH ON THE POTOMAC

By ROBERT SPIVACK



Is South Coming To Its Senses?

The acceptance of the facts of life by Virginia's Gov. J. Lindsay Almond, that the rights of Negroes must be respected and that school integration is the law of the land, poses some interesting problems in the study of a political personality. Can a Southern politician—realistic as most politicians are—actually convince his constituents that segregation is dead? and can such a politician survive in politics?

Almond's whole approach to this problem has fascinating aspects which, when examined clinically, give a vivid demonstration of the political mind at work. This is what happened:

Last Fall Almond and the state's Attorney-General agreed that Sen. Harry F. Byrd's "massive resistance" laws must be tested in the State courts as well as face inevitable challenge by the NAACP in the federal courts.

ET TU, BRUTE

Some shrewd observers of Virginia politics wrote at the time that Almond was looking for a face-saving way to sound retreat in the fight against school integration. They felt he was determined not to behave

as Arkansas' Orval Faubus had. This view was also shared by the ardent segregationist element, who sent the Governor abusive letters with the general theme of "Et tu, Brute."

Almond, of course, promptly denied that putting the question up to the Virginia courts was in any way a prelude to retreat. He ordered state officials to continue with their various legal dodges and he also went around making inflammatory speeches. His tactics confused both his segregationist supporters and those who regarded him as a lawyer of some distinction before he assumed the governorship.

CONFOUNDING ALMOND Then came the Virginia court decision. The conservative Southerners on this court struck down the anti-integration laws just as decisively as had the U. S. Supreme Court with its nine "Yankee justices."

Almond then confounded everyone. Instead of graciously accepting the court decision he took to the airwaves. "I will not yield to that which I know is wrong," he cried. He referred to the "livid stench of sadism, sex, immorality and juvenile preg-

nancy infesting the mixed schools of the District of Columbia and elsewhere."

Thoughtful Virginians shook their heads sadly and wondered if the pressure from segregationist fanatics had caused Almond to lose control of himself.

But now it appears there was some method in that "madness." Almond apparently felt he had to take the collective hand of the wild fanatics and carefully lead them towards the acceptance of legal reality. If it all works out peacefully, then Almond will go down as one of the South's shrewdest politicians. But if all those invitations to disorder finally produce the opposite results—what then? Playing around with human emotions can be a dangerous business.

CUBA COMES TO ITS SENSES When the new Cuban revolutionary government began holding trials in the public coliseum, I am told that an American observer gave Fidel Castro some quick advice, via a friend. It went like this:

"In the days of the French revolution, Robespierre was known to be a cultured and

honest man. The French called him the incorruptible."

"But in his public utterances Robespierre was a fanatic and he called for vengeance. His speeches led the street mobs to believe that the blood-letting that followed the revolution was not a thing of horror, but a thing of virtue."

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