

The Governor's Proposed Interracial Commission

Governor Sanford's plan to appoint a commission composed of citizens of both races for the purpose of attempting an amicable and satisfactory settlement of the several problems now confronting this state over the question of segregation is a splendid idea. We think, however, that before the governor begins appointing Negroes to the commission, he should have the advice and counsel of that group of Negro leaders usually sidestepped or overlooked when such matters are being considered. Unless he does and heeds them, the commission will be just another interracial group of citizens that holds periodic meetings with polite bowing, grinning, handshaking speeches and scholarly papers which in the end will mean absolutely nothing.

This newspaper recalls that North Carolina has had interracial commissions of a kind before whose members were also appointed by its governor while in office. So far as the Negro members were concerned, the commissions were most always composed of so-called Negro leaders, mostly state employees, who would be certain to agree, agree and agree with any proposal or suggestion made by their white fellow members, most of whom were also state employees or persons in position to cut off the bread and butter of any Negro who might get out of line as a member.

It was not accidental or incidental that the record will disclose that no NAACP leader, Negro lawyer or Negro newspaperman was ever appointed to an interracial commission of

this state in the past. Only those persons whose jobs as teachers, welfare workers and such, and being under the watchful eyes of their white overlords and masters, the superintendent of Negro education or a similar position, were ever appointed.

As a result of such craft puff interracial commissions, North Carolina is now reaping the harvest of Negro dissatisfaction and unrest as exemplified in sit-ins, picket lines and other demonstrations against segregation. Contrary to the belief of many, the dissatisfaction is nothing new. Though subdued, it has always existed in the form of a groundswell that continued to grow until it resulted in the demonstrations now being carried on by young Negroes all over the country.

We say again the appointment of an interracial commission to look into the problems of segregation now facing this state is a splendid idea. We would like to advise, however, that the governor in making such appointments must be willing to name representatives of NAACP, CORE, Negro attorneys and other segments of the race, heretofore circumvented. It's white members must be willing to sit down as man to man with such Negro leaders, and face up to the questions now before them, with an open mind. The situation cannot be amicably solved by whitewashing. To do so is to merely prolong the agony that is certain to grow instead of diminish.



SPIRITUAL INSIGHT

REV. HAROLD ROLAND

That "What the Negro Needs Most" Article

You will need to read thoughtfully and prayerfully the article entitled "What The Negro Needs Most", condensed from Harper's Magazine and appearing in this month's Reader's Digest, by John Fischer. Whether intentionally or unintentionally it has dealt a vicious blow at that segment of the Negro race composed of those who through hard work and sacrifice are trying to better the lot of their people. The article contains just enough truth to appear the work of one who is sincerely endeavoring to produce a panacea for the conditions facing the Negro in this country. Like most white persons of John Fischer's ilk there is much evidence that he considers himself an authority on the race question.

Hidden behind a few praiseworthy statements for the efforts of the NAACP, the Urban League, CORE and other organizations now fighting for Negro rights is an apparent sinister effort to undermine the leadership of those same organizations with the suggestion that "before the Negro community can make its next big forward step, it must find a new kind of leadership, a new type of organization and a radically different method of attack."

The article then goes on to state that the aim of the new organization would be to produce such changes as to "Make Every Negro A First-Class Citizen." Its goal it says is not "merely to win the full rights that belong to every American citizen, but to make sure the Negro is both willing and able to carry the full responsibilities of good citizenship. Once he does, he may be surprised to see how fast white prejudice melts away," the article continues.

The first task of the new organization, says Mr. Fischer further, "will be to find honest answers to three questions: 1. What are these white people afraid of? (Why do they begin to move out of a neighborhood as soon as Negroes move in? Why are so many desegregated schools becoming "re-segregated," as white parents withdraw their children?) 2. How much of this fear is rational, and how much is simply blind, unreasoning prejudice? 3. What can be done to remove the reasons for such fear? The author then points out in answer to the above three questions that whites fear crime, neighborhood deterioration, civic apathy and moral irresponsibility.

It thus appears that so far as Mr. Fischer is concerned the Negro must become a perfect race of people and like Caesar's wife each one of them must be above suspicion if he ever expects to be acceptable to white American society. He does not point out what an awful predicament such a race would be in to find itself having to deal with another race of peo-

ple that has produced such characters as "Baby Face" Nelson, Al Capone, Billy Sol Estes, Elizabeth Taylor, "Bugs" Moran, John Dillinger and the like. Neither does he appear to offer any apology or explanation for the exploitation of Negro workers, lynchings, police brutality, ghettos and other unsavory conditions of which Negroes find themselves the victims. On the contrary he demands that the race produce a Utopian situation before any of them are acceptable as first-class citizens.

It is our hope that the Negro masses and sympathetic whites will not be influenced by this latest move apparently designed to undermine both the white and Negro support now being given such as sit-ins, picketing and other demonstrations produced by young Negroes against racial discrimination. Basically Negroes are no better or no worse than any other race and in spite of good and bad conditions which they face from time to time they likewise may be expected to produce their share of good and bad men and women. It therefore is just as asinine to castigate or praise the entire race for what a few of them may do as it is to label all white people in the South as viciously opposed to Negroes and as lynchers.

No white man is able to truthfully say "What the Negro Needs Most." Only those who have suffered the deep wounds of segregation are in position to say what is needed most for the Negro. Any white man who attempts to even suggest a panacea for the ills of the race is either stupid or has ulterior motives in mind.

Dedication and Degradation

There is a vast difference between the thousands of Negro youths in the South and various sections of the country who are staging non-violent sit-ins, pickets and other demonstrations against the evils of segregation, as practiced in the United States, and the nearly 1,000 white high school and college students who went on a rampage at Seaside, Oregon, to stage a free-for-all fight with police last week-end.

According to Associated Press reports of the Oregon debacle the white students became violent when motel and hotel accommodations became exhausted due to an overflow of guests who had gathered at the little resort city for the Labor Day week-end. When Oregon State police were called to the scene, so terrible was the rioting, Superintendent of the police who has been with the department for 31 years stated that it was the worst affair of its kind in his memory.

During the melee the drunken students pulled down a 30-foot high lifeguard tower and dragged it to the main street. Fire hoses were slashed, windows were broken and signs were smashed. In addition police were attacked with beer bottles and rocks before the mob violence could be brought under control.

Add to this similar events at Lake George, N. Y., and Fort Lauderdale, Florida, where drunken, twist rampages have occurred. Add again similar explosions of white students at Ocean City, Maryland and Hampton Beach, N. H., and you will be able to discern the difference between the dedication of Negro students to the cause of obtaining freedom for their people and the degradation of the drunken white students.



It Is Tragic When Law Is Violated By Its Authorized Defenders

"Can you legally flog a man who is a Roman citizen . . . Acts 22:25.

Injustice of the highest order, and only injustice, would flog a citizen without the due process of law. But evil has often dealt in this manner with basic rights of citizens. Justice is often trampled under foot. Justice is often abused without the simple protection of the law. Prejudiced discrimination is often guilty of violating the basic rights of citizenship. Every mistreatment of a citizen undermines the sanctity of the law of the land. This was true in ancient Rome as well as twentieth century America. Thus we see Paul the preacher of the Gospel stand up for simple rights as a Roman citizen. "Can you legally flog a man who is a Roman citizen . . . ?"

It is tragic when law is violated by its authorized defenders. Police power is sworn to defend the sanctity of the law. We have had many ex-

amples where the defenders of the law have winked at the sins of the mob in its murderous fury. This is dangerous. Why? It is the first step, toward that undesirable state of society called anarchy of lawlessness. Disrespect for one law becomes according influence against all law. Thus when we stand for the rule of law we declare ourselves for the order and peace of society. A wilful injustice done to a citizen is a blow at the stability of the community. "Be not deceived for whatsoever a man soweth that shall he also reap . . ."

We should stand boldly for our rights as citizens. But we should remember that citizenship is a two-sided coin. We, as citizens, have responsibilities and rights. The two Rs go together. There is the responsibility of paying taxes and there is the privilege of the vote. The government demands the taxes and we ought to demand and make use of our

ballot. We fight in defense of the government in the time of national crisis and the police power of the state should be used to defend all citizens in their basic rights and privileges. Thus when we have done our duties, we ought to stand boldly for our rights as citizens.

Can we remain silent when fellowcitizens are being openly and brazenly mistreated? We can but we are undermining our own security as citizens. Yes, we can fold our hands and say its none of my business. Then, tomorrow may be your turn. We must be alert to every sign of injustice directed toward law-abiding citizens. I am mistreated today and tomorrow may be your turn. We all must fight against the tyrannic acts of injustice that would rob us of the simple dues of citizenship.

As citizens let us ever remember that "Righteousness exalteth a nation but sin is a reproach to any people . . ."

Howard Johnson Demonstrations Provide Community With an Active Conscience on the Race Question

A man cannot live for long in decency and with self respect unless he has a conscience, an active conscience, a conscience which asserts itself and which controls the man instead of being controlled.

A community or a state is just like a man. A community must have its conscience, and it must bear true allegiance to that conscience and it must hear what that conscience has to say. A community must have to understand not only what its conscience is saying is right and what is wrong, but must also try to understand why its conscience must say those things.

A community which refuses to hear its conscience is just like a man who refuses to hear his conscience. After a few refusals to hear, the conscience no longer speaks, or can no longer speak loudly enough to be heard.

We people in Raleigh now have active consciences. And it now appears that we will have to decide in the days immediately ahead whether we will permit our conscience to speak and whether we will permit ourselves as a community to hear what that conscience may say.

In the years just back of us we here in Raleigh and in North Carolina have been permitted the luxury of not having to listen much to our consciences on racial matters. We have been able to point our fingers toward our neighbors

to the South, noting that they were having their soul shakings and soul searchings over race relations, while things in our blessed Old North State were so quiet and peaceful and wonderful.

Those years of luxurious finger pointing are over and done with so far as we are concerned. It will do us no good to shake our heads sorrowfully over the mess which grips Albany in Georgia. Our mess isn't nearly as big as Albany's, for which we must be everlastingly grateful. But right here in Raleigh, we have seen young Negroes tried and sentenced in a case brought solely because they tried to obtain service at a restaurant open to the white public, or it should be added, also open to any Orientals who happened in. Those young Negroes were sentenced to prison, too.

And, right here in North Carolina, we have on our conscience at this very moment a young white man from New York who is on a hunger strike in prison. He was sentenced to 60 days on charges brought in connection with an attempt to integrate another all-white restaurant.

The conscience of our community and of our state must hold that the owner of a restaurant must have the right to decide who will be served in his place of business. That must be a basic right for any individual operating a business.

But just as surely as our

community conscience must assure that right to the owner of the restaurant, our community conscience must tell the restaurant man that he will not be penalized for serving a decently dressed, decently behaved man whose only sin is the color of his skin. It is not easy on occasion to do what our consciences tell us we should do. It is especially hard when what must be done cuts directly across a century of deeply ingrained customs.

We, as individual residents of North Carolina, can no longer afford to say to another resident of North Carolina that he shall not dare to aspire to better things simply because he is a Negro. And, above all, as a community or as a state, we cannot afford to make a dark skin an automatic barrier to hope. We, as white men, must realize that we cannot in good conscience continue to maintain the old myth that we must have a monopoly on aspiration and on hope.

This is not a pleasant time for us in Raleigh. Our feelings have been hurt, and no man likes to have his feelings hurt, especially when he sees that the thrust which hurt may have been triggered by outsiders.

Bitterness never salved hurt feelings. And sulking over them never helped hurt feelings. But deep searching into the conscience could help and could heal.

Governor Sanford has said he will appoint a commission to seek a path out of the forest

TO THE EDITOR

There seems to be a plague of racial demonstrations as at How and Johnson's in Durham and at Albany, Ga., etc.

It seems to us that the whole business can be stopped by quoting just one authority to the demonstration: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men."

Verily I say unto you, they have their reward. But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly." Matt. 6:5-6)

I submit those words of the Master without any comment. They need more.

C. S. Thrift
Durham

White Minister Sets Up Sunday School for Negroes In Mississippi

NEW YORK; This nation has come to expect stories of Negroes below the Mason-Dixon Line standing up for their rights. But the current October issue of Pageant magazine reports on a white man who stands up with them. In the article "Rare Hero In The Deep South," the magazine commends the work of Rev. Thomas E. Johnson, a Baptist minister engaged in setting up rural Sunday school for Negro families in Canton, Mississippi.

In Madison County, where Rev. Johnson does most of his Sunday school work, almost 70 per cent of the 32,000 residents are Negroes. The Johnsons, his wife Marcella and youngsters started their work in February 1957. "We were appalled by the conditions in which so many of our people lived when we arrived," he recalls in the article. "There were no buildings for Sunday schools, or funds to build them, so we took to holding meetings in the houses of our members."

However, in short order, the white citizens of Canton started harassing the Johnson family with threatening calls, maligning accusations and raging insults.

When threats failed to in-

timidate the Johnsons, says Pageant, the pressures were turned on the Negro families with whom he worked: sharecroppers who allowed meetings in their homes were threatened with eviction, sheds for Sunday school meetings had foundations undermined and their windows shot out. But the Johnson meetings still go on against all odds. Perhaps one reason is to describe what happened when a Negro who owns her own farm was told that she better stop holding the gatherings in her home. "The school is going to get bombed," she warned. "If I'm going to be bombed," she answered, "there's no better time for it to happen than when I'm in Sunday school studying God's word."

Asked whether it's all worth it, Rev. Johnson quietly reflects on the progress of his students. "We've seen kids who might have ended in jail, or worse, becoming decent Christians, going to school and finding respectable jobs. There doesn't have to be many cases like that to make all the other things completely insignificant."

Rev. Thomas E. Johnson, truly "a Hero In The Deep South." His story, dramatically depicted in the October issue of Pageant magazine.

Architect

Continued from front page
announcement that the selection of the Welton Beckett firm was made after careful consideration of North Carolina Mutual's responsibility to its "policyholders and to the public" throughout the territory of operations.

"The Board of directors" believe the selection of the Welton Beckett firm to be the wisest that might have been made," he said.

A good portion of his statement concerning the choice of the Beckett firm dealt with the company's policy of hiring Negroes.

Spaulding said the firm had a "fair employment program of more than 20 years standing," and went on to add that qualified Negro technicians, draftsmen and trainees have been given places in the firm.

Physician

Continued from front page
gressive civil rights movement in North Carolina after the first World War. Along with the late Dr. James E. Shepard, founder and first president of North Carolina College, Dr. Rivera served on some of the early interracial committees designed to improve human relations in North Carolina.

A member of the board of trustees of Palmer Memorial Institute in Sedalia, N. C., he was likewise an ardent support of the NAACP. He was a member of Kappa Alpha Psi Fraternity and a Mason. He was also one of the founders of the Old North State Medical Society.

Union

Continued from front page
life membership.

Rev. Fuller presented the plaque to 208's president Walter O. Daye.

In the principal address to the gathering, Rev. Speaks said we are living in an age of fearful paradoxes and contradictions which must be resolved if we are to live together as brothers.

Speaks listed as essentials for resolving these contradictions the right to be free, the right to work and the willingness to struggle for these rights.

"Human freedom is the divine right of every man," Speaks declared, and he pointed out that America must grant freedom to all its citizens if it is to continue as the leader of the world.

Loft Carey

Continued from front page

vert S. Hobbs, Philadelphia, Penn. treasurer, Mrs. Kate B. Price, Washington, D. C.; treasurer, Emeritus, Mrs. Rebecca Bullock, Washington, D. C.; Chairman of executive board, Mrs. Ellen Alston, Raleigh, N. C.; co-chairman executive board, Mrs. Janey Garland, secretary of executive board, Mrs. Janey Hairsten, Pittsburg, Penn.; superintendent of Young People's de-

Veteran's Questions

Here are authoritative answers by the Veterans Administration to questions from former service men and their families:

Q.—What is the function of the overseas Veterans Affairs Offices of the State Department?

A.—These offices at the American embassies in London, Paris, Rome, Mexico City and at the American consulate general in Frankfurt, Germany, furnish assistance to United States veterans and their dependents on the full range of veterans benefits matters, including authorization of VA medical treatment and hospitalization benefits for eligible veterans.

Q.—What states have paid a bonus to veterans of World War II?

A.— States that have paid a bonus to veterans of World War II are: Alaska, Connecticut, Delaware, Hawaii, Illinois, Indiana, Iowa, Kentucky, Louisiana, Massachusetts, Michigan, Minnesota, Montana, New Hampshire, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Vermont, Washington and West Virginia.

partment, Mrs. C. E. Griffen, Norfolk, Va.; associate secretary Mrs. Barbara W. Wingfield, Pittsburg, Penn.

of hurt feelings and injured pride and denied hopes in which we now find ourselves. This commission could help all of us a great deal. Or it could very easily make a bad situation infinitely worse.

If this commission searches

its conscience deeply it could help us all.

If it simply searches back into old passions and old hates and old bitternesses, it would have been better if the commission had never been born.

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