"Killers of the Dream"

The arrest of a 34-yea-old white man by Durham police this week in connection with a charge of rape made by a 50-year-old white yoman has probably already stunned officials and members of the Durham County Citizens It was only a few hours before that the DCCC had announced a \$250 reward for the arrest and conviction of any person charged with rapin a white woman. With man or woman. the trensury of the DCCC reported to be already in an exhausted condition since the big the organization made of the first visi Alabama's Governor Wallace to Durham, officials are now faced with the question of putting up or shutting up, should the accused man be convicte.

The rape incident comes on the heels of the cials recommended integration of its staff and facilities. In its protest to the Watts trusthe DCCC called attention to the fact or implied that such integration could meruthat white and Negro nationts would convelesce in the same semi-private or public wards

be waited on by Negro nurses and even be examined by a Negro physician. The last item appeared to be the most objectionable to the DCCC whose officials are probably stupid enough to try to make themselves believe that the anatomy of a white person, man or woman, especially that of a white woman, is different from that of a Negro

The two recidents mentional race inst go to show what a losing battle the PCCC is waging. They foretell the day and the hour when such people as those who constitute the officials and members of the DCCC will only be considered "Killers of the Dream," the same as the Ku Klux Klan the White Citizens Council and other such organizations. More recent jolt the DCCC got when Watts office and more the respectable white scople of the South are turning their backs on such organientions which should encourage both Negro lembers and their followers to containe to keep the faith in America, the cause and in them-

The All Important Question Now Facing Negroes

not the all important question now facing the Vegra from a national standpoint. What is necessary in one city or section of the counfry may or may not be advisable for the other. We are willing to leave the final decision of whether to demonstrate or not to demonstrate to local Negro leaders, provided they are of the progressive type and have proved their worth in their confinunity or city.

We think, however, there is one overall problem that must be faced by Negroes North. South. East and West of this nation and that is the problem of crousing all of them to the point of exercising their right to vote. It is a sad commentary that in New York's Harlem, where members of the race are not faced with the many eproblems against voting as those in the deep South, that the voting record of Negroes lags to the point where it can be termed disgraceful.

We again urge a concerted register and in general.

To demonstrate or not to demonstrate is vote campaign for Negroes in every section of the country. We call upon our leaders in all fields of endeavor to push such a campaign until every Negro man and woman who can SPIRITUAL INSIGHT amilify becomes registered and votes. We call men the young people in our schools and collges, many of whom are yet too young to vote, to use the same time, talent and energy they chibited in the recent demonstrations and the March On Washington to arouse Negrees in registering and voting.

We are of the opinion that Negro ministers would truly be preaching the gospel if they would take time out during their Sunday morning service to urge their members to do their Christian duty by registering and then voting in all elections. This is the kind of gospel that in the end will improve the religious, economic, educational and social life of Negroes to the point where they will be more profitable to themselves and the race

Slaves to Denominationalism

one hady, whather we be live or Gentiles, whether we be bend or free. I Cor. 12:15

Refugal of the North Carolina State Baptist Convention to permit non-Baptist and nonarolinians to have membership on the beard of Wake Forest Coffege, follows the usual trend of that denomination in this oth white and Negro. The sad part Il such action however is that it etend idolizes denominationalism above Christianity which declares for a truth that "God is no respecter of person."

The action of the North Carolina State Baptist Convention is also in keeping with southen thinking that is usually bound to custom or tradition, whether it be good or had As a result, we observe a large segment of whites of the South still bowing at the alter of racial discrimination and tearing their hair about the changes that are now taking place

in spite of their efforts to halt the onward march of truth. The action of the Wake Forest trustees also proves conclusively, that it is hardly possible to be narrow in thought and action in one direction without being the same in another.

It appears to us that more important than denominationalism is the growth and develop-tment of Wake Forest College. It should not be of importance whether the guidance toward its success is the thought of a Baptist or not.

SCHOOL ON CHRISTMAS

The Puritans wouldn't celebrate Christmas sheld accountable before a God because they held that no feast of human origin should outrank the Sabbath, the Catholie Digest claims. In fact, December 25 was a common workday in Boston until 1856; as late as 1870 classes were held on Christmas Day in Boston's public schools.

SOUTHERN DAILY EDITORS REALLY DON'T WANT TRUTH ON CIVIL RIGHTS

A recent meeting of daily newspaper editors and publishers in Chicago, under the auspices of United Press International developed some interesting regional antagonisms over cover/ age of the civil rights story. Southern editors were especially belligerent in charging that the press generally has misreported and misrepresented the story.

The editor of Charleston (S.C.) Evening Post, published in a city that has an especially disgraceful record, put the bias charge most belligerently. "The South has never held a monopoly on this problem though countless readers of non-Southern newspapers have long been led to believe that violence cannot be racial unless it carries a Southern date-line

This illustrates what is so baffling about the entire conflict. Here is an editor whose job it is to read. And obviously he doesn't He dosen't brow what northern newspapers

The Carolina Cimes

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and news magazines are reporting and say-Here is a man whose job it is to know what's going on, and obviously he doesn't. He doesn't know the difference between the problem in the North, where the powers of government are organized to support and protect the rights of minorities, and the South where the powers of government are organized to deny and frustrate rights and wreak violence upon those who stand up in defense of their basic rights.

If the South wants the civil rights story to be reported in a way that makes them look a little better, let's hear a few southern editors outside of Atlanta and Greenville, Miss., speak up against the jailings, the dynamitings, the batings, the police dogs and firehoses. Let's hear a few of them demand the release of the political civil pichte prinomete all over the South.

We have not been aware that the civil rights story in the North has been "swept under the rug." Nor are we aware of any smugness or satisfaction among Northerners with the progress we are making. On the contrary. But in the North we are able to report genuine efforts at meeting the problem, and conscientious government action to support the rights of minorities. The North has no Faubuses or Baraette or Wallaces sitting in Governors' chairs and preaching defiance of orderly government.

We suspect that what really inks our South-

ern editor friends about the difference in the coverage of the stery North and South is the difference in the facts, in the objective story in the North and in the South.

-Minneapolis Spokesman



REV. HAROLD ROLAND

No Man Can Escape Certainly Of God's Divine Judgement

Man. I his blindness and rolly thinks he can escape the judgment. Man. however, must disabuse his mind of this illusion. Every human befug should re member that God's judgment is certain. Let us then resember that no one will escape the in that no one will escape the in witability of God's judgm art The Bible clearly reminds that there is going to be a Duy Christ." Not a single soul

will be excused.

Let us live, then, as if there is going to be a day of accounting. Yes, we all must give as account before God for all the deeds done in the bedy. These we ought to live so that we may be accepted before the rightenus judge of all the earth. You are held accountable before a find

Know

In the year 1963 there was a

Citizen who had come to the

land three hundred and fifts

years ago. He had arrived chap

eroned by some fierce, strangemen who had visited his native

country and taken him captive

stinking ship holds, shackeled him in chains and brought him to this land to to be placed or auction. The Citizen, who was

dark-complected, was sold to other men and women who were fair in color. The Citizen w.s

naked when he was sold. The

purpose of his rakedness was obvious. This display of his

strong muscles and sound body

brought superior trices. After he had been sold to a master, the

he had been sold to a master, use Citizen was allowed to put ut work clothes but he still fel' naked. For he saw all the sold-ing garments of freedom and op-

portunity which were worn by his white masters.

For years the Citizen plewed and toiled and bled from the lashes of whips and walked with his heart bowed and seddened

his heart bowed and sediment. Then one day, some torrobifighting broke out among the whites, citizens of halk Nectiand South of the land; beforthe righting was over, a talk minmith a gaunt tace wrote a pare, which said that the Citizen should henceforth and formesmore, be entitled to wear thefine clothes of freedom.

The heart of the Citizen was

The Negro

of justice. Then what kind of record are you making? Will your record be acceptable before God Almighty? This should call for some serious though on the part of every human being. There should be a critical rethinking of our thought and conduct. You must prepare to face God's judg There is no escape for you. This is one appointment you must meet. Thus, the critical question for each human being should be: "How Will I Appa." Before Go. 'n Judge-

You are writing your record now for the Judgement. Each day we write and make up this record. You are writing your record daily for the great day of Judgement. What did you write yesterday? What did you write last week? What did ou write last menth? Will the re core you are writing, in your daily deeds and wards, stand up before a God of righteousness? Then how careful we ought to about what we write from day

Every human being will be

er read throughout the land. Hast-

from his mass, he prepared to put on the finery of freedom For a few measure, as fall warm and good to have evered up his nekedness. Many of the white citizens congratulated him upon how handsome he looked Rut

how handsome he looked. But the winds of ignorance—his even and that of many of the whit citizens — were still howling

citizens — were still howling about the land and the winter, of lack of eppertualty and ex-ploitation chilled his bones. The

Citizen desperately winted to stop some passerby and is say 'See, I have been given new

elothes. But I am still naked

and with a song bursting

the book of his life. Some have written some ugly pages and chapters in the book of their lives. As you write, keep in mind that you are to be judged by what you are writing. Then let us write things that will be acceptable in the sight of God Over television and radio have all been listening to the past thirty years in the life or haracter of the underword.

Everyday is a day of judge ment for somebody. God's retribution comes to us in this life here and now. Our ugly evi deeds catch up with us. Some body had to pay off this day This day was a day of accounting for someone. Thus, the certainty of God's judgment should lead us to strive more diligently to make our lives more acceptable and the evil is very sure

Every soul must meet the final payday—the day of judgment set by a righteous God. Thus each soul will decide is destiny and

they must not be the same. The Citizen could not understand how clothes could be as fine as other clothes and not the same. But knowing he was ignorant, he shrugged his freezing shoulders and moved on through the win-try blasts, hoping he would some day acquire the wirdom to be

Years rolled by and none dif ferent wise men came into pow-er. It was evident that they agreed that the Citizen's clothes were not at all acequate. For they wrote a third paper saying that the Citizen must have the right to share the same flu-clothes his white brother wore.

Now the Citizen felt that he had been accepted into the hu man race.. But, in the Southers. most part of the land, angry citizens rebelled against the nine old men. Although, once in a Citizen an old sock or a secondhand scarf, his neighbors con-tinued to refuse him the right to share their clothes. In the Citizen was not refused elotnes, only the right to wear them. And Citizen was still, many people kept congrat ulating the Citizen on the fact that he had received his due.

The country of the co that he had received his due.
One day, a new and youthful Head Citizen stormed threuzenout the land, promising that if he were made the Rees, he would ree to it that the Citizen get all his clothes. The Head Citizen seemingy, wanted to keep his promise but there were some Assistant Republican Read Citizen and Assistant Democrát riese Citizen—the follows who made the sales—who get into such a uproor about the whole situation that it began to look very much as if the Citizen would results naked ell the rest of his days. mething happened to the Citi

been accomplishing more mistedership in the statements they have been misking and the positions they have been takens; positions and statements which usually gain sense tional headlines.

We were shocked and astoune cd, the other day, to read reports of a double-barrelled at tack these two gentlemen have most distinguished and henor most distinguished and henor able citizens, Dr. Ralph Bunche

been accomplishing more

most distinguished and henor able citizens, Dr. Raiph Bunche Dr. Burche, as everyone know-is the Undersocretary of Tip-U1 and Nations, a post he ha-held and answared with great ebell and integrity.

A: a sepuisht on official Dr. Bunche, technically, is sup posed to remain sloof from th internal, racial problems of th United States. This is diplomati practice honored for many year.
In spite of this. Dr. Bunch

has-on a number of occasion

-taken it upon himself to le the world know just how he feel shout racial prejudice in the United States. Some years ago when offered a high Government position. Dr. Bunche command the headlines by rejecting the job on the grounds that he not wish to raise his children under the jimerew conditions which then existed in Washing ton. It would have been easy for Bunche and his family to g. to Washington and be accepted many places from which Negroe of lesser stature would be turned away. But Dr. Bunche obvious ly felt that this would be leathan honorable. With the forth right stand he took in this situation, he revealed that it is lafinitely more important to him that his people be given justice. than to take advantage of his unusual status in order to realize personal benefits and recog

Congressman Powell, ignoring this, is credited with the state ment that "we have not heard from Ralph Bunche since we helped fight to get his son inte

the Forest Hills Tennis Club."

It has been a long time since

Heroes of the Emancipation BISHOP ISAAC LANE

Born in 1834, on an isolate: plantation in Tennessee. Isaac Lane spent an obscure childhood without the benefit of parental care. The use of books parental care. The use of books or pencils was forbidden, but somehow he managed to learn to read and write. While still slave, he conducted prayer most, ings on the plantation and oft times suffered violence from whites bostile to Negro presenters. After the Civil Wart, wide he was about thirty, he plodded through the Bible and such offs. through the Bible and such offs er literature as he could put hi

For several years, Lane was a human beings man should be other. This mee

filesies over grut de more a shite peuel des Dr Bunche eyer ell a bies Grut de more de shite peuel de la comment d

UN status to keen him flows making powerful statements about Birmingham. We heard nething from Adam Powell until the Birmingham crisis was over Dr. Buneric steaded the funeral Medicar Flows in Jackson Michael Medicar Medic of Medgar Evers in Jackson, Mis statippi and denounced the cold blooded sourder.

I have had many personal conversations with Dr. Bunche and received much valuable advice from him which I could ge from no oneeles! Certakuly so from a Congressmen who, angulof the time, seems to be rared senting Porto Rice rather like who finds himself left by the warded in the Negre's cause. wayside in the Nesre's onward march toward freedom. Maluly

march toward freedom, mainly becupe he talks the lambiaging of the segregationists—a language which the Negre peoplesors. I think the Negre cause want be greatly advanced if Br. leavell and Malcolm X had one twentieth of the interruty and leadership which typines Dr. Raipingunche, a girent American whipe Bunche, a ment American whose record speaks for itself son makes a mockery of unjust and unfounded criticism.

hands on. When he was twenty-two, the Southern Methodist Church granted h I m permission to preach as a lay exhorter. Later during the War, he applied to quarterly conference and was finally licensed as a Methodis

town to town to preach. He at

affected the frock cost, plus is, tont heir and pompous managers that amused shites. I am the