

The Wrangle Over the May 1 Primary

Americans are generally recognized as lovers of sports and admirers of a good loser as well as a winner. We recall on one occasion with a heavyweight prize fighter who had lost his championship—we forget now his name—was asked by a member of the press if he had any comment about his loss his reply with a grin was, "Well I just forgot to duck." Because of the man's exhibition of fine sportsmanship as a good loser he immediately drew to his side, not only members of the press, but millions of fellow Americans.

The wrangle now going on over the results of the municipal primary held in Durham on May 1 in which a miserably defeated candidate charges election irregularities, appears to us to be one of those instances that is prompted more by a "rule or ruin" attitude on the part of a poor loser than one which stems from a source having a solid foundation. All respectable citizens of both races in Durham have been through the years and are now on the side of political campaigns being waged within the law. The integrity of the men and women employed at the four precincts involved in the wrangle can be vouched for as being unquestionable and a majority, if not all of them, are experienced in conducting their tasks in and around the polls or voting places. That any of them would intentionally violate or permit to be violated any of the rules and regulations governing their re-

sponsibilities will find little if any support among the respectable and intelligent people of Durham.

Most questionable of all the charges contained among the affidavits is that the incumbent and winner in the May 1 primary, J. S. Stewart, was campaigning in one of the polling places for a half hour. If such can be proved we think election officials should take positive and drastic action, not only against the incumbent but against the poll officials who permitted it. Barring such proof it is going to be hard for persons acquainted with the incumbent to visualize him staying put in a polling place for a half hour to say nothing about him deliberately violating the rules governing them.

Raising of the bloc voting issue, the continuous epithets hurled at the Durham Committee on Negro Affairs and the remark or implication that there will be little left of the DCNA after the present wrangle, we think, is sufficient proof that there is one and only one ulterior motive behind it all and that is the destruction of the DCNA. Therefore, we would advise officials and members of the organization to close ranks and gird up their loins. The Durham Committee on Negro Affairs must and will live and continue as an agency to help make Durham a better place for all its citizens.

The "Other South" In TIME Magazine

The current issue of TIME magazine publishes a penetrating and most thought provoking article on what it terms the "Other South." While we are not exactly as enthusiastic over, what we have similarly referred to, from time to time in past editorials, as the New South, we are somewhat inclined to agree with TIME that there is every reason to be hopeful of a basic change in southern racial mores. We agree that what TIME refers to as the "Other South" has been born alright but the baby is just beginning to crawl and is still in diapers.

One has to live in and with the South, from day to day as a Negro, to understand just how painful and slow the growth is, as the contents of the article in TIME admits when it says: "There are still many ugly pockets of resistance. The South still accedes to Negro demands reluctantly, surrendering only token bits and pieces." In spite of what at times appears to be a painfully slow growth and reluctance of the "southern masses"—more on account of a deep seated inferiority complex than reason—the baby is alive, kicking, crawling and possessed with an abundant amount of energy and health.

Further on in the TIME article it declares

The "Tokenism" Philosophy

Negro leaders all over the nation should pay strict attention to the warning sounded against "tokenism" by Director-Counsel Jack Greenberg of the National Association for the Advancement of Colored People. Mr. Greenberg says that "If tokenism becomes a way of life, it will become ingrained in law and in fact a part of our Constitution. This must never be," he asserts.

Too often Negro leaders, in the Civil Rights struggle now going on in the South, become apathetic at token integration in the public, schools, municipal and county employment such as clerks, bookkeepers, etc. At the state level the token employment of Negroes in the National Guard and elsewhere is practically at a standstill. In fact the State Highway Patrol does not employ a single Negro.

We think Mr. Greenberg's warning is of

vital importance especially in the border states where Negroes have the tendency to assume the attitude that the civil rights fight has already been won. One needs only to look around to discover that the danger of tokenism in the border states is in reality a greater menace to civil rights than downright segregation in that it has the tendency to lull to sleep all those concerned in the matter.

The situation in the border states may in time become as costly to Negroes as the unwritten law of segregation in the northern states that allowed and encouraged Negroes to spend their money on equal terms with others but prohibited them from earning on equal terms with others. Both systems are pernicious and need to be guarded against 24 hours a day if the Negro is to be able to measure up to his full responsibility.

Further on in the TIME article it declares

Further on in the TIME article it declares

Further on in the TIME article it declares

Further on in the TIME article it declares

CHIT-CHAT

The late E. C. Simmons advised his salesman to cultivate the art of small talk.

I am impressed by this because I think that the mastery of details like small talk distinguishes the highly successful salesman from his ordinary rival. Men seem to acquire a knowledge of their product more readily than they develop this knack of making themselves interesting and worth seeing. Of course, it's easy to overdo the small talk, but that's another story.

Each year I am finding it increasingly difficult to define the elusive quality that marks the best salesmanship. Like all artists, the most successful salesmen have a light touch that cannot be analyzed. Like a boxer, they wait patiently for exactly the right opening before they try for a knockout—or a sale.

NO HELP

A MAN, whose days are easily worth \$250 each, told me that he has found jobs for at least fifty men in the last ten years, and that to fifty others he has given advice that led them to find better jobs.

This man will let into his office any one who comes to him for help. He isn't sure why he does this; he was just made that way. I mention that so you may better understand the next few paragraphs.

When this super Boy Scout, always accustomed to doing one good deed each day, went into business for himself, he and his partner made a list of friends from whom they might expect work. These friends were notified that the new business had been set up, and a tactful bid was made for orders.

The first year was unexpectedly successful. The list was checked. Not a dollar's worth of business had come from the friends.

He wondered why his friends ignored him. I think the reason is simple. We like to help those who are not as well off as ourselves. Every friend probably said, "That fellow will take care of himself. He doesn't need encouragement from me."

SHE SHOULD NOT HAVE "PROVOKED" US



SPRITUAL INSIGHT By REV. HAROLD ROLAND

Reconciliation is One of The Greatest Words of Our Religion

"When we were God's enemies, we were reconciled through the death of his son." Rom. 5:10. Reconciliation is one of the great words of our religion, rich in beautiful spiritual meaning. Here we are reminded that God was in Christ to effect a reconciliation. And this reconciliation is between God and Creator and man the creature. What is the rich spiritual import of this word of our religion? Reconciliation is the healing of a broken relation between two parties. Why is there a need of reconciliation between God and man. May be by a willful act of what we call sin cut himself off from God. Thus God came I move through his Son Jesus Christ our Saviour to restore union and communion between God and man. Reconciliation, therefore, means happy spiritual reunion for man the estranged creature. Man cut off from God is restless and unhappy. In the condition of estrangement man will never be what he ought to be. Isolated from God man is unfulfilled and has no deep abiding satisfaction. And man's search for true ful-

fillment apart from God must lead to a dead end. Many things may be tried but they all finally lead to emptiness. God is in Christ to reconcile or bring man back to a state of happy, joyous living. God humbled himself and put on our garments of flesh to heal us and bring us back into the divine fold. Sinful estrangement leads to unhappiness but through faith and repentance we can find happy reunion, with God, in Christ our Saviour. This reconciliation is one of the crying needs of our times. Men are split into warring fragments. Souls apart from God are sick with their warped and distorted minds. The divisiveness of races, so-called, have brought a fearsome harvest of fear, suspicion and misery. In this area there is a need for the healing touch of a loving reconciliation. It is dramatized in the shameful acts and counteracts in the Congo. Yes, everywhere we behold divisions among men working against harmony, brotherhood and fellowship we are reminded of the importance of God's reconciling power in Christ. Christ

with his love and forgiveness is the answer in these many frightening conflict-ridden situations. God has come in Christ for reconciliation and peace in our souls and in our relations with our fellows. Each redeemed soul should become a minister of reconciliation. It is at this point of reconciliation that laymen in the church must assure a more vital role. A little Sunday effort is not enough. Reconciled souls should go forth from the worship of the Church to become agents of reconciliation—a leaven penetrating all levels of society. This ministry of reconciliation should be carried on in the home, the newspaper office, the market place, civic groups. The Christian wherever he is should be Christ's agent of reconciliation. God grant that this great spiritual truth may come to the fore for every redeemed soul "That God was in Christ reconciling the world unto himself." Then let each Christian be about this business of reconciliation. It will save mankind!

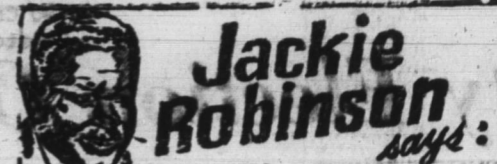
Names of First Students For N.C. School of the Arts

Continued from front page

DURHAM—Ike Klavins, dance, daughter of Dr. and Mrs. Janis V. Klavins; Stephen Nichols Chandler, Jr., voice and drama, son of Mr. and Mrs. Stephen N. Chandler; Ann Lawrence Levy Taylor, dance, daughter of Mrs. Jennie D. Taylor; Edna Rae Randall, drama, daughter of Mr. and Mrs. Samuel E. Randall. The remaining names are those of the students omitting the names of parents: ELKIN—Alice Cranford Elmore, dance. ELON COLLEGE—Pamela A. Gowan, piano. FARMVILLE—Barbara Ann Wilkerson, voice. FAYETTEVILLE—Kristine Allen, drama; Johanna Mason, dance; Dorothy Bradshaw, dance; Vicki Ann Summers, drama; Brenda Carol Tincher, drama. FORT BRAGG—Lynn Ellen Wilson, clarinet. GASTONIA—Kenneth William Crawley, organ. GREENSBORO—Barbara Efland, voice; David Ragdale Hunter, tuba; Juanita Alomia, piano; John Frederic Ensminger, Jr. HICKORY—Mary Gwyn Harper, dance. HIGH POINT—Bill Ray Burchfield, drama. HORSE SHOE—David Curt Mahwaring, drama. JACKSONVILLE—Vivian Ann Kirk, drama. KERNERSVILLE—Bruce Eugene Weavil, dance. LENOIR—Betty Beaugail Ernst, dance; Linda Louise McPadden, flute; Rebecca Stevens, dance. LINCOLNTON—Alan E. Holloway, dance; Sandra Naomi Miller, flute. MATTHEW—Richard Bradley Bivens, guitar; Judith Glenn

Hahn, piano. MOUNT OLIVE—Meri Brooks Eaton, dance. RALEIGH—Bruce Gordon Stuart, cello; Johnny P. Williams, voice; John Anthony Wood, drama; Randall Ward Rickman, drama. SALISBURY—Donna Carter, drama; Toni Wyatt Allen, dance. SANFORD—Wayland Hartley Winstead, drama; Gary Robert Buchanan, trumpet. SCOTLAND NECK—Pearley Ray Bryant, guitar. SELMA—Polly Love Crocker, piano. SHELBY—Elizabeth Peeler, voice. SOUTHERN PINES—Carolyn Jane McGoogan, organ; Anna D. Smith, dance; Frank Pearce Smith, Jr., dance. STATESVILLE—Susan Gayle Moore, dance. STOKES—Kathryn Watson, voice. TRYON—Junita Paul, voice. VALDESE—Sandra Ruth Plexico, voice; Gregory Clinton Wilson, drama; Susan Lynn Corbett, voice; Frances Regina Shook, voice.

THIORIDAZINE FAVORED FOR MENTALLY ILL CHARLOTTE—Thioridazine is the "preferred" drug for treating agitation, restlessness, confusion, and anxiety among geriatric patients because it produces relatively few side effects. This is the conclusion drawn by Dr. Sidney Cohen, Chief of the Psychomatic Service, Veterans Administration Hospital, Los Angeles, based on a study of geriatric psychopharmacol-



By Jackie Robinson In the welter of anguished headlines about racial strife and the ugly reflections of the inhumanity of our times, we often fail to note the powerful, quiet programs which are being conducted to advance the march of humanity.

Such a project is called to our attention by Jerome S. Hardy, an erstwhile golf partner, who is sacrificing a great deal of time and energy to discharge his duties as the chairman of The New York Committee of a magnificently humane program called Project Hope.

HOPE is a hospital ship which carries around the world to hundreds of thousands in Asia, South America and Africa—the best America can offer in medical services and people who teach professional counterparts in developing nations. The latter, in turn, pass on the information and skills to younger people of their own countries.

Dr. William B. Walsh organized HOPE in 1958. On its maiden voyage to Indonesia in 1960, 200 doctors and 300 nurses were given special training. 18,000 patients were treated and 700 operations performed. Thousands of people were X-rayed and examined. In 1961, in South Viet Nam, 500 major operations were performed. Then in 1963, HOPE moved in on the Latin-American front. During 10 months in Peru, 60,000 persons were directly aided by HOPE services and several hundred thousand South

Americans were helped indirectly.

Now, HOPE has sent medical teams to Africa, while continuing to work in Saigon, Trujillo and Ecuador.

Vice President Hubert H. Humphrey, commenting on work accomplished by this project, has said, "There is only one thing wrong with Project HOPE, namely, that it consists of only one ship. We need many more like it. It helps all Americans to please and help support the magnificent work of this floating American medical center with their financial contributions."

Paul Felix Warburg, Board Member of the Project, has recently returned from Guinea, Guinea, in Africa, where the good ship HOPE, is currently docked. Here is his reaction to what he observed: "To see our doctors and nurses in action, working with their Guinean counterparts, is something I will never forget. The impact on the people of backward nations such as Guinea makes one realize what the good ship HOPE means in good will between the people of foreign lands and our country."

Dr. Walsh, Jerome Hardy and the other humanitarian Americans who are helping to wage peace by concern for basic, humanitarian needs, are heroes in the ever-increasing struggle to emphasize things which unite the peoples of the world, instead of the considerations which divide them.

TO BE EQUAL

By Whitney M. Young Jr. CRIME, NEGROES AND THE POLICE

"Poverty," wrote the learned Greek philosopher Aristotle, "is the parent of revolution and crime."

If it is not the major cause of crime in this country today, it must still be counted among the leading causes. If, of late, it appears to be increasing more rapidly in the suburbs than in our big cities proper, we must add to our list of culprits the alienation of the rich as well as the destitution of the poor.

Perhaps one reason crime is more rampant among the poor is that among the rich is less unsettled. It tends to be more of the "white collar" variety—the bank robber, forger, bad check writer and the like.

For example, in 1962, a typical year, a total of 17,925 Negroes were arrested for armed robbery, compared with 12,664 for whites, even though Negroes make up but 10 percent of the population.

By comparison, some 27,000 whites were arrested for embezzlement and fraud compared to 6,000 Negroes; 17,000 whites were arrested for counterfeiting compared to 3,800 Negroes; 145 whites were arrested for drunken driving compared to 28,000 Negroes.

It is from the poorest ranks of our society from which those who commit the most heinous crimes of violence, seem to be recruited. And since an out-sized proportion of Negroes live in poverty in this country today, it seems to follow that the "armed robbery" figures are what you'd expect.

These are the crimes which capture the headlines. Hence, the public begins to get the impression that all crimes are committed by Negroes, although the arrest figures show a startlingly opposite picture. From all the evidence which the Urban League can gather,

crime and social disorganization are as low, if not lower, among middle-class Negroes as among middle-class whites. Seldom, in the headlines or anywhere else, does one find a report of a youthful Negro student from a good suburban high school terrorizing a subway car. To commit this kind of crime one has to be devoid of all personal self-respect, a condition not likely to prevail in the Negro middle-class but found so often among the rejected and forgotten and discriminated-against man at the bottom of the social pyramid.

The most promising factor for reducing crime, at least among Negro citizens, is the steady opening up of equal opportunities for them at all levels, in education, housing and jobs, where a real chance for betterment awaits. It has been noted on more than one occasion, by the way, that during civil rights demonstrations, crime among Negroes disappeared, presumably because hope for a better life was held forth.

The same I would say is true for poor whites. If the image of the criminal of violence in our northern cities is that of the black man, in many northern cities is that of the poor white man. Those arrested by the FBI for the killing of Mrs. Viola Liuzzo of Detroit near Selma, Alabama, were not southern Ku Klux Klan members. Poverty and crimes of violence, are bankers. The same is true for the rabble recruited by the growing handmaidens.

When better schools, jobs and opportunities come to southern whites now mired in poverty, such crimes seem bound to drop accordingly. The Ku Klux Klan, like the black nationalists, will never survive the blows of popular education universally applied. These groups, so prone to violence, feed on ignorance and despair; so do crimes of violence.

Dr. Cohen presented his findings in a scientific exhibit at the annual meeting of the North Carolina Medical Society which ended here recently. In addition to his VA post, Dr. Cohen is an associate clinical professor of medicine at the University of California College of Medicine in Los Angeles.

While phenothiazines (the class of chemicals to which thioridazine, named Mellaril, belongs) are generally excellent for the psychochemical treatment of geriatric patients, Dr. Cohen points out, "we prefer thioridazine because of its relative lack of side effects."

A major portion of Dr. Cohen's exhibit is devoted to debunking widely-accepted fallacies which hold that deterioration and disorientation are inevitable with advancing years.

The Carolina Times

Published every Saturday at Durham, N. C. by United Publishers, Inc. L. E. AUSTIN, Publisher Second Class Postage Paid at Durham, N. C., 27402 SUBSCRIPTION RATES \$4.00 per year (12 issues) in N. C. elsewhere in the U.S. and Canada, \$5.00 per year. Single copy 10c. Postmaster: Please send address changes to The Carolina Times, 408 S. Pettigrew St., Durham, N. C. 27701.