

**EDITORIALS**

HE HEWED TO THE LINE

North Carolina may well be proud of at least one municipal judge. He is Judge E. Earle Rives, of Greensboro, who in a recent decision on a bus segregation case cut right through the red tape of sophistry and hewed to the line laid down by the U. S. Supreme Court in last year's famous Morgan case.

After careful consideration of the case of Mrs. Leona Parker, of Winston-Salem, an interstate passenger who refused to change her seat when ordered to do so by the bus driver, and was subsequently arrested under the North Carolina segregation statute, Judge Rives held that the defendant was clearly within her rights under the Supreme Court's dictum in the Morgan case.

The forthright action was quite in contrast to the surprising tempest stirred up in Chapel Hill, Citadel of enlightenment in North Carolina. There persons testing the North Carolina law in the light of the Morgan decision were forced to get out of town, and white persons defending and protecting them in their right to test the law by orderly process were threatened with bodily harm.

What happened in Chapel Hill would be reprehensible even if it were connected with the violation of a law of unquestionable validity; under the circumstances really prevailing what happened smacked of mob law or Fascist tactics, neither of which is law at all.

Some will deplore the tactics of the Fellowship of Reconciliation in attacking North Carolina's segregation laws where they conflict with the constitutional rights of interstate passengers, and many would not participate in such procedure; but those who have the fortitude to participate in such a test not only are acting logically and within their rights, but are also rendering a service in setting the scene for clarifying a situation which is certainly in need of a clear definition.

Judge Rives hewed to the line. Others must face the issue as squarely and unequivocally. They do not do so by throwing rocks and insults, and threatening law-abiding citizens who are bold enough to line up on the side of the right, even when the right side may be the less popular with some.

**AN AWAKENING**

It is both interesting and encouraging to note that Negroes in North Carolina are this year taking an active interest in municipal government and politics, aimed at direct representation of the group in city government. This reflects a change in the time-honored policy of relying on petition and indirect appeal to those in power to take cognizance of the needs of a large segment of the citizenry. This technique has produced some results in the past, and will have to be relied on in the future, to the extent that the candidates from the Negro group are unsuccessful in winning places on the city councils.

But it is fitting and proper that Negroes should support their colored candidates. As long as the minority is going to be differentiated in the matter of municipal services; as long as there are to be Negro residential neighborhoods, Negro schools, Negro jobs, Negro parks and other facilities, there is an acute need for direct Negro participation and direct representation at all levels of the governmental process. At no level of government do the people come into more direct contact with their government than at the municipal level; so that is the logical starting point.

Negro candidates are in the running for places on the city councils of Greensboro, Wilmington, Wilson, Fayetteville, Durham, Washington and Raleigh, and possibly in other North Carolina cities.

In some of these cities the colored candidates will not be successful, in others there is a distinct possibility of victory. In those in which councilmen are selected by wards the probabilities are better than in those where all representatives are elected on a city-wide basis. But in every city mentioned Negroes are giving notice that they want more voice in local government, and that they are seeking it by the American process of direct representation through duly elected spokesmen who will be qualified to guard the interests not only of the minority but of the people at large.

On the basis of their qualifications these colored candidates can make an appeal not only to voters of their own race, but to the entire electorate, and it is to be hoped and expected that many white persons will vote for one or more candidates of the other race. Negroes have voted for and will vote for white candidates; why should it not work as well the other way round, where the colored candidate is qualified and has a record of broad civic interest and genuine public-spiritedness?

An examination of the record of Fred J. Carnage, for instance, should commend him to Raleigh voters regardless of race. His supporters point to his participation in many organizations and movements aimed at the benefit of the entire community. The same is undoubtedly true of other Negro candidates, and of many of the white office-seekers.

But the first step toward a truly representative city government may quite properly be based on the fitness and desirability of minority representation as a matter of right. And where the office-holders are to be chosen by a city-wide ballot rather than by wards the first obligation of every Negro voter is to support his own hoping that others as well will recognize the desirability of a city council which includes direct representation of the minority.

**HENRY A. WALLACE**

The CAROLINIAN has long been an admirer of Henry A. Wallace. We wanted Wallace to get the vice-presidential nomination in the Democratic convention which nominated Truman. We regretted the departure of Wallace from President Truman's official family, and rather felt at the time that his departure reflected less discredit on Wallace than on the President. It was with genuine misgiving that many observers saw in Wallace's forced resignation the departure of the last outstanding comrade of the late Franklin Roosevelt from the highest councils of the government.

But lately we have had progressively more cause to wonder whether or not Mr. Wallace is the man we thought he was. It is true that he displays the same high idealism, the same forthrightness and candor of speech, the same outspoken advocacy of whatever it is he believes to be right, which first attracted the allegiance of so many Americans to him. But it would appear that these very characteristics, inadequately tempered by prudence and diplomacy, are the ones which threaten to weaken a great man's effectiveness.

In short Mr. Wallace seems to talk too much, at the wrong times and in the wrong places. His enthusiasm for his views and causes and his penchant for strong statements on the same have led him to throw restraint overboard.

It is one thing to criticize the President's foreign policy at home; it is quite another to go cracking about it in the home of common friends and neighbors.

Not only do we question Mr. Wallace's good taste in castigating our foreign policy before English audiences and suggesting that England line up in opposition to Truman's program with reference to the Mediterranean problem, we further question Mr. Wallace's expressed views as unrealistic and wrong. We believe that appeasement of Russia is wrong and dangerous to the security of the United States and world peace.

It is quite possible that Truman should have given the United Nations a greater opportunity to function in the Greek-Turkish matter, but with the attitude that Russia has previously taken, and with the existence of the four-power pact, and with the existence of the four-power pact, one must wonder what the UN could have done which would have been effective in any degree in dealing with the problem.

We like Mr. Wallace still, and we hope that his usefulness will not be dissipated by too much talking out of turn. He possesses qualities which may still be of great value to the American scene—qualities all too rare among our public men. His honesty and his fearlessness are all to be commended. Let him add to these, and to his championship of fairness and justice, a little more restraint.



"WE WISH ROBLY SUCCESS."



**Second Thoughts**

By C. O. HALLIBURTON

A great deal of interest has been attracted recently by the case of the North Carolina young man who was slowly dying or wasting away as the result of a spell of "hex" put on him by a voodoo doctor. The case drew nationwide attention after the box artist was killed by a man who numbered among his family one of the victims of the practitioner of the dark art. Symmetry was with the young man who subjected himself to the treatment of a New York mesmerist and hypnotist who made the trip to North Carolina to treat the patient and start him on the road to recovery by breaking through hypnotism the spell under which the victim felt himself to be.

One particularly interesting feature of the published comments on these cases is the realization by some white writers that belief in mumbo-jumbo is restricted to Negroes. Some of these writers were undoubtedly unconscious of this implication. For certainly a "minority" reflection would have brought to their minds numbers of instances of fanatical attachment to superstition on the part of whites both historically and contemporaneously.

As a matter of fact the very

word "hex" is not southern or Negro. It seems to have come out of the mountains of western Pennsylvania, inhabited by miners who originated in central Europe.

There is no denying that superstition and the belief in the occult are prevalent in the Negro race. Slavish attachment to such practices and beliefs is always in direct proportion to the lack of intelligence, prejudice, and the Negro race in the United States by a combination of circumstances is over-represented in the ranks of the ignorant. But it has lots of company.

One thinks of the religious fanatic snake handlers among the mountain whites. At least one state has passed legislation to prohibit these dangerous practices among those who believe that faith protects them from the poison of the rattlesnake. Even those who have forgotten most of their American history will probably recall the Salem witchcraft episode, in which innocent old women who were unfortunate enough to be ugly and probably also a little "eccentric" were burned as witches. The New England intelligentsia of the time participated.

It is usually asserted that the

American Negro's superstitions, and his adherence to them, are both things he brought with him from Africa. Since most of the Negroes imported into this country were at least relatively uncivilized, this is a more or less natural position to take. But the fact remains that the slave immigrants also found superstition and superstitious practices in the European-American culture into which they were introduced, and that therefore some of the "folk beliefs" of the Southern Negro are no more than folk beliefs derived from the whites and still persisting among the more ignorant of both races.

Which is to say that the Negro in America does not have a monopoly on belief in myths, witchcraft, and the various manifestations of the occult. Nor is fear of the voodoo artist by any means an exclusively Negro characteristic. The term "voodoo" may be African, but both history and contemporary records are full of instances of Europeans and Americans who differ hardly at all from Negroes in their beliefs and practices in regard to the wonder worker and the professor of the black arts.

**Lest We Forget.**

By W. L. GREENE



This week there come to North Carolina an article of Southern progress who should be heard and followed in our collective thinking about regional progress. From Mr. Ellis Arnall, former governor of the State of Georgia, we can learn more about our own political leadership would emerge from

The Bible has a prophetic message, but like man prophets, he will not be welcomed by many whose interests are frustrated by the challenges which he makes to their error. We are obsessed with a mania for researching ancient problems and confessing that all our problems are so complex, as we understand them, that we cannot visualize a simple solution for them. Mr. Arnall tells us that we must reduce our problems to their simple fundamentals and face the simple challenges which these fundamentals present. He warns that our confusion

about the need for a complex and improved solution to the economic and social problems of the Southern Region will continue until we are willing to seek the adequate simple interpretation of our problems and then follow through to the simple solution.

This column is gratified to have this vindication from such an outstanding son of the South for the views presented in this same vein over the years of its writing. While Mr. Arnall does not say so in specific statements, his message leaves us aware that relationships in the region are a phase of the problem which must be viewed in the simple cause-and-effect setting and the problem growing out of our patterns of relationships solved by a re-validated education which recognizes the need for a simple direct approach to the materials and methods of education which will effect the solution.

We are indebted to Dr. G. W. Forster of State College in Raleigh for the observation that the schools are not permitted to teach the truths which would put our youth in possession of the facts needed to combat causes of certain bad relationships in the South. We doubt that the educators are all at fault in this matter. Politics control the groups which select basic educational materials. Politicians are elected by minorities in our region. The minorities are controlled by the vested interests benefiting from relationships in status quo. When education and politics can be for the interest of ALL THE PEOPLE of the region, the South can then come into its own as a prosperous and happy part of a democratic nation. This is not a complex matter but it does call for a courageous leadership which has been too conspicuous by its absence from the Southern scene until now.

**SUNDAY SCHOOL LESSON** By Rev. M. W. Williams

Subject: National Glory and Deceit. — 1 Kings 5-11. Printed text: 1 Kings 3:9-13, 4:29-34, 5:13-16, 6:26, 10:1-9.

Key Verse: Trust in the Lord with all thine heart, and lean not unto thine own understanding. — Prov. 3:5.

The Hebrew nation has asked and received a King in Saul who miserably failed God and the nation. David, the Son of Jesse, of the tribe of Judah, was not only a warrior but the tribes of Israel, but especially the Levites, might have been the Israelite and scattered the people, told about now, old and full of years, he

might Solomon, his son, king of Israel with the command that he set his heart and soul to seek the Lord and build the sanctuary of the Lord. — 1 Chron. 22:19, 24:1.

**THE HEBREW NATION AT THE BAT**

Solomon the third king of Israel comes to the throne with everything in his favor. Saul had struck him. David had made the third king and it is now up to Solomon to bring Israel to the nation's home run to save the nation. Will he do it? The American nation — young and manly — historically, in many respects can learn

some worth while lessons. The tongue of Nations, often World War I lost its opportunity for Peace — You know why, Franklin D. Roosevelt got us to the third base with the Atlantic Charter just before the close of World War II and God took him. And with the United Nations Organization, backed by men all of whom say they love God and all the resources of our nation, and the world crying for PEACE — Will the leaders make a home run for WORLD PEACE? Mr. Truman, like Solomon, when he first went into office asked for

**BETWEEN THE LINES**  
BY DEAN B. HANCOCK FOR ANP

**WALLACE, ON GENERAL PRINCIPLES**

We have heard the old ancient gag about the flea in the stocking. But in Henry Wallace this country has not a flea but a bee, and there is a great difference. The flea keeps us scratching, the bee keeps us hurting. Wallace has something and when he comes up the leathers fly.

He is without doubt this nation's greatest straight-shooter. It is difficult to forecast his presidential possibilities but the very fact that this country is so afraid of the man is a point in his favor. Wallace is looking over the shoulder of his producers and beetlers, a political prophet Henry Wallace is that prophet.

The extent to which this country ignores Wallace and his preachments and admissions is the extent that war with Russia is further assured. Of course the war with Russia is already begun. China and Greece are attending to this by keeping the war fires burning. The "strike now" group in America is fanatically trying to arouse the necessary fight psychology.

Unless some rapprochement with Russia is found—and that real soon — it is not going to make much difference whether Richard opens the door or not, nor will it matter whether or not Kilroy was here. Wallace sees the portents of war and is trying to do his bit to stir the nation. He sees a decadent British empire dumped into the lap of our dear Uncle Sam now committed to pulling out of the international fires Great Britain's red-hot chestnuts.

In South Carolina many years ago there was a Baptist association in the tidewater section that had a little preacher who was long on degrees but short on preach and common sense. He was an interminable talker being at once loquacious, audacious and voracious at dinner. In the meetings he was always tireless and one of the missionaries who visited said association in the usual search for funds and more tithes, discovered a never-failing method of getting any desired donation. He always worded his petition in such way that the bothersome little preacher would oppose it. Then the association would grant the donation on general principles.

It is even so with the Wallace situation in this country. When we size up the opposition we can on general principles discover where the trouble lies. The Anti-Now-Dealers who went into their holes and pulled their holes in after them when great Roosevelt lived, are out now in full force threatening to take over and destroy all of the reforms which he inaugurated. Wallace is quite right when he says that the spirit of the New Deal cannot be destroyed and that it is the only remedy for the current ills that afflict mankind.

Wallace knows it and so should any other even casual student of human affairs see that communism is not a thing that can be bought off or fought off. Ideas do not operate like that. Ideas must be fought with superior ideas and above all by a superior technique of human conduct. The squalor and misery and despair of the impoverished nations is the greatest danger to democracy and not communism per se.

And now the latest is some want Wallace indicted for his speeches in England. This is the height of stupidity and the depth of cupidity. The land of freedom trying to muzzle one of its outstanding citizens. If this nation is afraid of Wallace it is the nation's shame, not Wallace's. Those would-be prosecutors are magnifying the man they are trying to belittle and embarrass.

Just as this writer admires Wallace on general principles he disdains Lindbergh who is trying to stage a come-back. My opposition to the Greece-Turkey loan was strengthened when Lindbergh came out for it. Demoted and silenced by Roosevelt and replaced by a warring nation fight against a death-threat, Lindbergh who wanted his nation to abdicate in favor of Nazi Germany, peeps once more out of hiding to make sure Roosevelt is dead. When the cats are away the rats come out to play.

More strength to Wallace and to any other great American who would stave off the disastrous conflict now pending. This writer repeats, unless there is some rapprochement between Russia and the United States, it is not going to matter whether Richard opens the door or not.

**SENTENCE SERMONS**

Man, by God was made a builder. He furnished him with proper tools and sent him hither.

He gave him brains, eyes, hands and feet and admonished him never to rob and cheat.

But man hardly got his roving feet wet, before with Satan, he took him up on a bet.

Satan who came to train men how to become bad, soon separated him from all he had.

Satan knew him to be easy and inconceivably gullible and suddenly had him chasing every beautiful bubble.

Although Eve was created last, she caught the first bubble, and from that time, on the Adam's had trouble.

Satan polished up an apple and told Adam and Eve they were free, but they failed to see the axe at the foot of the tree.

Sooner than they could think and blame it on each other, Old Satan had both of them with their hands up and securely under cover.

Since then their descendants have come along thinking themselves much smarter, but he has lifted them off their feet with a few promises and some liquor.

Some young folks, despite his chicanery finish high-school and college, but later too few outgrow their influence to sign his lifetime mortgage.

Into such victims he then inoculates his subtle, hellish spleen and almost unconsciously they become concealed, deceptive, hypocritical and mean.

We need not wonder at this old world becoming ransacked and torn, with Adam and Eve's children running wild, and too few willing to be reborn.

wisdom and the prayers of God's saints, but (Time, April 7, 1947). Under the Presidency, after two years, says, "He flies his job and no longer asks any one to pray for him." Confidence and a new formula are poor substitutes for the integrity of the righteous. The president of our nation represents the symbol of democracy. He has problems to solve, which require more than human knowledge and supply. Let all of God's people pray earnestly and fervently for him.

**A SENSIBLE REQUEST**

Solomon's prayer for wisdom is worthy of emulation by all of us and especially those whose decisions may affect the lives of so many. Solomon's first decision giving the child to the right mother — was proof of his wise choice in asking for wisdom. History records that as long as he followed his God given wisdom, not Solomon proposed, but the nation reached its highest glory. Decay, shame and dishonor have and will be the result of all individuals and nations when they deliberately renounce Christianity, which is God's revelation to humanity, with the false Gods of Asherah and Moloch. It is a pity that Solomon did not continue to follow his own proverb: "Trust in the Lord with all thine heart." Which way are we headed?

Published by The Carolinian Publishing Co.  
Entered as second-class matter, April 8, 1946, at the Post Office at Raleigh, N. C., under the Act of March 3, 1879.

R. R. JERVAJ, Publisher  
C. D. HALLIBURTON, Editorials

Subscription Rates  
One Year, \$2.50; Six Months, \$1.75  
Address all communications and make all checks payable to The Carolinian rather than to individuals. The Carolinian expressly renounces responsibility for return of unsolicited pictures, manuscripts, etc., unless terms are sent.  
118 East Hargett St., Raleigh, N. C.