

# EDITORIALS

## DEGREES OF MERIT

However commendable is the effort of white citizens of Walton County to raise \$6,000 for replacing Negro churches burned in the community in which four Negroes were lynched not too long ago, it does not wipe out the fact that the lynchings were never punished — were never even officially identified. It will be remembered that the lynching was carried out by a large band of unmasked men, before a witness who was a long resident of the small community, and in daylight. That the identity of all of them should have remained a real mystery to all in that section of Walton County is preposterous. More probable is it that it was well known who was guilty, and that more than one contributor to the \$6,000 fund could name all or most of the mobsters.

It is ungracious to damn with faint praise a good deed. But it must be said here that it is always safe for white people to contribute to a Negro church. Even Ku Kluxers have done it, and ostentatiously. To contribute toward the bringing to justice of murderers of innocent men and women would have been far more meritorious and far more Christian.

## LET'S SEE WHAT COMES NEXT

In view of the history of the Brotherhood of Locomotive Firemen in their dealings with Negro firemen it is difficult to believe that the recent demand of that organization that southern railways eliminate all discriminatory practices against such is all that it seems to be. The organization has called on the railways for a revision of all union contract provisions that make the Negro a different kind of worker from other firemen, including any which prohibit him from being eligible to become engineer.

It is true that the Brotherhood is acting pursuant to a decision of the Supreme Court, and it is also a fact that the action was taken by the national body rather than by southern locals directly affected, but such a sweeping pronouncement still seems more than a little out of character. We hope, of course, that our skepticism is unfounded, but we shall certainly watch to see what happens next.

It may be worthy of consideration that Negroes are just not hired as firemen on northern railways, or very rarely. The problem of discrimination has been a southern problem because southern railways long ago to hire Negroes as firemen. We would say, therefore, that one test of the sincerity of the Brotherhood of Locomotive Firemen would be that of whether Negroes begin to find employment on roads above the Mason-Dixon line. Another would be whether or not the union will open its membership to Negroes.

## SOURCE RELATIVELY UNTAPPED

A recent news item indicates that superior court officials in Wake County are having difficulty in getting sufficient qualified persons to serve on juries. We know that Negroes are not absolutely excluded from jury service service in North Carolina nor in Wake County, but it is also true that they are utilized with far less frequency than they could or should be, in proportion to the numbers who qualify. So there is a source of jurymen which has hardly been tapped. Maybe the officials who have to do with making up jury rolls and panels will take the fact into proper consideration.

While we are on the subject, we should like to know what is the utility in designating Negro taxpayers as such in the county records. Has it anything to do with the very small number of Negroes drawn for jury service?

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## MUST BE FACED

It would appear that Oklahoma plans to take advantage of the apparent conflict between her segregation laws and of the present segregated system of the United States in the Siqueu case. In ordering the regents of the University of Oklahoma to provide legal education for the young woman within the framework of the present segregated system of the Supreme Court of the State of Oklahoma is seeking to take advantage of the fact that the U. S. high court has not declared separate schools illegal, but in the meantime is ignoring the other fact that the nation's supreme court has ruled that the applicant must be given the opportunity to begin the study of law as promptly as other applicants and under substantially equal conditions.

In other words the Supreme Court said that a Negro seeking educational facilities supplied by the state to other citizens cannot be forced to wait indefinitely until the state sees fit to create a Negro institution or department to meet the obligation created by the application of a qualified colored citizen for some type of training. The colored citizen is not to be required to wait until there are sufficient other Negroes to warrant the establishment and development of a separate institution. Nor is he required to accept palpably inferior facilities. As is obvious the only way to meet the mandate of the U. S. Supreme Court in letter and spirit is to admit the applicant to existing facilities as soon after the application as other similarly qualified applicants would be admitted.

In this case Oklahoma may be able to take advantage in some way of the technical delay created by the order of her own Supreme Court to the regents of the University of Oklahoma; but the unanimous ruling of the United States Supreme Court still stands, and sooner or later must be complied with, if not in this case in some other; if not in Oklahoma first, then in some different state.

It is obviously impossible for the states practicing segregation in education to supply for Negroes "substantially equal" educational facilities on a separate basis in every graduate and professional branch in which it supplies the facilities for whites. Yet that is the only way the mandate of the Supreme Court of the U. S. may be met, short of opening existing facilities to Negroes. Sooner or later, if not in the present Oklahoma cases, then in some other, this fact must and will be faced, and there will follow the only sensible solution to the problem.

## THOMPSON SPEAKS UP

Governor M. E. Thompson of Georgia is in the news again. This time it is for his really bold statement as to Negro participation in the primaries of his state. Stating that he would not "be a party to tricky and subterfuge or otherwise in any attempt to evade the spirit or letter of the law," he demanded that Georgia "accept . . . the federal court decisions and adjust its primary elections accordingly."

Of course Governor Thompson wants the votes of Negroes in the next primary to help him defeat Herman Talmadge; but his statements are courageous and laudable nonetheless, since he stands to lose more, under the unit rule, than he could gain personally by coming out for right and justice in the matter of Negro suffrage.

Commenting on Governor Thompson's stand, the State, one of South Carolina's best newspapers, said:

"This appeals to us as a frank, even blunt statement and a particularly independent one for a Southern governor—though not unique . . . And he is voicing the approach of the inevitable and accepting it with good grace. Other governors and Democratic party leaders might achieve the better part of valor by following his train of thought."

Naturally these observations apply to the State's own state, as well as to Mississippi, Alabama and others. So the State is due some congratulations too.



"OBJECTION ON TWO FRONTS"

## Second Thoughts

By C. D. HALLIBURTON

History repeats itself, at least to some extent. We see by the public prints that the secessionists are on the loose again. Just as in 1860 many were ready to quit the Union because they were on the wrong side of a moral issue and couldn't take it, so certain persons high in the councils of state government and party management in Mississippi and Alabama are threatening to withdraw from the Democratic party, and for the same reason.

It is unfortunate, and a sad commentary on the state of affairs in the Land of the Free that the governor of Mississippi should take as the text of his inaugural address the necessity for keeping Sambo in his place as the chief business of the government of his state and of all decent white people in the South. But that is what Governor Fielding Wright did. He called on the South to array itself against the rest of the nation, and particularly the Democratic party, over the issue of Negro slavery, just as the tocsin was

sounded nearly 90 years ago. Not chattel slavery this time, of course, but political and social serfdom and caste.

Governor Wright characterizes the actions of the present Federal administration in the direction of implementing the "democratic" ideals of the United States as "anti-southern." It is a pity that the governor of a sovereign state cannot see that they are not anti anything; that they are pro-American, pro-Christian — a movement toward common justice, common decency, and a united nation.

Meanwhile the State Democratic Executive Committee of Alabama threatens a walk-out from the national Democratic party, adopting unanimously a resolution to the effect that the state party "will not and cannot yield one inch upon a matter so vital" as segregation. The Alabama Democrats are especially exercised over the Civil Rights Committee's report, and are afraid the party might include something in its platform this year advocating a somewhat

closer approach to citizenship rights for Americans who happen to be black. "Perish the thought!" say the embattled Alabamians.

Col. Marion T. Rushton, Democratic national committeeman from Alabama, opined that except in rare cases the Negro is not capable of governing himself, and that until he is, "we leave any part in governing us." We presume the foregoing is a defense for disfranchisement of Negroes on a wholesale basis, and by whatever means, fair or foul, suggest themselves to Alabama Democrats. We presume also that the implication is that except in "relatively rare" cases all white persons are capable of governing themselves, and therefore are eligible to take part in governing everybody else, and especially in keeping Sambo properly sequestered.

But probably the pre-statement in all the talk from Alabama and Mississippi is another one of Colonel Rushton's. He says that the Civil Rights Committee's report has "revived" the race problem.

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

Subject "What Thank Ye of Christ?" John 6:35-49; Col. 1:9-26.

Key Verse: "Thou art the Christ, the Son of the living God." Matt. 16:16.

Our thinking is based on information, observation and experience and our actions are generally the result of our thinking. Hence it is reasonable that we have the right kind of information, observation and experience if we are to think and act right. In our lesson today, what think ye of Christ? Was not just a puzzling question for the multitude? They had read about Christ, had seen Him in action and had experienced Him. Some of them in being made whole now He comes forward with a platform for man's eternal happiness and makes three specific claims to deity.

**THE BREAD AND WATER OF LIFE**  
"I am the bread of life." Hunger and thirst seem to be the great concern of man the world

over these days. It requires about all the average man can manage to feed and clothe his family in America and in the other part of the world food and clothing are not obtainable scarcely at any price. Why? Trade manipulation, strikes, covering the market — all the results of men not thinking of Christ as the bread of life. Men who have not accepted Him, Christ says, he that cometh to me shall not hunger and he that believes in me shall never thirst. He claims to be as important to men, spiritually, as bread is to men physically. When Christ is accepted as the bread of life, brotherhood will prevail and love will demand of us to practice the golden rule.

**CHRIST RECEIVES AND PROTECTS REPENTANT SOULS — PROMISES ETERNAL LIFE**  
This should be one of the most consoling verses in the Bible (vs. 37) However deep in sin a man

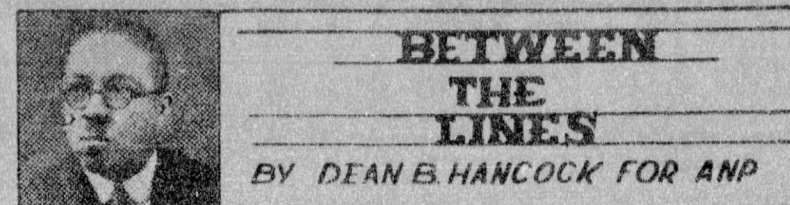
has sunk when he goes to God through Christ he will be cast out. He says that I can go into the world to do the will of God and it is His will that none shall be lost. He will protect forever all who trust Him. The third specific claim of our Lord to deity is his claims of eternal life. He claims, up every one who believes in Him at the last day, (verse 40). (Read John 10:28; 17:12; 18:9).

**DEEDS COUNT**  
In Colossians 1:9-26 Paul, an apostle, gives a wonderful presentation of the deity of our Lord in that he shows — his relationship to God — his relationship to creation and his relationship to the church. We should especially note verses 9 and 10, in which Paul earnestly prays that the Christians will live worthy of their heritage. By so living they will not only say in words but by their lives, "Thou Art the Christ, the Son of the living God."

## Health For All

**INFLUENZA**  
By Julius C. Shepard, M. D., St. Louis, Missouri.  
"Doctor, I want to discuss something with you, can you spare me a few minutes?" It was Willie Jordan on the telephone, sounding very businesslike for a 17-year old high school student.  
"Well, Willie, it sounds important enough to spare all the minutes you'll need." I answered, smiling at his serious tone.  
"We made an appointment and the next afternoon Willie came into my office with a notebook tucked under his arm.  
"I'm one of the reporters on the Franklin Key, our school paper," he explained after we had exchanged greetings. "Last month Jerry White wrote a story on colds for our paper. This month he follows asked me to write something on influenza."  
"An excellent practice, Willie," I commended. "And you want me to give you a hand with the story, right?"  
"That's right, sir," he answered.  
"Suppose I got talk to you about influenza and you stop me and ask any questions you wish

if I don't make a point clear to you," I said.  
"First of all, Willie, I think you should emphasize the fact that influenza is a highly infectious disease, the germs spread quickly from one person to another. That's why there is always the danger of an epidemic when 'flu' is around.  
"You are too young to remember the 'flu' epidemic in 1918. It killed a lot of people and caused quite a panic in the country. We doctors hope there will never be another epidemic like that. A new vaccine was developed in 1944 which served as a measure of immunity, at least for a short period of time.  
"This vaccine was developed by injecting influenza virus, the germ which causes the 'flu' into an egg containing an unborn chick. The vaccine is effective only if taken before exposure to influenza. It does not provide permanent immunity, but it is effective for at least six months to a year."  
"Does it cure influenza, too?" Willie asked.  
"No, it does not cure influenza, it is only a preventive measure," I replied.  
"What are the symptoms of 'flu'?" he asked.  
"Influenza usually starts with a headache, moderate fever, general pains all over the body and marked prostration. The victim may also have a sore throat and an irritating cough. It is sometimes further complicated by pneumonia, pleurisy or bronchitis."  
"It sounds pretty serious," Willie commented.  
"It is serious," I answered. "The patient should be isolated immediately so that he does not spread it to others. Other people and children are especially susceptible to influenza."  
"The course of influenza is brief, but convalescence takes a long time, weeks and even months in some cases. The patient should be kept in bed for some time after his fever has disappeared in order to discourage a relapse which might bring with it more serious complications."  
"Since emotional depression is apt to follow an attack of influenza, the patient should convalesce in pleasant surroundings."



BETWEEN THE LINES BY DEAN B. HANCOCK FOR ANP

**"SPEAK NOW OR ELSE HEREAFTER"**  
"Speak now or else hereafter forever hold your peace" has been solemnly uttered by many a solemn minister before the assembled wedding guests. The injunction holds an ominous meaning for southern Negro educators before the studied attempt of the southern governors to feist upon the south and the Negroes thereof a regional university for higher education of Negroes.

The success of this now attempt to evade the spirit of the United States constitution will prove one of the great inequities of the century. Social structures have a way of remaining after social functions have changed. This means, race relationally speaking, that when segregation in the south has died a natural death and when the old south can no longer stem the tide of a higher civilization, the highly financed instruments of segregation will be stumbling blocks in the way of the new order of things whereby the brotherization of mankind will become a fact and not merely a theory.

One of the more depressive aspects of the impending situation has been the silence of the Negro educators of the south. The time to speak is now and the matter in question is the matter of this proposed segregated regional university whereby segregation will be unnecessarily prolonged in the south and nation. It is the fervent wish of this column that Negroes of the south will not the swallow the regional university idea as they swallowed Lillian Smith's "Strange Fruit." The south is growing and growing rapidly and it would be a major calamity if the regional university were thrust in the way of this steady growth. Segregation cannot be banished by coddling segregation; it must be opposed, not a bit more for the Negro's advantage then for the white man's pride and self-respect.

Our Negro college presidents are the logical spokesmen in the premise. Atlanta is the logical center of the sentiment that should be opposed to the purported educational departure. Salvation means being not only saved to something, but to be saved from something. The future salvation of the south will necessitate being saved from enough things beside a regional university and the vagaries thereof.

We are witnessing one of the most shameful episodes in American history when the most clever minds of the south are being engaged in ways and means of evading the cardinal doctrines of the United States constitution. Southern tradition is being flaunted in the face of the constitution, in the face of the Bible and in the face of democracy; in fact, it is being flaunted in the very face of God. If God is opposed to segregation then a sector of the south is opposed to Him.

This nation is fast being hurtled into one of the most critical situations ever a face a regnant nation. Britain quailed before the challenge and is fast passing from the scene of action. Britain's day are numbered. Unless we are willing to face God's truth and live by it, we too are a doomed nation. Great armies and navies and even atomic bombs cannot save the nation that comes to cross-purposes with God.

Race prejudice and segregation and the spirit that prompts them are at cross purposes with God Almighty; and if our nation insists, it is only a matter of time and our decline is sure. We need some great Jeremiah to sit at the upper window and weep over the tragic transpirations that are in the offing.

There is a mistaken idea that when we are working for justice and righteousness among men, we are working specifically for Negro advantage. This has long since ceased to be the case. The white man has as much if not indeed more to gain from a spiritual transfusion for this nation, than the distressed, oppressed, repressed and suppressed Negroes. The world is crying for the bread of democracy at the hands of our great country; we are offering the stones of segregation, discrimination and race prejudice. Let our Negro educators speak God and Time and Right and on their side.

## Simple Rules Guide Negro-White Relations

**NEW YORK (ANP) —** There is no discrimination because of race or color in Seattle, Wash., according to Dr. Leslie B. Hohman, professor of neuropsychiatry, Duke University School of Medicine. Rather, there is the quiet line and conviction that "all American citizens have a right to a chance in life."  
Writing in the February issue of the Ladies Home Journal, under a subject of "Color Harmony in Seattle," Dr. Hohman revealed that Seattle citizens have evolved six simple rules to guide their relationships with members of other races and colors. The rules are:  
"Judge your neighbors by their deeds, not by their color."  
"Reject bad rumors about neighbors unless you have verified bad facts."  
"Do not resent any American citizen's opportunity to move into decent housing. Their children, especially, have a right to it."  
"Teach young children reading teaching, and you forget their color or race."  
"Judge your neighbors and people on all sides, and let the good as well as the bad influence your judgment."  
Dr. Hohman reported that citizens of all races and colors go about their separate ways, but following closely the unwritten pattern of these rules. In housing, they live side by side. Their children play together, study and learn in the same school without disharmony.

The worst mistake the patient can make is to return to work too soon.  
"It sounds like a lot of trouble," I think I'll get vaccinated against the disease," Willie said as I concluded.  
"That's another point you can bring out, Willie. Your doctor will tell you whether or not you should have the influenza vaccine because he knows your general physical makeup and susceptibility to disease."  
"This information is going to make an interesting article, doctor, thanks a lot," Willie said, preparing to leave.  
"I'll make an informative article, Willie, and I'm sure every one who reads it will appreciate it," I answered.

**THEY'LL NEVER DIE** *By Elton Fax*

BORN IN MISSISSIPPI ON THE EVE OF THE CIVIL WAR, FREDERICK MCGHEE RECEIVED HIS EDUCATION IN TENN. AND ILLINOIS. AT 28 HE SET UP HIS LAW PRACTICE IN ST. PAUL, MINNEAPOLIS AND AS TIME WENT BY BECAME ONE OF THE GREAT CRIMINAL LAWYERS OF THE NORTHWEST.  
MR. MCGHEE WAS ALSO A STAUNCH ADVOCATE OF THE UNQUALIFIED PRACTICE OF DEMOCRATIC PRINCIPLES! HE STOOD LIKE GIBRALTAR AGAINST THE ENCRONCHMENT OF OLDER CASTE IN THE REGION OF THE NORTHWEST U.S.A. HIS STRONG CHURCH AFFILIATION AND HIS SUBSEQUENT FRIENDSHIP WITH ITS LEADERS WERE MOST HELPFUL IN HIS COURAGEOUS BATTLE FOR HUMAN JUSTICE!

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