

EDITORIALS

DOWN TO FUNDAMENTALS

Commenting on the recently publicized demonstration of the Klu Klux Klan in Wrightsville, Georgia, at which the threat was made by a Klan leader that "blood will flow in the streets of the South if the Negro takes a place at the side of white men through force of Federal bayonets," the News and Observer said, editorially: "What chance have honest and decent men in the South got of opposing successfully Federal legislation which they believe unnecessary and unwise, if fulminating and hooded Southern fools seize the center of the Southern stage?"

We counter with this question: "How can honest and decent men in the South oppose Federal legislation, and how can they believe it unnecessary and unwise, while so many things happen in the South to prove that so much of the South is not opposed simply to Federal legislation but to ordinary citizenship and even human rights for the Negro?"

The editorial continues: "Undoubtedly, if the South were populated only by such people, the Civil Rights measures might well be necessary—and in a hurry. One great need of the South today is dramatic Southern action to reject in the eyes of the country the blusters and dirty sheet wearers who shame the South and slander it when they pretend to defend it."

Fortunately the South is not populated only by such people, but unfortunately those of the other type are far more vocal in insisting on states' rights and southern traditions than they are in calling for and working for the protection of the rights, privileges and immunities of all citizens regardless of color. They give aid and comfort to the "hooded fools and dirty shirt wearers" and appear to the latter to sanction their fulminations when they, to a man, either oppose, if restrainedly nonetheless positively, every item of the President's program, or else maintain a discreet silence about it.

When governors, senators, educators and other prominent men give out statements clearly indicating that the tradition of inequality and inferior citizenship for Negroes is more cherished and respected by them than are the principles of justice and intellectual and spiritual honesty, what is to be expected of the "fools"? Of course the latter will go much further, and openly proclaim and act on their doctrines of blind prejudice and deep hate. They don't know how to make fine distinctions between states' rights and keeping the Negro down. Maybe part of this inability comes from their ignorance, and then again, part of it may derive from the fact that there isn't much difference anyway.

The great need of the South for "dramatic Southern action to reject in the eyes of the country" those who shame and slander it will largely go unfulfilled until the decent and honorable white people of the South are more concerned with changing the ever-present climate and soil which breed the shameful words and acts which embarrass it in the eyes of the country than they are with the embarrassment itself.

The dramatic action needed must be based on the forgetting by such Southerners that they are southerners and that northerners are northerners, and by accepting and practicing the principles that justice and right and fair play transcend geographical lines. Why not an endorsement by a few high-placed southerners of the President's program on the basis of its obvious need and the equally obvious justice of it?

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AGAIN, PLANNING

From all indications the Negro citizens of Raleigh are definitely opposed to the idea of keeping the Negro high school in its present location. It is equally obvious that the Raleigh School Board, in its plans for changing or developing the plant of the Raleigh system, had planned to establish in the present Washington school building a combined junior-senior high school, housing all the high school facilities to be offered to colored children in the city.

Plans for the white high schools call for two junior high schools, to occupy the present high school buildings, and a new senior high school building for the tenth, eleventh and twelfth grades. The present Hugh Morson and Needham Broughton buildings would serve as junior high schools, housing seventh, eighth and ninth grades in both buildings.

There is urgent necessity for the meeting of minds between the school board and the Negro citizenry, and the time is now. Whatever is done as to Washington School within the near future is likely to be final for at least a generation.

If there is any inclination to follow a democratic policy as to our schools, certainly the thinking of the prospective Negro patrons of a single junior-senior high school, in contrast to a three-plant high school set-up for whites, with the junior branches of the secondary school located in two parts of the city, should receive serious and careful attention. The thinking of Negro citizens is at least as important as the recommendations of a group of outside experts, all white, who tell us where the Negro population of Raleigh now is and which way it is moving and what it needs in the way of school plant.

The Negro children and citizens of Raleigh certainly should not be saddled with an unsatisfactory situation for the next 25 or 50 years on the say of any such group, without a prayerful and honest consideration of their side of the question. That the Raleigh School Board has agreed to just that, including conferences with representatives of Negro citizens, is a fine thing, and a proper one.

LEST WE FORGET

A small and inconspicuous item recently appeared in the local newspapers which deserves more attention than it is likely to get. Since the news item is an editorial in itself it is quoted in full as it appeared in the News and Observer:

"Mrs. Katherine Edsall has presented the Richard B. Harrison Public Library here with two books, "George Washington's World" and "Lincoln's World," by Genevieve Foster, in honor of two boys, Chic Shaheen, who gave his life in the noble but vain attempt to rescue from drowning Thomas Upchurch.

"Mrs. Edsall said that this incident in which a white youth made an effort to save the life of a Negro indicated that there can be friendly and wholesome relations between the two races. The two boys were drowned June 2, 1947, in the Carolina Pines lake here.

"Mrs. Edsall is circulation librarian at State College."

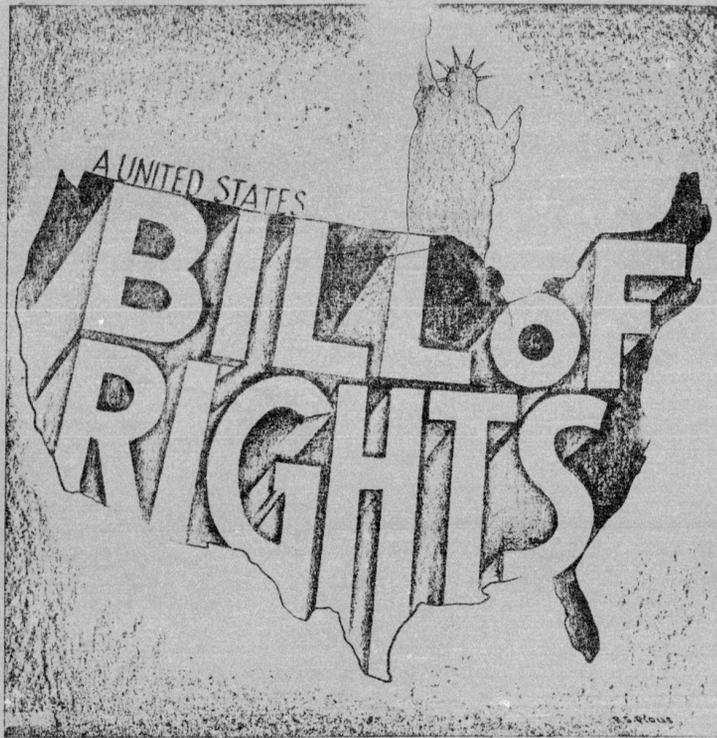
Our world is so constituted and operated that we forget too easily such a thing as happened last June 2, and hear too little of people like Mrs. Edsall.

EQUAL SERVICE

It is said that an official of the company that operates the buses in Raleigh recently told representatives of a Negro organization that the company made no distinction as to its lines serving primarily white patrons and those serving mostly Negro patrons.

This may be so, and it should be. But we know that quite often would-be passengers on several lines must wait an unconscionably long time for a bus. This may be the case on some lines that run to and from "white" sections; it certainly is the case on the newly reconstituted New Bern Avenue and Martin Street lines, both of which still extend to the other extremity of town as before the recent change which was to have been a great improvement, whereas before Raleigh began to improve so greatly they used to form a single loop connecting East Raleigh with the downtown section, affording all day service at intervals almost twice as frequent as now, by schedule, and more than twice as frequent in actuality.

As for parity of service on the several lines, it may be added that one can stand at the corner of Blount and Hargett Streets, and tell as far as one can see an approaching bus, whether it is one which will not continue down Hargett to Blount, but will turn right on Wilmington. If it is one of the new buses, you may just know it will take the Wilmington turn.



"Intelligent World Leadership Demands It!"



Second Thoughts

By C. D. HALLIBURTON

Continuing our discussion of the southern arguments against the President's program of civil rights legislation, we recall that last week the states' rights plea was examined. The same line of argument, usually characterized by more emotion than logic, was applied in defense of the right of the South to maintain the institution of slavery, and even to extend it into other territory. "Outside interference" with the South's "peculiar institution" was as hotly resented and excoriated in 1860 and 1861 as it is being so resented and condemned today, the contemporary peculiar institution being second class citizenship, or lower, rather than chattel slavery, for all who happen to be Negroes.

Another element in the situation today, however, is that the Democrats of the South feel that they are being "betrayed" by their own party. It is plain from many of the statements made by Southern white leaders that the South regards the Democratic Party as its own property. Hundreds of thousands of southerners seem to think of it as a southern party to which a few non-southerners have been extended the privilege of associate membership as

long as they behave themselves on the "Nigra" question. They seem either to be unaware of the fact, or to be trying to forget it, that the Democratic party is a national party; that the South cannot and should not be able of itself to control the party; that the sectional views of the South are no more binding on the party than the views of any other section.

That many southerners are not clear on the nature of the national Democratic Party is indicated by the waving of the Confederate flag at the meeting in Mississippi of the "True, white Jeffersonian Democrats." They confused the Democratic Party with the Confederacy. The latter has existed continuously from a long time back up to the present; the former was extinguished in 1865. There is no such thing as a white Democratic Party, true, or untrue, and the party is under no obligation to adopt nationally the sectional prejudices of a certain part of itself, even though that part is admittedly an important segment, numerically and otherwise.

The next most often utilized argument against President Truman's program is that it is contrary to southern tradition.

That is certainly true, but it does not prove anything. Tradition does not prove anything. Tradition has no real claim to precedence over the right and the just. The burden of proof is definitely on the defenders of a tradition to justify it. It is not sound simply because it exists. I have read carefully, and with what I consider a good deal of objectivity the arguments in favor of the maintenance of what has been variously called the southern way of life, southern ideals and traditions and so on as against the adoption of the President's program and further reforms in the direction of implementing the 14th and 15th Amendments (which ARE parts of the Constitution). I have yet to find any defense on moral grounds for the traditions which relegate Negroes to second class citizenship in all the verbiage produced by the President's message. Whether he is motivated by political considerations or not the President has the right on his side, and no one has offered a serious challenge to that fact. Many southerners not associated with politics will quietly admit this, and many others would like to, but don't quite see their way clear to do so.

SUNDAY SCHOOL LESSON By Rev. M. W. Williams

Subject: The Works of Christian Character. (Temperance Lesson). Acts 20:17-38; Eph. 5:6-21.  
Key Verse: "I press on toward the goal for the prize of the upward call of God in Christ Jesus." Phil. 3:14.

Dr. Wilbur Smith in his discussion on Christian character, says: "There are many things we can't escape. I can't avoid giving my assent on certain questions; I can't, if he wishes, avoid voting; if he is downright lazy he can't avoid working, and live as a beggar or a public charge."

But no man can avoid making a character. The question is, what kind of character are we going to have? To answer his question in the sense as related to our lesson, we would say, either good or bad according to the kind of doctrine taught before and especially after regeneration.

PAUL'S CONCEPTION OF CHRISTIAN CHARACTER

Paul, the apostle, is returning to Jerusalem from his last missionary journey stops at Miletus, A. D. 59 and gives a personal account of his own life-work to the Ephesian Elders. The account in Acts 20:17-38 is Paul's idea of the kind of life which a Christian must strive for, and the kind he had actually put into practice.

The character of Paul is portrayed in the kind of life he lived and the service rendered. Again in his statement: "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house" (Acts 20:20). There is a compelling spirit in the developing of Christian character as brought out in the life of Paul. "But none of these things move

me—neither count I my life dear unto myself" is an expression deeply rooted in the life of a true Christian character who counts the favor of God while he labors and waits for eternal life.

CHRISTIAN IDEALS

As we study Ephesians 5:6-21 there are three definite ideas pointed out to which a Christian should strive. Walking in the light, watching our manner of living and walking according to the Holy Spirit. In the two scriptures for today's study, you might think of the term one practical and the other theoretical. The writer of Ephesians 5 wrote it about 14 years after he gave his personal farewell summary of his life to the Ephesian Elders. He was in a position to say that there can be no character building in the trust sense without the aid of the Holy Spirit.

Continued From Front Page

APPEAL MADE

ARMED WITH RIFLE  
Armed with a rifle, Stratford set out to shoot the animals. He encountered Mrs. Ingram and struck her with the butt of the firearm, inflicting a deep and bloody wound. She was struggling with him to prevent him from shooting her when two of her sons, Sammie Lee, 14, and Wallace, 17 rushed to her aid.

Sammie Lee used the hammer with which he was repairing the fence to strike the white assailant and save his mother's life. The blow was fatal.

Mrs. Ingram and her sons were arrested and held without bail for three months. In a one-day trial on February 3 with only court-appointed counsel to defend them, the mother and two sons were convicted and sentenced to death.

REGIONAL SCHOOL

no one southern state could permanently afford for Negroes.  
Resolution  
The student resolution in part

the attorney have filed a motion for a new trial now scheduled for a hearing on March 29. The NAACP Mr. White points out in his appeal, has not only undertaken the legal defense of Mrs. Ingram and her sons but also assumed the responsibility of taking care of the motherless children ranging in age from 17 months to 14 years.  
"Unhappily our funds have been depleted by the heavy costs of the fight we made in recent years against restrictive covenants, disfranchisement, educational inequality, job discrimination, and gross court injustice," the appeal concludes. "We can fight for the Ingrams and others like them only if you will help us." Checks or monetary orders should be made payable to Allan K. Chalmers, Treasurer, NAACP, and mailed to the NAACP, 29 West 40th Street, New York 14, New York.



BETWEEN THE LINES BY DEAN B. HANCOCK FOR ANP

SOMETHING DOING DOWN SOUTH

Even the casual observer must be convinced that something serious is doing in the south. The clamorous opposition of certain southerners to civil rights as they pertain to Negroes is significant. The blatant way in which efforts are being made to foil the implementation of those rights would lead to the belief that there is serious danger that the old southern pattern is in the process of being displaced by a new pattern, that includes Negroes within the scope and purpose of civil rights as prescribed by the Constitution of the United States. So instead of being alarmed Negroes everywhere should take fresh courage.

The Negro-hating, Negro-baiting south would not be so loud with their outcries against civil rights for Negroes, if there were not pressing indications that things are about to take a change for the better of Negroes. Through this period, it is necessary for the Negro to sit tight, saw wood and say little. There never was, is not now, nor will there ever be, any direct correlation between talk and action.

It would not surprise this writer if the Negro does not have to endure some suffering to gain the higher ends he seeks. It is hardly probable that the traditional south will relinquish its stranglehold on the Negro as its economic and social scape-goat, hardly probably that the traditional south will relinquish its without a struggle, and if Negroes are hurt in this struggle, it should not occasion great surprise, however regrettable it might be.

We have chosen our course deliberately, and we must be prepared to follow through even unto the bitter end, if need be. We must not become so optimistic that we fail to observe accurately the resourcefulness and power of the resourcefulness, the resourcefulness and the woe of the opposition. While this opposition cannot stem the tide of liberty and democracy that is steadily rising, it is sufficiently strong to make great trouble and tribulation for Negroes. Negroes must be prepared in their spirits to withstand such suffering as our present course may bring. Not is this writer ready to admit that the suffering of the hour is not worth the greater citizenship of tomorrow.

The great hope for the Negro in the present crisis resides in the split within the forces of the white south. If there were unanimity in the course certain southerners are electing to follow, the Negro's road would indeed lead uphill and into the dark. But at every turn of events we have a large body of whites fighting for righteousness and civil rights. These whites are not only the salt of the earth, but they are the saving grace of a grave situation.

This should give Negroes great encouragement. When Gov. Tuck in his studied attack on President Truman's civil rights bill attempted to stampede the south into a type of legislation that would have amounted to the south's moral "secession" from the Union, he was severely castigated and had to retract his brazen attempt to bind hand and foot the democratic forces of the south.

What happened to his effort has been in the nature of a rebuke to a governor, who would so far forget democracy's fundamentals, in his attempt to foil one of its incidents, as it pertained to the rights of Negroes. It is generally known that civil rights per se are not the issue, it is civil rights for Negroes. The honorable governor of Kentucky, to his honor and credit be it said, served notice on Gov. Tuck that Tuckism would not be welcome in Kentucky. There were other governors less abrupt but no less determined not to destroy democratic liberties in the attempt to destroy the Negro.

One of the redeeming features of this fight has been the higher level chosen for the battleground. Although the world knows the opposition to the civil rights legislation proposed by President Truman was meant to liberate Negroes in the main, the opponents have studiously confined themselves to the old "state rights" argument rather than the old "Head-Tha-Negro-There" rabble-rousing, "Do You Want Your Daughter To Marry A Negro?" crusade so characteristic of the south in a former day.

But it is well for us to see that Hitlerism, Talmadgism and Bilboism are being ably represented by some of the current leaders of the white south. The great change taking place is bound to have great repercussions, so there's something doing in the south. Is this the south's finest hour? is a question suggested by Winston Churchill in one of his truly inspired moments!

lace has already split the party in the south and I do not feel that the southerners should secede but that they should make Truman rescind the parts of the bill that are objectionable. Someone may rise on whom the south could unite and swing the election.

"We would be helplessly lost if we did secede. We can't go to Wallace or to the Republicans." Said Edgar J. Wall, Jacksonville postmaster: "We have always known how to treat the Negroes in the south and they have always known how to treat us. We have always been able to handle this problem down here and always will be."

'EY'LL NEVER DIE By Elton Fax  
CHARLES L. MITCHELL, A NATIVE OF HARTFORD, CONN., WENT TO WORK AS A PRINTER IN BOSTON IN 1853. HE WAS 24 THEN AND UNTIL THE OUTBREAK OF THE CIVIL WAR, WORKED ON WM. LLOYD GARRISON'S "LIBERATOR." AFTER ENLISTMENT WITH THE MASS. 55TH REG'T HE SERVED AS CAMP PRINTER AS WELL AS A COMBAT FOOT SOLDIER. A PERMANENT INJURY TOOK HIM OUT OF ACTIVE SERVICE—A RETIRED LIEUTENANT! RETURNING TO BOSTON, MR. MITCHELL WAS ELECTED TO THE LEGISLATURE AND WAS GIVEN A JOB IN THE CUSTOMS HOUSE. HE HELD THIS JOB WITH DIGNITY FOR 43 YEARS!  
Chas. L. MITCHELL  
EMINENT PRINTER OF NEW ENGLAND  
Contractual Printer