

# Editorials

# The Carolina Times

# Comments

## The Carolina Times

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### "WHOSE IS TO BLAME?"

The Carolina Times certainly does not place its approval on the action of a bunch of young hoodlums who lost their heads last Tuesday night, after it was announced that Joe Louis had defeated James J. Braddock for the heavyweight crown. These youngsters may think their actions funny, but we think they acted like a bunch of fools who need examining by a mental expert. We find our inadequate to express our disgust at the manner in which they conducted themselves, and we condemn their actions most emphatically.

The police and firemen of Durham need to be commended for the gentlemanly manner in which they conducted themselves under what must have been a most trying situation. Likewise we commend other respectable citizens who contributed towards preventing the celebration of the fight from getting beyond control. No sensible citizen is proud of the attack made on the firmness of the city, but all are proud of the fact that there is within Durham enough people of both races who are sensible enough to keep a level head, whatever happens, and continue Durham as a decent place in which to live.

Our distinguished contemporary, the Durham Sun, in an editorial "Primitive Passions" in its issue of Wednesday, June 23rd touches on some very important and vital points. The Sun had the following to say in part:

It is not difficult to understand the emotionalism behind the demonstrations. The fact that Louis defeated Braddock does not indicate that all Negro blood are the physical superiors of all of Caucasian blood. Even the least of the demonstrators probably understand that. But an inferiority complex born from the days of slavery, inevitably arouses, among the untutored, a fierce exultation in the triumph of a race representative.

Whose is the blame?

Well, there you have a question.

The white man has endeavored, through emancipation, a rather surprising extensive provision, when the prejudices of the past in this section are considered, for education, and as broad a measure of citizenship as has seemed commensurate with stability and security, to place the Negro in a new status. Yet the fact remains that the Negro was compelled to American shores, was relegated into his place in the American economy and is still severely handicapped, in many respects, even in the reaction of his own people.

Here is raised a momentous question. "Whose is to blame?" To place one's finger on the responsibility for the outbursts of these primitive passions is beyond the power of mortal man.

A football game is won in our city and in the twinkling of an eye a quiet, pious and sedate university senior becomes a raving maniac, participating in a pajama parade down main street. The traffic is jammed for several blocks, and university students enter theaters and hotels to destroy property of others amounting to hundreds and thousands of dollars. Some of these students, mind you, come from some of the finest and best homes. They have been exposed all their lives to culture, training and education, but because a football game is won, caution is thrown to the winds and the police and decent citizens of our city are put to a test to keep things half way under control. "Whose is to blame?"

You cannot say there is a malicious intent or an ulterior motive on the part of these university folks. Maybe it is a "primitive passion," a passion to throw off the yoke of culture, education and civilization. Maybe it is a desire for freedom—real freedom. Whatever it is, those of us who are fortunate enough through some kind of accident to keep our heads must do so. We must always condemn this tendency of human beings to hark back to "primitive passion," whether it comes from a university student or an oppressed and ignorant Negro.

Durham's evening newspaper is kind and gracious to propose that the action of those young Negro hoodlums maybe attributed to "an inferiority complex, born in the days of slavery." Intelligent Negroes are thankful for the sympathetic attitude expressed by the evening newspaper when it says that the Negro is still severely handicapped, in many respects, even in the reaction of his own people. On this particular point we do not quite agree, because we have seen these "primitive passions" flare up in other races who have no inferiority complex because of recent slavery. We rather think that the Negro has his share of lounge lizards, loafers and scoundrels, as are found in all races, who are ignorant and destructive by nature, and who need no sympathy.

The Carolina Times suggests more recreational facilities, more and better schools, more opportunities for development and self determination for Negroes. Better pay for work done by the Negroes. When some of these are obtainable we believe the race as a whole will be less susceptible to "primitive passions."

### THE ANTI-LYNCHING BILL

The judiciary committee of the senate has placed its stamp of approval on the Wagner-Van Nuys anti-lynching bill. The action of the upper house automatically brings the matter to the floor of the senate for a vote which if favorable will make the bill a federal law.

A most encouraging statement made this week by a democratic senator says that southern members of the senate will not resort to the filibuster tactics which have defeated similar bills heretofore. The truthfulness of this statement remains yet to be seen. We can not believe that the sentiment of such men as Josiah Bailey and others from the South has changed so quickly. It will be remembered that Senator Bailey was the leader in the filibuster that killed the last anti-lynching bill introduced in the senate, and Senator Bailey is still a member of that august body. However if the bill gets through the senate without a sustained fight from the southern members it means that sentiment against lynching in the south has reached the stage where those representing the states below the Mason-Dixon line do not have to feel they are traitors to the south if they do not fight against a bill which will prohibit the south from having a free hand in mob violence.

One thing that has always puzzled us is that most of the members of both houses of congress will tell you most emphatically that they are opposed to all forms of mob violence, and yet when a bill to prohibit such lawlessness is introduced they always go into a rage about state's rights. It appears to us that, if the several southern

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## Kelley Miller Writes...

### WHO IS A NEGRO?

The decision of the Supreme Court of New York, upholding the covenant forbidding Negroes from owning, renting or occupying property brings to a focus an issue which is bound to figure in future local, state and national litigation.

The defendants in this case base their contention squarely on the ground that although they conceded a medium of Negro blood, yet they stoutly contended that they were not Negroes according to any established scientific or legal definition.

The Court, side-stepping the frontal issue, accepted the working definition in general practice and denied that the case in litigation violated any provision of the Constitution of the United States according to a decision of the Supreme Court in a case of this specific character.

Arthur Garfield Hays, the well known militant attorney, of radical causes declared his intention in advance of appealing the case to the Supreme Court of the United States and force from that final tribunal a legal definition of the term "Negro."

The fact that the National Association for the Advancement of Colored People and the Civil Liberties joined in the suit indicates clearly that this issue will be forced to final judicial determination.

When Mr. Hays announced his intention of appealing the case to the United States Supreme Court, I was in the midst of preparing an article for the May issue of Opportunity on a suitable racial designation for the so-called "Negro" or "Colored" group of the United States.

I then predicted the outcome of the pending suit and prophesied that both the local and Supreme Court would side-step a judicial definition. Whatever I said there was so pertinent to the issue involved that I cannot do better than repeat it here.

"Prior to 1890 the Census Office sought to subdivide the Negro group into blacks, mulattoes, quadroons and octoroons. Subsequent to that date it found it impossible to make such sharp discriminations, since these divisions ran imperceptibly one into the other, and also since there was no definite discriminant or criterion by which the one could be separated from the other.

"There are 29 states in which legal distinction exists on account of race, such as separate cars, separate schools, and bans on interracial marriage. It would be seen, therefore, how important it is that there should be a Federal definition of "race" if laws are to be based upon such distinction. Hitler will soon be confronted with the necessity of a legal definition of Aryan and Jew, since he has

placed the latter under political and civil disabilities.

"The Southern states have adopted a workable definition of a "Negro" or "colored person," which roughly answers all of their practical purposes. The usual definition of a "Negro" or a "colored person" is based upon the proportion of Negro and white blood, but since no scientific blood tester has been discovered, these states have had to fall back upon observation and common judgment.

"Of the 29 states which have enacted laws based on race distinction, no one of them has an ultimate or adequate definition of "race." Individuals of the two races are forbidden to intermarry upon superficial evidence, satisfactory to the clerk of the court. Children are assigned to white or colored schools wholly on superficial appearance. Every train and street car conductor of the South is set up as judge of the abstract science of anthropology and ethnology.

"The nearest approach we have to a Federal definition of "Negro" or "colored person" was set up by the Supreme Court of the District of Columbia, where white and colored schools operate under the laws of congress. The judge decided that a "colored person" is one who, by contact and association, abides in the racial status.

"When this question reaches the Supreme Court, if it ever does, it is easy to predict this learned tribunal will side-step a technical and ultimate definition, and will fall back upon the resourcefulness of observation and common sense.

"This august tribunal has passed on laws excluding Japanese, Chinese and Filipinos from becoming citizens by naturalization. In no instance did it set up a definition of what constitutes a Japanese, or a Chinese, or a Filipino, but took the definition for granted.

"Should the Supreme Court undertake a technical definition of "race" it must first define a white man, and the exact point where, on account of inter-mixture of blood, the white man ends and the colored man begins. This would require more wisdom than the "nine wise old men" possess. The Supreme Court will, in all likelihood, fall back upon the existing definition, based upon hearsay and talltale evidence, as long as it is workable."

However the pending case may turn out, it is inevitable that somewhere down the road the Federal judiciary will have to face an ultimate definition.

This nation must either abolish all distinction and discrimination based on blood composition or establish a scientific and legal definition of "race."

Kelley Miller.

## DOWN ON THE FARM

By Abe Crosby

Will the farm boys and girls of today be the leaders of tomorrow? Are they getting the education which will enable them to be leaders? How many are studying the science of farming and modern homemaking? Do those graduating from our colleges with diplomas in these professions have the purpose, ambition, ideals, character and ruggedness possessed by their fathers and mothers?

When I was a student there were too many boys on the campus, and I contend that the larger per cent of these were not from the farm, who were among the aimless, unsuccessful or worthless bunch, whose idle talk was about "killing time." A professor told me once that he could predict a boy's later success by his stride across the campus. Professor Boshart was almost right.

The boys and girls who come to this graduation, life's biggest moment, possessing an imagination, a kind of culture that can be used to do away with involuntary poverty, which would mean doing away with crime, vice and a great deal of suffering in the world, forgetting that they ever thought the world owed them a living, can themselves be the grand collectors.

The work I'd like to interest you in most is that of hustling up your daily bread, where the security of your family and all your amusements and pleasures, will

not be purchased at the expense of others.

Out here you will not have to buy every fragment of bread that you put in the mouths of your children to be by the numberless privations that may be necessary to produce your abundance. Out here you can be certain that the bread you grow will belong to you, yet you'll grow enough that others may have a share, and that no one will starve while you eat.

**Atop The Cherry Tree**  
That family is fortunate indeed in which the mother is first to see a joke and the father will climb with his boys up a cherry tree. The appetite for living may be coaxed to grow by what it feeds upon, until the mother and father, laden with responsibilities, can linger in memories of their childhood trials and help their children to get pleasure in following their examples. They would first learn not to complain before most of the things they were not blessed with.

Most men presume to have insight into divine things, yet they neglect, as unworthy of notice, the human relationship which can be had best with their boys while atop a cherry tree gathering that "home fruit," requiring more work to harvest than any other fruit.

Our trees are ornamental, with their green, satiny brown bark against the oval, dark-green leaves, dotted here and there with

bunches or clusters of light, bright red fruit—feasts for boys and birds and dessert for neighbors who eat with us from one table.

And who has not heard of, and in his mind's eye seen, the graceful branches of dainty pink cherry blossoms of Washington at Cherry Festival Time—trees so covered with soft bloom it would seem some fleecy pink clouds must have dropped down at sunset!

Who has not drunk of cherry brandies and cordials made by his mother from the little, wild, black cherry, or helped gather the bitter-sweet, purple-black fruit which formed the basis of all the old-fashioned home remedies for that tired feeling; or made a cherry extract so often found in doctor's prescriptions as a tonic?

### Mysterious Whippoorwill

We farmers are always happy when we see the crops coming along, even though the price may not be up to our high hopes. In springtime our hopes renew again and expectations burst out in song, and often we have little time. We like to see the thunderclouds build themselves up into domes of alabaster and lapis lazuli. Then I can sit on my porch without blinking an eye should a prince in a chariot suddenly ride out from one on a Percheron steed. It is now when the whippoorwill's cry from the blackened ridges overwhelms me with a flood of boyhood memories.

It is in April when the weird, whistling cry of this night bird is heard in my boyhood community. Happy was I to stand in my window with its wooden shutter opened and hear them cry in the distant woods. I found a nest once, or two eggs, lying on the ground. Upon going back to look for the young, to my surprise, the mother bird carried them away as a mother does her kittens.

Since mankind has troubled itself with "profound speculation about the Creation," I wish to offer them the true origin of the whippoorwill. It is said that an Egg was the result, out of which love was hatched; this Primitive Bird was the first-born of love and Chaos; the gods, the earth, and all other creatures coming later.

Farmers owe much to the birds, and especially the whippoorwill, from which we learn the time for

## Nationally Known Negro Leaders Attend First Board Of Trade Meet

New Orleans, La. June 24.—(ANP)—Closing one of the most significant and interesting three-day business institutes ever conducted in this section of the country, local Negro business men and women have organized a Board of Trade, affiliated with the National Negro Business League, and immediate steps are being taken to "further the commercial, economic, social and civic interests of participating members," as stated in the purpose of the organization.

The Atlanta Chamber of Commerce. Other business leaders were present from Georgia and Florida.

The program, which comprised all-day meetings on Friday and Saturday, and a public meeting on Sunday, consisted of seminars for grocers, garage and service station men, undertakers, insurance men, and two general sessions. Hundreds attended. The organization of the Board

of Trade took place at the conclusion of the institute, with W. H. Mitchell, Jr., executive secretary of the YMCA, and Director of the YMCA School of Commerce, elected president. Mr. George McDemmond, secretary of the hospitalization plan at Flint-Goodridge Hospital, was named executive secretary.

The local group has already formed a committee on cooperative buying.

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