

GENERAL

ONE WAY STREET BROTHERHOOD

Last Sunday many of the Negro churches of Durham were hosts to representatives of the city's white churches in keeping with "Brotherhood Week," being celebrated throughout the nation.

There come times in the course of history when God needs a witness for right, and blessed and honored is he who is called upon to serve in that capacity.

even from those of its own group, will refuse again and again to seek revenge. In so doing, we hope in our feeble way to point the way to those of our own group and others to that higher plane of life where the human dignity of all men is respected.

Does not the essence of greatness exist in a man, or people who is possessed with the capacity to absorb "one way street" brotherhood and extend universal brotherhood instead? Is it not a challenge that we cannot afford to refuse to meet?

For whatever capacity the white church has or lacks, we do not believe that it can forever withstand the spiritual suffering that comes from the humility of those who have the courage when smitten on one cheek to turn the other.

With these criticisms the Carolina Times cannot quite agree. "For if you love them which love you that reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans

What greater role in history can a race of people play than to point the way to real brotherhood? We rather think that every Negro church in America should reannounce to the world that their doors stand open to men of all creeds, colors and races to come in and partake of the water of life freely.

This newspaper that has been the object of revenge,

CHARLOTTE

BREEDING RESPECT FOR OUR COURTS

You read in last week's issue of the Carolina Times the account of a Negro who was arrested, charged and tried for raping a white woman in Charlotte. You also read that after the white woman had identified him three times that he was acquitted by an all-white jury that evidently did not believe the woman's testimony but instead that of witnesses for the Negro, all of whom testified that he was nowhere near the scene of the crime when it is reported to have occurred.

No Negro living in the South can read of such incidents without trembling when he thinks of the many members of his race who have been executed and even lynched on testimony much flimsier than that of the white woman in Charlotte. If

the Negro had been charged little or no attention to a Negro's word when it is stacked against that of even the worst type of white woman.

The Charlotte case is indeed encouraging for those of us in these parts who want southern courts to be respected. It shows definitely that the trend in some parts of North Carolina is at least in the right direction, and that the day is dawning when equal justice for all may be obtained in southern courts on the basis of the evidence with raping a white woman in South Carolina, Georgia, Eastern North Carolina, Mississippi or many of the other southern states we doubt that he would have ever been brought to trial before being lynched. Generally speaking, the courts of the South pay

rather than the color of one's skin. The officials of the Mecklenburg County Superior Court should be commended for the manner in which the case was conducted, as well as the lawyers who defended the Negro.

There is nothing that breeds respect for our courts more than the impartial trial of a defenseless defendant. Likewise there is nothing that breeds more disrespect for our courts than an unfair trial of even the most wretched criminal. The white woman involved no doubt was honest in her testimony and identification of the man, but like all of us humans, at times, she is subject to mistakes. This is why it is always necessary to hear both sides of a story before passing judgment on who is right.

GENERAL

BRINGING THE ALLEY TO COLLEGE

This is one of those editorials that is hard to write. It is hard to write because to some extent it invades the privacy of the home of an individual whose abuse of the right to such privacy has become a little more than decent people in this city are willing to continue to stomach. In writing this editorial we have taken into consideration the possibility of being called old-fashioned and what not. That we are willing to endure.

In some people's book a man may have the right to live in his home like a common brute, and in so doing he may even have the right to beat his wife and maim her for life or for a shorter period. According to modern day society, that is strictly his own business so long as those of his own family do not complain, take legal action to stop him or force him to mend his ways.

Granted that such a person may have the right to live his own and operate an educa-

of his own home as he sees fit. We cannot, however, grant him the right to do so as long as his conduct in privacy forces those of his home to seek refuge, relief, protection or treatment in public institutions where in the very nature of the case his conduct must of necessity become common knowledge.

We think that the citizens and taxpayers of a state, who own and operate an educational institution for the training, molding and shaping of its future citizens, have a God-given right to demand that the instructors in such an institution represent the highest and noblest type of citizenship it is possible to secure. When those in charge of the hiring and firing of such instructors do not have the courage to rid such an institution of a person or persons whose conduct is not conducive to the higher calling in mankind, it becomes the bounden duty of all respectable people to demand their dismissal.

In taking such a stand, this newspaper has one and only one thing in mind, and that is protection of the youths of the race who ought not to be led into believing that society puts no penalty on a man who conducts himself below the level of a common brute or like an alley rat and no premium on one who conducts himself with decency. Too long, this newspaper has winked at the lurid conduct of some people in high places who have been invested with positions of great trust, with the hope that those in authority would eventually be shocked into the realization that certain conditions are becoming putrid sores on society.

When a college professor goes to the alley, such in our modern version of society may be winked at, but when a college professor brings the alley to college it is time for respectable persons to stand up and be counted as being opposed to such conduct.

LOCAL

PROTECTION FOR NEGRO MERCHANTS

The Durham Business and Professional Chain would do the Negro merchants of the city a great favor if it would adopt a policy of refusing to allow any of its members to make contributions or give aid to solicitors without the Chain's approval. The same policy is followed by the Merchants Association and prevents to a great extent white merchants of the city from being continuously hounded by persons claiming to represent churches and other

worthy organizations.

A majority of the Negro merchants of the city are contributors to the United Fund and had hoped that by so doing they would be relieved of continuous stream of solicitors. On the contrary they report to the Carolina Times that the tribe is increasing and that they are being hounded for donations, the purchase of tickets to this benefit play, that entertainment, this program, that supper and what not. In fact the custom is becoming a downright nuisance.

The Chain could adopt a policy whereby all worthy persons or organizations desiring to solicit funds, donations or sell tickets to Negro merchants in Durham would be required to fill out an application in which they would be called upon to answer questions satisfactorily before being given the Chain's approval in the form of a letter. Persons not having such letter would be denied donations or help from all Chain members. The Carolina Times be-

CLUB MEMBERS FORUM

By MARCUS H. BOULWARE DEBATE ON MOTION

Any motion that is debatable is open for discussion as soon as the presiding officer has stated it to the assembly, and discussion is in order until the vote is taken on the motion. To prevent confusion only one person is allowed to debate at one time. This person is said "to have the floor."

Rules regarding debate include:

- 1. All remarks must be addressed to the presiding officer.
2. All remarks must be relevant to the motion before the house.
3. Discussion of personalities and the use of names is improper.
4. Every member must be polite and courteous.
5. The assembly should give respectful attention to the chairman and the mem-

- ber speaking.
6. The proposer of a motion cannot talk against the motion he has presented, for his disapproval by asking permission to withdraw it.
7. Unless stated otherwise in the rules, parliamentary law sets the debate period at ten minutes.
8. Common parliamentary procedure allows a member to speak only once upon a motion until each member has been given an opportunity to say something on the motion.

READERS

For my parliamentary law chart of motions, send 25 cents to defray the cost of printing and handling. Address your questions to Marcus H. Boulware, 1611 Fayetteville Street, Durham, N. C.

STRAIGHT AHEAD

By OLIVE A. ADAMS

NEW YORK

This is Negro History Week, and before the time is out, there will have been many a speech made about how far we have come and what we have accomplished in less than 100 years. School children will be proudly recounting our successes in many fields of endeavor. Many a sermon will be preached, many an editorial written, and fitting tributes will be paid to the stalwarts who recognized no barriers even in slavery, but helped to break their own chains and carved out a life for us to follow.

We have every reason to be proud of the history of the Negro in America; but history always points a way for the future, and bids us do as well as our predecessors. In this regard, perhaps some of those hardy souls who have gone before us would not be too proud of many of us who, though unshackled physically, still handcuff ourselves by keeping our minds too

narrow and our dreams too small. Though armed with physical freedom, a good education, and rights guaranteed us by the Constitution of the United States, millions of us are still bound within the confines of our own limited thinking, so that even when opportunity knocks we are not always ready.

It seems a lot of us are still kicking and beating on the door screaming "let me in," while those on the inside might well reply, "It's open, ya dope—turn the knob." But nobody's going to tell us that all we have to do is turn the knob, because the sooner we get in, the sooner they'll have to "deal us in" on the game.

The American dream has not really been ours. Our visibility has been limited to the point where we could hardly realize when the ceiling was lifted. But this was the plan of a majority who had sought to keep us forever ignorant of our own strength and potential. We know better now, and it's up to us to broaden the horizons of our children that the American principle of individual initiative and freedom will work for them, too.

So, while we glory in our past history, we need to make a little history, too. There's no better way to start than in our own communities. It would be safe to say that there is hardly a town or city in the United States today where the Negro's life is so circumscribed that Negro parents cannot give their children some view of life beyond their own back yard. We can offer them inspiration from the past and from the present. But we need also to keep up their courage and bolster their egos by setting an example for them to follow in boldly charting a course for them based on the good old American belief that "the sky is the limit."

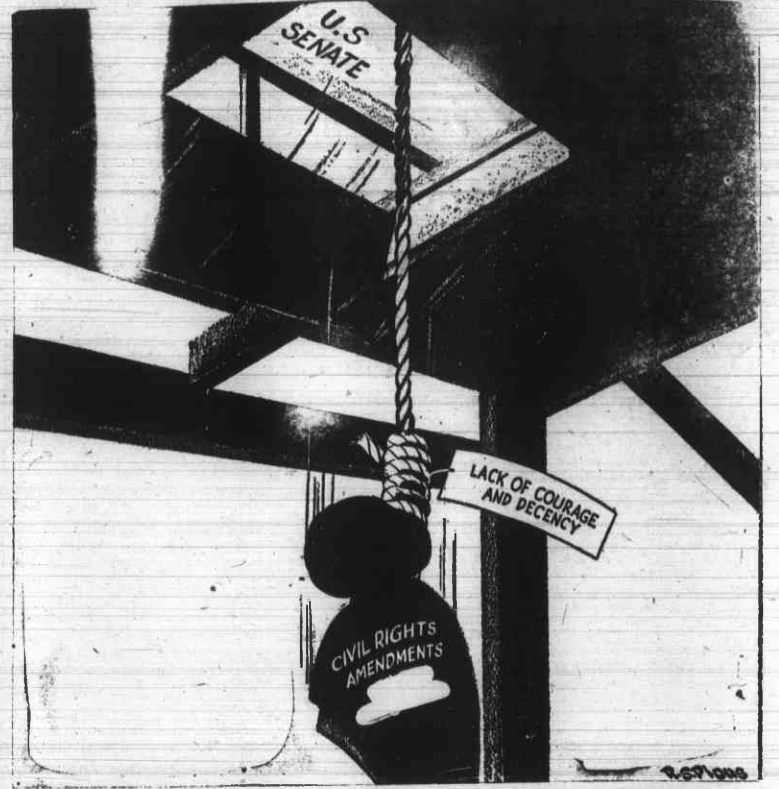
lieves such a policy is needed in Durham, and urges the Durham Business and Professional Chain to adopt it immediately for the protection of Negro merchants, both members and non-members.



For He is not a God of the dead, but of the living: for all live unto Him.—(St. Luke 20, 38.)

God is the very air we breathe, the flowers that bloom, the sun, the moon and the stars. All that there is of love and compassion, of intelligence and strength, is the ever-present, the ever-living God; if we live not unto Him we live not at all, but merely exist.

"Hiding The Issue Won't Solve It"



Spiritual Insight

"DANGEROUS AS A RATTLESNAKE"

By REVEREND HAROLD ROLAND Pastor, Mount Gilead Baptist Church



"Look not upon wine... It biteth serpent..." Prov. 23:31, 32.

Alcohol has been an age old scourge of the human family.

There is no solution of the problem in sight. It has been a problem since Noah planted a vineyard and got drunk. Since that tragic hour it has had its ravaging effects among men. It is a great health and a moral problem. This may be of little effect so far as the confirmed alcoholic is concerned. It may be a helpful preventive for some youth. Some youth may be saved from its destructive impact by pondering the thought that ALCOHOL IS MORE DANGEROUS THAN A RATTLESNAKE. The rattler warns before he strikes. Alcohol strikes without warning.

Let us ponder the perils and pitfalls of alcohol. It brought many to untimely graves. It wastes the energies and the gifts of men. It blights and strangles the genius of men. It has snuffed out high dreams and hopes of youth. It has robbed children of the necessities of life. It has brought unhappiness and ruin to

many homes. Remember the seven lives snuffed out on the highway recently because of a drunken youth of 22? It has meant tears and agony to many wives and husbands.

Beware of Alcohol for it is more dangerous than a rattlesnake. That harmless drink may be the beginning of the end... "IT BITETH LIKE A SERPENT..."

It will strip you of all that is beautiful and good. It will leave you trembling in a world of agonized loneliness. It happened to Noah, it will happen to you... "He drank wine... and he was uncovered within his tent..." It will strip you of self respect and decency. This scourge will strip you of your nobler sentiments of self respect and decency. It dethrones reason! It is a blight of the soul. It plunges you into the dark dungeon of fear, anxiety, moral corruption, unreasonableness, suspicion, poverty, pain, remorse and guilt. Beware of Alcohol... "IT BITETH LIKE A SERPENT..."

The tragic consequences of its ruin is written all over the newspapers of the land. We lay more money on the devastating shrine of Alcohol than we spend

for our churches. We feed this destructive monster more than we spend to educate our children. Then do you wonder at the spiritual decay and the moral corruption in the land? This grim monster has crept into the homes, high schools, colleges and universities. The Yale study recently published shows the ravaging effects in the colleges of the land. Where is the monster leading us? It is leading the crime parade and filling the jails and penitentiaries.

Truly it is more dangerous than a rattlesnake! Youth must be warned of this peril to the individual and the nation.

Let's save our youth! Let's warn our youth of this perilous pitfall! Mother, tell your daughters. Father, tell your sons. Teachers, tell your students. Preachers, tell your congregations. What shall I tell them? Tell them that alcohol is more dangerous than a rattlesnake... "LOOK NOT UPON WINE IT BITETH LIKE A SERPENT..."

(If there is any problem drinker or alcoholic who would like help and healing with your sickness of ALCOHOLISM call 9-5888 of Alcoholism, Call 9-5859 —We offer our services free.)

-From The Churchman

(REPRINTED FROM THE CHURCHMAN FOR FEBRUARY 1)

In early July of last summer, the House Committee on Un-American Activities held hearings in Boston over a period of several days. One of the chief witnesses at these hearings was Herbert A. Philbrick. He had for nine years been an undercover agent of the F. B. I. and had in previous year appeared before the committee as a witness. He is now in the advertising department of the New York HERALD-TRIBUNE.

In the course of his testimony, Philbrick charged that seven or eight Protestant clergymen in the Boston area were part of a communist conspiracy. When pressed for their names, he said: "I am pretty certain I know who they are, but I have never had any direct legal knowledge as to their identity." He was pressed further by Mr. Kunzig, the committee attorney. "Mr. Philbrick," said Mr. Kunzig, "seeing as we are here in executive session, and this testimony being confidential, do you feel that you could tell the committee the names of these ministers in the Boston area whom you, as you have said, have a pretty good idea were the ones you feel were members of the Communist Party?" Philbrick named, among others, Dr. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, faculty, and the Rev. Kenneth DeP. Hughes, rector of St. Bartholomew's Episcopal Church, Cambridge.

This heresy testimony, according to Mr. Kunzig, was "confidential." Yet the story was carried by newspapers throughout the country, the men were named, and shortly after, the entire record of the hearings was made public through go-

vernment documents, copies of which are available to anyone who asks for them!

In other words, again innocent men were labeled throughout the world as disloyal citizens as the result of procedures which give a victim no judicial rights of defense.

Evidently referring to Dr. Fletcher and Mr. Hughes, among others he named, Philbrick said: "They were not true ministers of the Gospel in any way, shape or manner. They were communists first hand, completely dedicated, hardened, steeled communists, because otherwise they would never be a member of the pro-group section."

It is this kind of procedure which Bishop Oxnem correctly calls "lynching by label." It is obvious from the official record that a communist conspiracy among the Boston clergy was assumed before any testimony was heard.

Fortunately, the diocese of Massachusetts has a bishop who is not easily deceived by such procedures as those recorded in the "confidential" published pamphlets. Doing his duty under the canons of the Protestant Episcopal Church, he has made an investigation covering several months concerning the charges against two of his clergy members. His conclusions, clearing the two men, are printed elsewhere in this issue, a report which none of our readers should overlook.

There are, unfortunately, many records of proceedings which justify the designations "witch hunt," and "character assassination." There are none of which we know more characteristic than these hearings in

Boston.

Just how long are intelligent Protestant Americans going to stand for such wrecking crews bent on destroying our Bill of Rights, including the rights of Protestant leaders to put the teachings of Jesus into practice? Or are we so deluded by propaganda and so timid that we are willing to let America revert to the persecution techniques of the Roman Emperors against Christians? Or—have Protestants yet to learn the meaning of their religion?

What right has one man, the Attorney General, to decide which groups in our American society are loyal or disloyal? Where is the precedent or the law which gives him the right to list without due process certain groups as "communist fronts"? And what is the "official" definition of a communist front? Or isn't there any? Perhaps we can help out by quoting Leon Birkhead, who, before his Friends of Democracy went out of business, used to close all of his letters with the slogan, "Yours for the democratic way of life." In an elaborate dossier attacking THE CHURCHMAN in 1949, distributed to the press, Mr. Birkhead, believe it or not, said: "By definition, a communist front is one who denies being associated with the communist political or propaganda movement." You'd better read that one twice! And don't do any denying.

We raise these questions because we are delighted that the National Lawyers Guild has filed a suit to determine whether any government official has the right to list organizations, including those in the churches. (Please turn to Page Seven)

Advertisement for The Carolina Times, Saturday, Feb. 20, 1954. Includes contact information for Clathan M. Ross, Editor, and M. E. Johnson, Business Manager.

Advertisement for 'SMALL BUSINESS' by C. Wilson Harder. Discusses the impact of the Swiss watch cartel and the need for protection of American small businesses.