

AU REVOIR, MR. WOODS

Citizens of Durham may as well get ready to join in the swan song for C. R. Woods, recreational director of this city. No white man in his position in Durham can dare slip up and say that integration is inevitable without having his political, social and economic head chopped off, especially when he's a Yankee. Already local "segregrats" are working overtime sharpening their knives to get a whack at Mr. Woods' neck. "It won't be long now."

Every person with an ounce of sense is convinced that seg-

regation is doomed and that the time is not far away when intelligent people will look back on the present time as the age of colorphobia. Only the "segregrats" in Durham and elsewhere have the mis-conceived notion that they can cling forever to the scourge of segregation.

From what we have been able to observe Mr. Woods, as other northern white people, similarly situated in the South, has lived in perpetual fear of being accused of leaning too far in the direction of

practicing democracy toward Negroes. Either his statement about integration being inevitable was a slip-up or he has decided he can stand no more of the browbeating he has had to undergo during his employment as recreation director for the city of Durham.

As it now stands, Durham is sure to have a new recreational director the first time the "segregrats" get a whack at his official neck. It certainly has been nice knowing you, Mr. Woods.

A SALUTE TO IMMACULATA SCHOOL

The Carolina Times salutes this week the Immaculata Catholic School for being the first educational institution in Durham, college or below college level to enroll Negroes. The announcement in The Carolina Times and other newspapers last week that three Negro pupils had been admitted to the school was received here with much appreciation by Negro citizens not because members of the race are anxious to go to school with white people but because they are tired of being the objects of special arrangements or provisions.

Last year it became the unpleasant task of this newspaper to severely criticize the officials of the Immaculata School for refusing to enroll several Negro Catholic students of this city. Although we have never understood why in the face of the pastoral letter written on June 12, 1953 by the Diocese of Raleigh by Bishop Vincent S. Waters, declaring equal rights in the Catholic Church for people of all races, the Negro students were not admitted, we are happy to salute local Catholic officials for what they have done this year. We

are satisfied now to leave the reasons for the former action up to those more familiar with the procedure which that church follows in such matters.

Enrollment of Negro students at Immaculata School is in keeping with the trends of the times and will probably cause little or no incident among white members of the church in this city. The action of the officials in admitting Negroes is a direct challenge to Protestant churches, of the city as well as its public schools.

WHAT NOW, WHITE CHURCH SCHOOLS?

During the past decade whenever white church schools in North Carolina, such as Duke University, University, Wake Forest College, Meredith College, High Point College, Davidson College and others, have been approached on the matter of admitting Negroes they have most always hid behind the North Carolina segregation law. Now that the federal courts have declared null and void all state laws which discriminate against persons because of race or color, we would like to ask these schools, what now?

As we have said time and time again in these columns it is a serious indictment on the kind of Christianity practiced in the white church, especially that branch known as Protestant, that it has permitted the sports and thea-

trical world to take the lead in breaking down the unchristian practice of segregation. Instead of pointing the way to the universal practice of brotherhood, apparently the white church is the one powerful force holding the line for segregation in other fields.

As a result of its imbedded practice of segregation, not a single white Protestant school in this state, so far as we have been able to learn, has thrown open its doors to Negro students. This in the face of the fact that Negroes are now enrolled in both the graduate and undergraduate school at the University of North Carolina.

No sensible Negro wishes to enroll in a white college or university merely because it is a white college. He does want the best education he

can get at the most economical price. Because of his race he is often forced to seek the type of education he wishes in distant states when he might obtain the same in his own home town at a more reasonable cost if he were only white, Chinese, Japanese or of some other race.

The challenge comes to the white church now, not next week, next month or next year, to speak out against segregation in white church colleges and universities by having its schools throw open their doors to people of all races. That is the practice of brotherhood as well as the preaching of it. The law of God has always demanded it and now the law of man demands it. What now, white church schools, is your answer?

A MUCH NEEDED RELIGIOUS PROGRAM

Near Enfield, North Carolina is located what is left of a once great educational institution, Joseph K. Brick School. All over North Carolina, the South and the nation are hundreds of successful men and women who owe a debt of gratitude to the foresight, the vision and the great Christian principles which prompted the founders of Joseph K. Brick school to light a torch in benighted eastern North Carolina in 1895 that they might find their way out of the darkness of ignorance and superstition into the light of intelligence and education.

Today Joseph K. Brick School, as it was known to its graduate and friends no longer exists. Instead, there is a new educational institution, "dedicated to the service of 400 churches of our fellowship in North Carolina and Virginia." In spite of this, its alumni and former students have made a pilgrimage there each year since 1950 with the burning desire of resurrecting their school and once again seeing it take its place in eastern North Carolina as a lighthouse on

the coast of a dark and stormy sea.

Says Dr. Ross W. Sander-son, its president:

"Franklinton-at-Bricks," as the school is now known, "affords an opportunity for our churches, long separated on racial lines, to combine in the rewarding task of lifting standards of church leadership all along the line. It affords a new chance to strengthen the work of all our churches, both rural and urban, so that they may more effectively serve their communities. We can also work with the councils of churches by making the Bricks facilities available for interdenominational use. All in touch with the situation feel that solid foundations are being laid for a new and stronger day, thanks to the many devoted leaders who have planned together in faith."

Times, it is a most serious indictment that the white and Negro church leaders have no common meeting ground in thought, deed and action to say nothing of personal contact.

Who knows but that Franklinton-at-Bricks may be the answer to the challenge now facing the Christian Church to throw off its cloak of separation and gather under one vine and fig tree all of God's children? Who knows but that once again the descendants of those great northern missionaries who came South after the Civil War, their souls imbued with the spirit of the "Man from Nazareth," to light a torch in eastern North Carolina, will not light another to point the white and Negro churches in the South to the pathway of universal brotherhood?

Franklinton-at-Bricks is indeed the beginning of a new superstructure erected on an old foundation that is deep in religious faith, a thing that is sorely needed in these times of turmoil and strife in the South.

Life Is Like That

By H. ALBERT SMITH
AN UNFORTUNATE EMPHASIS

A couple of weeks ago, the topic of this column was Our First Line Of Defense. It was our contention that such a line does not consist in numerical man power and armaments, however superior and destructive these armaments may be. But, I contended, the strength of that life consists in the moral and spiritual character of the nation, the righteousness of its citizens.

Unheeded Advice
Throughout the ages, the nations have overlooked this very important fact. The Old Testament pronouncement..... that "righteousness exalts a nation, but sin is a reproach to any people," and that of Jesus which declares, "For all they that take the sword shall perish with the sword," have meant nothing to them. Even though the leading nations of the present time seem to realize something of the truth in these pronouncements, the realization is still too weak in their consciousness to result in its practical acceptance.

Examples of national heedlessness with respect to these pronouncements and stress on numerical man power and armaments were alarmingly apparent during the decade preceding the outbreak of the Second World War. I cite some of these examples.

Japan And Russia
Japan, at the close of 1936, happily proclaimed to the world a great increase in her population far in excess of that of 1934. Russia announced at the same time that her population had increased by 30,000,000 since 1924, an increase which represented 90 per cent of the population of Poland and 40 per cent of that of Germany.

The Soviet government also proclaimed at the time a new Constitution which, among other features, placed a ban on abortions and offered premiums for large families.

Italian Emphasis
In Italy, too, the cry was for larger families. Benito Mussolini, unscrupulous dictator with wild dreams of heading a restored Roman Empire, was ranting and raving in gusts of irresponsible oratory that fired the imaginations of his people with his silly dreams. That irresponsible, self-styled Caesar slapped a tax on bachelors so as to drive them into marriage. Babies and more babies was the demand of a mad man whom Italy accepted as its leader and the Roman Catholic Church blessed once he and the Vatican came to terms.

England And France
During this period, France and England were bemoaning the fact that their populations were relatively static, although they did not share the ambitions of the so-called gangster nations, Italy, Japan and Germany. The former two nations had theirs; the latter three were "Have Nots." And although the United States had no imperialistic ambitions or plans, we found great satisfaction in a steadily increasing population.

Reason For This
Now, why all this stress on numerical man power? It was in line with national schemes of glory and imperialistic supremacy. The nations wanted men for the building of great armies, men to be trained in the art of killing and devastation, men to conquer and colonize—the territories of other peoples and to make possible their exploitation. And so the cry of the nations to the fathers and mothers of the time was, "Give us men."

Ignored Quality
As to the quality of this superior quantity of men called for, the emphasis was on the physical side primarily with the hope, of course, they would measure up mentally. The demand was for strong bodies with enough intelligence to learn the art of killing their fellowmen. Muscles, keen eyes and quick reflexes that could beat the enemy to the draw, or beat him in the use of the bayonette—these were the qualities wanted. But so far as spiritual and moral qualities were concerned, the nations cared little. In fact, they were more interested in men of tough bodies and hard hearts than in men of Christ like character and spirit, the goodness and gentleness of Jesus.

A Boomerang
Well, these nations got what they wanted—numerical man power—with which to wage warfare. But their belligerent outreach for the territories and possession of others proved to be a boomerang. The fire of destruction, devastation, rapine, death, conquest, subjugation and humiliation which they kindled turned back upon them. As a result, Germany is today a divided nation, (a part of it having been taken over by Russia); Italy is wallowing still in poverty as she struggles for her pre war economic status; and Japan is a nation stripped of power, glory and possessions.

Chapter Closes
And thus ends another chapter in the world's history of a quantitative emphasis on man power, an emphasis in line with nationalistic selfishness, greed and unrestrained imperialistic ambitions, an emphasis heedless as to divine purpose. In the light of all this, it occurs to me that it is high time to emphasize the qualitative element in population building and to concentrate on the making of good men.

"History does not long entrust freedom to the weak or timid."
President Eisenhower

Happening in Durham too often: Passing stop signs without stopping.



"RESPONSIBLE FOR THE LYNCHING OF A FIFTEEN YEAR OLD BOY."



Spiritual Insight

"THE ROOT OF ALL EVIL"

By Reverend Harold Roland
Pastor, Mount Gilead Baptist Church

"The Love of money is the root of all evil...through this craving some have wandered away from the faith..." I Tim. 6:10.

Many make the mistake of saying money is the root of all evil. This is untrue for the Word says clearly, "The love of money is the root of all evils..." Unnumbered evils can be traced to this unholy love of money. We all know from personal experiences that it is one of the most fascinating and alluring of all temptations. Many have sacrificed themselves ignobly for it. Yes, it craves, enslaves human desire. It has marred the noblest and the meanest of endeavors. The love of money becomes a kind of passionate desire that is hard to satisfy.

Seemingly the more you get the more you want. Thus it may become an all-consuming passion of the soul. We need it. BUT IT IS UNWISE TO BECOME A SLAVE TO THE LOVE OF MONEY. Why? It is "the root of all evils..." So the love of money be-

comes the root of all evil when it becomes an unholy passion of the soul. As a ruthless, unquenchable desire the love of money is the root of all evil. Money is not evil! An unholy love of money makes it the root of all evils.

How easy it is for us to become the abject slaves of this unholy and all-consuming desire. Our very souls are so easily enslaved by this love of money. It may grow out of a poverty-stricken youth. It may come from a desire for power and influence over others. So we get lost in a desire for security, prestige and power. Thus we are easily enslaved. The passion of this unholy flame burns in the soul and will not let us go. The desire grows and hardens to enslave the soul. We feed it but the hunger is never satisfied. We drink at its elusive and deluding fountain but our thirst is never quenched. What is the result? In the end we make it a god and worship in passionate adoration at its Unholy Shrine..."Through this craving

some wandered away from the faith..."

The love of money may lead us to lose a meaningful sense of values. A passionate love of money may lead us to do anything to get it. Some say now do anything just since you get it. Some say get it by hook or crook! Then your love of money may lead to crime. It may lead to oppression. It may lead you as Amos says, "To rob the needy of a pair of shoes..." The love of money may lead you to take bread out of the mouths of hungry children. It may lead you to contribute to delinquency. The love of money is leading many to offer themselves in the sale and traffic of narcotics.

Let's hear the conclusion of the whole matter: Guard your soul from this unholy, soul-corrupting desire. Keep your soul from being enslaved by the love of money. Why? "The love of money is the root of all evil..." Finally I ask with Jesus..."What Will A Man Give In Exchange For His Soul?"

Capital Close-Up

By CONSTANCE DANIELS
Starvation and Tourism: Haiti's present economy.

Last week, this column reported on starvation conditions in Haiti, which have caused considerable comment and eye-brow raising directed toward the United States. First-hand checking with the Haitian desks at the State Department and International Cooperation Administration, prior to September 8, when we went to press, showed that all help requested had been given and in record time not only in the present emergency, but during last year's hurricane which created it; that the Army's offer to fly in assistance by helicopter had been declined; that the situation was being closely watched by the American Ambassador to Haiti, Roy Tascio Davis.

Haitian Run-Around
From the Haitian Embassy, where we made three attempts to contact Public Relations Officer Pierre-Louis, and also Ambassador Leger, at hours suggested by the embassy, we got absolutely nothing but run-arounds in answer to our questions. No one in the PR office could understand a thing, except one individual who announced himself as "the Ambassador of Haiti" and wasn't!

It Might Hurt Tourist Trade
As we go to press again, a Capital daily reports that the Haitian Government, which asked for help only after relief agencies had sounded the alarm, had "unofficially conceded" that it had failed to make known the real situation for fear of hurting its tourist trade—and important factor in

expansively, telling amusing stories and indulging in good-natured "digs" about the courts and the members of the bar.

According to President C. S. Rhyne of the District Bar Association, in replying to questions by this column, Judge Scott's only reference to the Association, which, on Aug. 4 rejected Negro membership for the third time, was to thank the members for supporting his retention in office so that he could complete 30 years and so qualify for two-thirds retirement pay.

Also, according to President Rhyne the only reference to the Association's exclusion of Negroes, made on that occasion, was the secretary's report that the third referendum on the admission of Negroes to membership "had failed."

While we sympathize with Judge Scott's desire to relax among his fellow-jurists, we cannot help but feel that he would have added greatly to his stature, helped the cause of civil rights and integration and given support to the Association's liberals, who have been contending for the admission of Negroes had he declined to attend a function given by an association which denied him membership because of his race.

Sometimes, we wonder! NCHA's Last White Christmas
The National Capital Housing Authority, Dea Cee's public housing agency, has designated its last four segregated projects for "open occupancy" as of January 1. This will be the last white Christmas for any part of NCHA, which has been desegregating for two years—since June, 1953. Three

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H. ALBERT SMITH, Managing Editor
M. E. JOHNSON, Business Manager

D. A. HAMMOND, JR., Advertising Mgr.
JESSE COFIELD, Circulation Manager

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