

A CLOSE-UP VIEW OF ALABAMA

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A PREVIEW OF THE DECLARATION OF SEGREGATION

When in the course of human events it becomes necessary to abolish the Negro race, proper methods should be used. Among these are guns, bows and arrows, sling shots and knives.

We hold these truths to be self evident that all whites are created equal with certain rights; among these are life, liberty and the pursuit of dead niggers.

In every stage of the bus boycott we have been oppressed and degraded because of black, slimy, juicy, unbearably stinking niggers. The conduct should not be dwelt upon because behind them they have an ancestral background, head hunters and snot suckers.

My friends, it is time we wised up to these black devils. I tell you they are a group of two legged agitators who persist in walking up and down our streets protruding their black lips. If we don't stop helping these African flesh eaters, we will soon wake up and find Rev. King in the White House.

LET'S GET ON THE BALL WHITE CITIZENS

The Book "Declaration of Segregation" will appear April, 1956. If this appeals to you be sure to read the book.

The above is an exact copy of handbills circulated at a meeting of the White Citizens Council held in the State Coliseum of Montgomery, Alabama on Monday night, February 10.

We think the copy of the handbills gives a true picture of what the souls of a majority of Alabama white folks are like. That a civilized person or persons could be the author of such a vicious piece of literature is an indictment upon the morals of the people of the entire state of Alabama that is if they have any to be indicted.

The methods used by the Negro citizens of Alabama to obtain a measure of Democracy and implement the Christianity which the white people of that state claim to possess afford quite a contrast. While the whites of Montgomery and Tuscaloosa were resorting to mob violence, circulating vicious literature and threatening murder, Negroes, were pursuing a course of civil disobedience and holding prayer meetings.

to face with the so-called superior race resorting to the basest methods possible to keep Negroes in a state of second class citizenship, which in Alabama is a little less than bondage.

It must be remembered that in Montgomery Negroes did not ask for a non-segregated policy on the buses of that city; to which they were entitled according to every recent federal court ruling. In stead they only asked for a policy of "first come, first served." But the white people of Montgomery did not want to give them even this morsel of respectability. Rather than comply with the request they are asking for the extermination of Negroes. This is Facism at its worst. We quite well remember a similar situation that once prevailed against the Jews in Germany and Italy, headed by Hitler and Mussolini in their respective countries. The Jews, in spite of most inhuman treatment, as always, outlived their adversaries. It must also be remembered that Autherine Lucy did not attempt to go to classes on the campus of the University of Alabama until the highest court in the land said

that she had the right to do so. It must again be remembered that on the bench of that court there sat a native son of Alabama. It must further be remembered that every member of that court was white. Thus within the framework of Democracy and within that framework only have Negroes sought to right their wrongs. If in pursuing such a righteous and God given course some of us must perish then we must perish.

Somehow there is always a seed of destruction in every foul act and deed which if allowed to grow will in time bring upon itself its own destruction. The good and decent white people of Alabama would do well to halt, before it is too late, the movement against a people that have the courage to meet hatred with love, cursing with prayers and vicious acts with kindness. Says the Rev. Martin L. King, leader of the bus boycott in Montgomery, "we don't hate anyone, we are not marching on anyone or any place, we are simply going to walk wherever we go by one's and two's. The ghost of Mahatma Gandhi walks in Alabama.

THE LOCATION OF FIRE STATIONS

Since last June 25, when we published an editorial decrying the act that some residents in the area of Fayetteville and Pekoe Streets opposed the location of the fire station in their immediate neighborhood, we have endeavored to carefully weigh their contentions and those in favor of it. Try as we may to reach a conclusion otherwise, we have again come to the point where we are more persuaded than ever that those who oppose the location of the fire station at the corner of Fayetteville and Pekoe Streets are "weighed in the balances and found wanting."

We think a bit of childish tantrums, selfish motives, individualism, downright stubbornness and a desire to impose the will of the few on the many have taken over the entire intent and purpose of the opposing forces. Those who wish to raise objections to placing the fire station in

their own community, while at the same time pointing out other residential sections in which it could be located and in which the people are, as far as this newspaper is concerned, just as important, appear rather selfish and childish to us. One of the arguments presented by the opposition to the location of the Fire Station at the corner of Fayetteville and Pekoe Streets is that it is within the vicinity of North Carolina College and Hillside High School and, therefore, the lives of the students of those two schools would be endangered. We do not think this would hold up under even a casual investigation of two other fire station sites in Durham.

In West Durham the E. K. Powe School is right across the street from Fire Station No. 2. We talked with persons living next door to this particular station and they informed us that at night when

the trucks go out they very seldom even know about it or are awakened by them.

In East Durham where the Y. E. Smith Elementary School is located, Fire Station No. 3 is on the adjacent lot to the school. Only three tenths of a mile away is the East Durham Junior High School. It appears to us that Negro high school and college students ought to be as able to take care of themselves, so far as fire trucks are concerned, as well as students in elementary and junior high schools.

We think that city officials ought to take condemnation proceedings and go ahead and locate the fire station where those best qualified say it should be located. Wherever it is located there may be expected to arise some objections. The one objective should be to locate it in a section of the city where it can best serve the most people or the best purpose.

DURHAM WILL MEET THE CHALLENGE

All of Durham will join enthusiastically in the effort to raise the \$1,200 needed to send Lee Calhoun to California to participate in the Olympic eliminations. Residents of the city will take as much pride in Calhoun's efforts to become one of the athletes, representing the United States in the world games in Australia, as members of the North Carolina College and student body.

They are well aware of the renown that will come to Durham as well as North Carolina College if Calhoun is fortunate enough to win out in one or more of the races. The Carolina Times would like to urge local residents and business firms to throw their financial and moral support behind the efforts to raise the amount necessary to assure Calhoun's stay in California a month for the

elimination contests. If those at the college responsible for raising the amount have not already done so, they should appoint representatives of the city on the committee and let them get to work now. Durham has met greater challenges than a mere \$1,200 for less worthy causes; and we are satisfied that, when the proper campaign is put on, the amount will be forthcoming in a short while.

Life Is Like That

By H. ALBERT SMITH

A WORD OF EXPLANATION

Some few weeks ago, I made a statement that, like chickens coming home to roost, has come back to me. The statement read: "Ask some of the soldiers who fought in the last two world wars what they were fighting for and you will be surprised to learn how many do not." A man living out of the state sent me a letter with a clipping of the words quoted; and, following a friendly salutation, wrote, "I hope you do." The "you" was underscored.

Gave Me Data

Evidently, he had some doubt as to whether I know why the last two wars were fought because he presented in his letter data, concerning the causes of those global conflicts, which our newspapers never mention. And, it seems, he was careful to put these data into my hands in order to correct any false notion I might have as to those causes.

One Reason

One of the reasons I am writing this article is to explain what I meant by the statement quoted above. It was not to convey the idea that I had knowledge of which certain of Uncle Sam's fighting men were entirely ignorant, whether they fall into the class of those who had no idea as to why they fought, or into the class of those who had very definite reasons, even if those reasons had no rootage at all in fact. To tell the truth, the only thing I know, along with the general public, is what the history books say.

Belief Not Shared

But there is one thing I can assure you. I don't share the belief some professed to hold that the one war was fought to "Make the World Safe for Democracy" and the other to guarantee to mankind, the "Four Freedoms."

Not Easy

For, after all, it is not easy to conceive of a nation spilling on foreign battle fields and on the high seas the blood of its youth—the cream of its manhood—for an ideal it had never practiced at home before declaring war; neither bothered to practice after the wars were over.

Profit Motive

In fact, it seems to me that wars have been a thing profitable to certain vested interests in the various countries of the world (or conceived as profitable), and were fought for the benefit of those interests rather than to bring freedom to the enslaved and exploited masses of men.

Would Hardly Believe

Certainly, a Negro, and especially one who slept in trench and foxhole, suffered the exposure of cold and heat, snow and rain, saw comrades die in dreadful agony or sustain permanently crippling wounds, and who, by the grace of God, lived through it all to come back to a land of Jim-crowism and segregation—certainly, such a Negro

would find it difficult to believe that he had fought to make the world safe for Democracy.

Another Side

There is another side of that statement: "Ask some soldiers who fought in the last two wars what they were fighting for and you will be surprised to learn how many there are who still don't know."

What I meant is that some of those men had no idea as to what it was all about. They were completely in the dark without benefit of the possible illusion of knowledge some had.

Not Without Motive

Now, the group who had a reason that did not square with facts were probably just as ignorant as those who had no reason. But my point did not center about the ignorance or misconception, propaganda or false reasoning. It simply called attention to that total ignorance that acts without even the faintest notion as to why it acts.

Opportunity Given

I am glad my friend from out of the state wrote me and asked: "Do you know?" because it has prompted an explanation of the statement eliciting his question and, as well, affords me opportunity to disclaim being wise beyond many of my brethren. This is especially true with regard to the government which, at times, works in mysterious ways its "wonders" to perform.

Sent Statement

All of which reminds me of a statement my out-of-state friend, whom I have never met, sent me. The statement was made by a person he describes as "a thoughtful, though illiterate, mountain man."

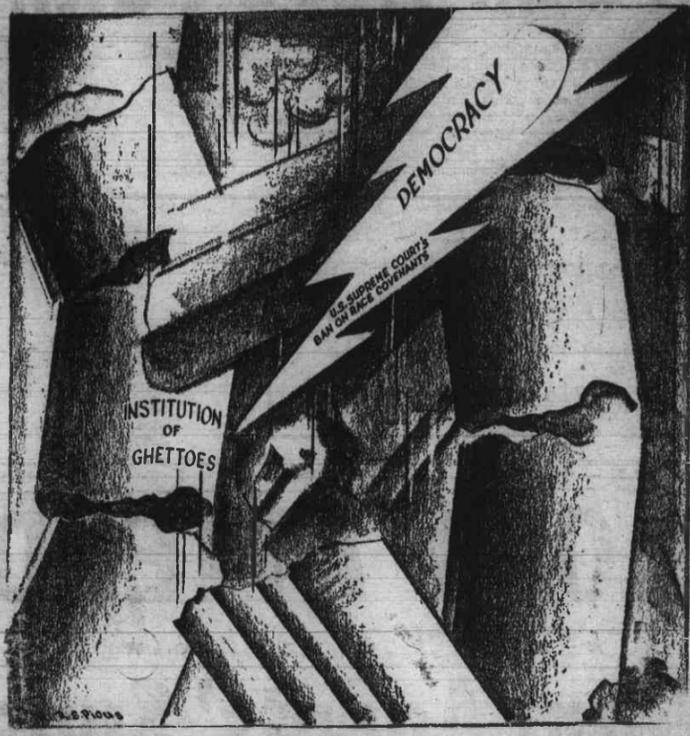
The Man Speaks

"They (the people) have long taken it for granted that the government is a thing made and owned by God Almighty. And the rich and booky ones like ***Dulles (he names a few other of the big shots in the government, using some descriptive terms far from complimentary) "is God's trustee and got the right to steal, start a war, raise the taxes or anything they want. I know it ain't so, and you know it ain't so, but all the preachers and most of us mountain shabs think hit's so."

I Am Glad

Well, I may not know why we went to war, but somehow, as long as we did, I am glad that Hitler, Mussolini and Hirohito did not win. In fact, I am glad that we did, because I believe that the world would be in far worse shape had those dictators won, especially black people.

"But They Stand In Defiance Of Democracy"



Spiritual Insight

"REMOVE THIS CUP"

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"Father, if possible let this cup pass from me, nevertheless, not as I will, but as thou wilt." Matt. 26:39.

Faced with the bitter cup of agony, the Savior prays for the removal of the cup. Amid the anguish and tears of that night, the Savior longs for a way of escape. The cup was a fitting symbol of all that he had to suffer in the path that led to Calvary. Here we see the Christ in the final critical struggle of his soul that night under the very shadow of the Cross. The Sinless Son of God naturally recoiled from the tragic ugliness of sin. That night, beyond the fellowship of the upper Room, we see him in the loneliness of agonizing prayer. Listen as he speaks to the disciples that night: "My soul is very sorrowful, even unto death, remain here, and watch with me..."

That night of darkness and anguish, he prays for the removal of the cup. We all, with the master, must drink some bitter cup. To live is to face and

drink a bitter cup. Have you ever had to drink a bitter cup? Did you ever desire that the bitter cup be removed? Be honest, we long for escape when we face our bitter cups. We want the bitter cups of unjust criticism removed. We pray for the removal of the cups of trouble and tribulation. We yearn to have the cups of misunderstanding removed in the home, on the job and in the community. Who has not prayed in the darkness of some night with the master... "FATHER LET THIS CUP PASS FROM ME..."

It was a bitter cup confronting the Savior that dark night in the Garden. Let's look in the bitter cup. What do we see in the cup? He sees his friends forsaking him. They leave him in the hands of his cruel enemies. In that cup he sees the betrayal of a friend. He sees insults. He sees the denial of a friend. He sees heartless men bearing false witness against him. He sees the cringing cowardice of a Pilate.

He sees scornful men spitting on him. He sees himself mocked and scourged. He sees the murderous intents of men steeped in hatred and prejudice. He sees the warped sense of values of those who ask for Barrabas and says of the Christ... "LET HIM BE CRUCIFIED..." He finally drank his cup. Some of us are drinking bitter cups in this critical hour of social change. May God give us the grace as we face our bitter cups to say with the Christ... "Not as I will, but as thou wilt."

In prayer the Christ resolved the inner agony of his soul that dark night long time ago. May we find and use this resource as we face and drink our bitter cups in this hour. The struggle ends in the darkness of that night. The tearful agony ends! And there steals over his soul a quietness, confidence, calmness and peace. In this matchless peace, he now goes forth to drink the bitter cup saying... "FATHER, THY WILL BE DONE..."

Letters To The Editor . . .

The Editor
Carolina Times
Durham, N. C.
Dear Sir:

I see your editorial containing the reproduction of the advertisement inserted in the North Carolina Standard of Raleigh, under date of July 18, 1938, by one Micajah Ricks, of Nash County.

"Mister" Ricks says in the ad, "I TRIED TO BURN HER WITH A HOT IRON ON THE LEFT SIDE OF HER FACE; I TRIED TO MAKE THE LETTER 'M'."

To what depths had the institution of slavery brought possible consciousness of the people of the South, to make possible such a thing! First of all, it must have been legal, for otherwise no responsible property owner would have so publicly declared that he had done it on purpose. How degraded must the whole body politic have become to allow such a thing to be done, to be published, without offending anyone. This ad was run apparently as a matter of course by the paper, without any editorial comment even, as we know would be elicited today. Furthermore, an examination of the following week's paper contains no show of righteous indignation on the part of the reading public.

Evidently the advertiser was attempting to put the "brand of Cain" on this helpless young mother of two small boys. He tried to make an "M" for the Micajah, but did not get around to making the "R" for Ricks. The interesting thing about this ad to me is that it was indicative of the fruits of slavery as practiced in the Southern States, inserted as it was a year before Pope Gregory XVI of the

Roman Catholic Church issued an encyclical in which he apparently condemned slavery altogether. However, as this encyclical came to the knowledge of the slaveholders of the Diocese of Bishop John England of Charleston, S. C., there arose a great public clamor against the church as being Abolitionist and Anti-Slavery. Whereupon, the said bishop, to free his church of such a charge, wrote a series of letters to John Forsythe, Secretary of State, in which he sought to clarify the position of the church on the matter, and declared that only the "Slave Trade", or the capturing and original sale of slaves was condemned, but not "domestic slavery" as practiced in the Southern States.

Very truly yours,
J. J. Walsh

The Carolina Times
Durham, N. C.
Dear Sir:
Please allow me to express—especially since I have been called to be a witness—a few remarks concerning the House Committee on Un-American Activities.

A couple weeks ago I received a "command" to appear as a witness for the committee when it holds its hearings in Charlotte next week. As a white person who has lived in the South for the last 20 years and who has fought stoutly for civil rights, harassment is not new. The committee will come to North Carolina with its stable of informers to smear and slander people of good reputation and believers in rights for all Americans. I do not deny that I have worked for more democracy in the South and with the strength of God will continue to do so.

The committee will want to know what organizations I belong to and what people I associate with. As an American I shall not tell them as I feel they have no legitimate right to ask such questions. An American has a right to belong to any organization he chooses. This is part of our freedom granted by the United States Constitution to assemble and speak. In the dixiecrat states they are trying to make NAACP membership a crime, they are clearing their libraries of books that might even in the slightest way suggest that integration is a good thing. Where and when will this McCarthyism end?

Let us remember that Chairman of the Committee, Rep. Walter Mc-Carran Immigration Act, a law which allows more so-called Anglo-Saxons in our country than other groups because they are "better" citizens. America was made great by many people and the idea that the white Anglo-Saxons alone built our greatness is a slanderous lie to ourselves and to our fathers and mothers.

Another present member of the committee is Rep. Edwin Willis from Louisiana, where many thousands of Negro citizens do not have that basic American right to cast their ballot. Yet he is on a committee that would have the nerve to pass on who is an "American" and who is "un-American." The committee has come here at this time to create an atmosphere of hysteria. It would paint with a red brush all those organizations and persons who work for progress. It would try to halt the drive for full citizenship rights of the Negro people. It would try to stop the forth- (Please turn to Page Four)



Spotlight on HEALTH

Science Features

Electronic Tests Confirm Worth Of Drug For Shaking Palsy

Among the signs of aging are nerve deterioration and muscle atrophy. An especially serious form of nerve deterioration is the disorder called shaking palsy, which doctors call Parkinsonism. Parkinsonism occurs most frequently among persons at or past middle age. The disease is feared not because it is rapidly fatal, for victims may live to great age, but because its symptoms—tremor, embarrassment, and handicap the person who has it. An estimated million Americans have Parkinsonism. A degenerative disease of the central nervous system, it does not affect the mind, although severe depression occurs in many patients. The symptoms include shaking, muscle rigidity, a shuffling, tottering gait, slurred speech, bent posture, a blank expression, fixed stare, and drooping. Trembling or twitching, often of only one hand, is usually a symptom, as is some degree of rigidity—particularly in the arms, which are bent and held forward. In some cases, the hands may shake so severely the patient cannot hold a book or newspaper, raise a cup to his lips without spilling, or manage the buttons of his clothes.

Fortunately, a number of drugs help to control the symptoms of Parkinsonism. One, recently developed, is Parsidol. A group of scientists at Columbia University College of Physicians and Surgeons, New York City—after testing it in 147 serious cases—have described Parsidol as "an outstanding addition to the chemotherapy of the disease." A novel aspect of this research was the use of electronic devices to measure effects of the drug. The machines produced graphs, somewhat like the electrocardiograms that record heart performance. One instrument measured rigidity, by recording the force needed to rotate the forearm about the axis of the elbow; the second measured tremor, by recording the influence of hand twitches on an electrical circuit. These machine tests showed improvement in tremor in 69 per cent of the patients given Parsidol, and improvement in rigidity in 55 per cent. The scores made by the physicians, independently of the machine scores, were as follows: improvement in tremor, 69 per cent; improvement in rigidity, 41 per cent; improvement in gait, posture, and speech, 66 per cent.

SATURDAY **The Carolina Times** MARCH 10, 1956

L. E. AUSTIN Publisher
CLATHAN M. ROSS Editor
H. ALBERT SMITH Managing Editor

M. E. JOHNSON Business Manager
JESSE COFIELD Circulation Manager
W. A. HENNESSEE Advertising Manager

Published Every Saturday by the UNITED PUBLISHERS, Inc. at 436 E. Pettigrew St.

Entered as second class matter at the Post Office at Durham, North Carolina under the Act of March 3, 1919.

National Advertising Representative: Interstate United Newspapers.

No guarantee of publication of unsolicited material. Letters to the editor for publication must be signed and confined to 500 words. Subscription Rates: 10c per copy; Six months, \$2.00; One Year, \$3.00 (Foreign Countries, \$4.00 per year.)