

### OPPOSED TO STIGMA OF SEGREGATION

#### MOURN NOT THE DEAD

Mourn not the dead . . . But rather mourn the apathetic throng, Who cowed and meek, Who see the world's great anguish and its wrong and dare not speak.

—Author Unknown

The esteemed News and Observer, morning newspaper of Raleigh, and the Raleigh Times, evening newspaper, both owned and published by the News and Observer Publishing Company have ganged up on Rev. G. A. Fisher, rector of St. Ambrose Episcopal Church of that city and chairman of the Raleigh Citizens Committee. Last week both newspapers made an editorial attack on the Rev. Fisher for his aggressiveness in championing the cause of his people. In view of the Observer's usual keen insight into racial matters and its heretofore very careful analysis, as well as understanding of the many and various problems confronting the Negro in this state and the South, the editorials were somewhat of a shock to a majority of us.

Even though Negroes of North Carolina do not always see eye to eye with the editorial policy of the Observer newspapers on racial matters, from the standpoint or angle of the opposite group they have, in the recent past, come as near being fair as it is possible for those not actually victims of segregation to come. As a result, Negroes of the state, forgetting and forgiving the awful record of that newspaper against the race during the Reconstruction period, have come to look on it as a kind of lighthouse in a stormy sea. The double-barreled attack on the Rev. Fisher, however, now appears to be an about face of policy. Are the Observer newspapers out to get Rev. Fisher's scalp?

No Christian minister who truly believes in the teachings of Jesus Christ could remain silent or refrain from becoming righteously indignant at the antics and efforts of many of our so-called intelligent white people to defile, evade or circumvent the teachings of Jesus Christ, to say nothing of the rulings of the federal courts on segregation and Democratic government. Rev. Fisher, we think, is exactly within the role of a true minister of the gospel all of whom in former and sundry times have often been accused of "turning the world upside down" and "stirring

up the people."

Whether our white folks like it or not, the only Negro leaders that are now acceptable to the masses of Negroes are those who are willing to stand up and be counted, to speak out and act against the suffering and injustices of the race. Whether our white folks like it or not, the day of the headscratching, bowing, cringing Negro leaders who agree with "the time ain't ripe" attitude or policy is over. For nearly 100 years the Negro waited in vain for time to ripen when he might obtain human dignity. As far back as history records, there is not one instance in which the oppressor of a subject people has ever voluntarily lifted his heels off the necks of the oppressed. Only those who have struggled against oppression, only those who have valued freedom above their fortunes and their lives have obtained and kept it.

While we are on the subject, we may as well again remind the disturbed segment of our white folks that no sensible Negro feels complimented or feels that he has anything to gain by sitting beside a white person on a bus, in a school room, theater or elsewhere. Nor does he feel he can become a fit candidate for the presidency by marrying a white person, eating with one in a home, hotel or restaurant. These are not the objectives of the leadership of the race, and those who have such abortive notions have become grievously stupefied with racial conceit and are looked upon with the utmost contempt by every self-respecting Negro. For what has the Negro gained per se by so doing? What can he hope to gain?

The News and Observer and the Raleigh Times should therefore, with little effort, understand that the desire to mingle socially with white people is not the goal of Rev. Fisher or any other sensible Negro. It is the stigma of being legislated against distinctively as a race, or as so correctly and befittingly stated in the dissenting opinion of the late Justice John Marshall Harlan in the Plessy vs. Ferguson case: "It is the right of exemption from legal discrimination, implying inferiority in civil society, lessening the security of their enjoyment of the rights which others enjoy; and discriminations which are steps towards reducing them to the condition of a subject race" that the Negro leaders seek.

Said Justice Harlan further:

"If a white man and a black man choose to occupy the same public conveyance on a public highway, it is their right to do so; and no government, proceeding along on grounds of race, can prevent it without infringing the personal liberty of each. . . . It is scarcely just to say that a record citizen should not object to occupying a public coach assigned to his own race. He does not object, nor, perhaps, would he object, and he ought never to cease objecting, that citizens of the white and black races can be adjudged criminals because they sit, or claim the right to sit, in the same public coach on the public highway." And we might add because they wish to sit on a bench in a park together which the taxes of both white and Negroes made possible.

Says the Times in part:

"There can be no argument that the Negro citizens of Raleigh do not have adequate park facilities. The miniature train at Chavis, for example, is stopped simply because there is not enough demand to keep it running. The swimming pool is well used, but a long way from being overcrowded. The grounds are spacious.

Nor is one park more convenient than the other. Chavis is far closer to the bulk of the Negro population than Pullen.

We think, though, that as important as this is, it is beside the question, is not the issue and is not germane. The proximity of Chavis Park to the Negro community or the distance of Pullen Park from it — whether the swimming pool or other facilities are not being used — is beside the question. The one and only one which concerns intelligent Negro leaders in this state and country is that Negro Americans and taxpayers shall have the rights of other American citizens or even aliens who might visit this country.

Until this stigma is removed, Negro leaders like Rev. Fisher, who have dedicated their lives to the cause that under God and under the banner of Democracy all men without regard to race, creed or color shall stand before the law and before their fellowmen in all other walks of society as Equals, will never cease crying out against it.

### A LACK OF LEADERSHIP AND STATESMANSHIP

The lack of leadership and statesmanship of North Carolina white folks was never more in evidence than that exhibited last Thursday night over a television and radio broadcast, when the so-called Advisory Committee on Education, under the leadership of Thomas J. Pearsall, made its report to the people of this state. The report was in truth the mutterings of decadent North Carolina leadership rather than a forthright and courageous facing of a problem and the presentation of a solution.

With a population of over four million people, about one-third of which is composed of Negro citizens, the Advisory Committee, so far as we have been able to ascertain, made no attempt to consult, confer with, or seek the aid of Negro leaders in reach-

ing its conclusions about a matter in which Negro cooperation is so badly needed. Instead, the committee, composed entirely of white members, disregarded entirely the hopes, desires and aspirations of over one million Negroes of North Carolina. If this is leadership or statesmanship, then may heaven forbid it from further operation in this state. So, even if the Negro citizens desired to cooperate to work in close harmony with the white citizens of the state in solving this momentous problem, they never had a chance. Instead, the Advisory Committee assumed a more or less parental role or attitude and went about its merry way of deciding ways and means of defying the Supreme Court of the land and, as Attorney C. O. Pearson says, to do by indirection what the United States Su-

preme Court says is unlawful to do directly.

The Committee's restrained but definite threats of closing all schools in North Carolina and its attempt to place partial or full responsibility of continuing their operation under a segregated pattern on the shoulders of Negroes intimidate, no intelligent Negro in this state. If the time ever comes when it is necessary to improvise teaching equipment, use barns, lodge halls, churches, brush arbors for school rooms, operate three or four classes in one-room school houses, walk to school for the lack of transportation, we shall see who is the better trained in that direction, those who have not fully been emancipated from such conditions or those who because of warped notions of racial superiority have never been exposed to such.

### Life Is Like That

By H. ALBERT SMITH

#### IF PILATE HAD KNOWN

If Pilate had known who Jesus was on that fateful day when he sentenced the Son of God to die, I am quite certain there would have been no crucifixion that day, regardless as to the pressure exerted upon the Roman Ruler to render a verdict contrary to his convictions and at variance with his conscience. But Pilate was ignorant of the true identity of the man, charged with conspiracy against the Roman Empire, and, therefore, he decreed Jesus must die.

##### No Excuse

But the fact that Pilate did not know who Jesus was, that he was the Lord of life and the Prince of Glory, was no excuse for his dastardly act. He had knowledge enough to save himself from his nefarious deed and its fateful consequences. He was convinced that Jesus was innocent, and that fact alone left him without excuse or justification for what he did.

##### Object Of Pity

Under ordinary circumstances, the victim of injustice becomes an object of pity rather than the offender. But Pilate, in his desperation to escape making the verdict he knew he ought to make, is the person eliciting our pity, as he tries to dodge the issue confronting him by placing the fate of an innocent man into the hands of others who had no more right to act as judge or jury in that case than some vagabond roaming neighboring hillsides.

##### Terror Stricken

We hear the frantic question of that desperate, spineless, cowardly ruler and judge as he addresses the mob: "What shall I do then with Jesus who is called the Christ?" We see stark terror and spiritually paralyzing fright mirrored in his wide-stretched eyes and upon his blanched and pallid face as the answer comes back to him: "Crucify him!"

##### Vain Effort

"Why? What evil hath he done? Why execute an innocent man?" In vain did a spineless ruler endeavor to change the verdict of a vengeful mob. But they, sensing Pilate's weakness, pressed him with unrelenting insistence until he yielded to their will and ordered Jesus to be crucified.

##### Washed Hands

Visibly shaken and lashed by the painful recriminations of his conscience, Pilate washed his hands to symbolize that they were not stained with the blood of Jesus, as he declared: "I am innocent of the blood of this just person; see ye to it." It was a meaningless and futile gesture.

##### He Knew

But Pilate, intelligent man that he was, knew full well that that evil decision was his. He felt the overtaxing weight of the dreadful responsibility for the crime about to be enacted. He knew that he had just played a little game involving the dirtiest kind of politics, that he had placed office and political prestige above an innocent man's

right to live. All the water in the Mediterranean Sea was not sufficient to wash away the guilt that stained his soul. And, this, Pilate knew.

##### Must Be Ours

And that reminds us that there are some decisions we must make for ourselves because nobody else, nor combination of persons can make them for us. Moral questions, questions of destiny, the matter to be or not to be—they are so completely individual and personal—that neither God nor man can act in our stead.

##### Responsible

Further, we learn that responsibility for wrong decisions is ours however insistent and numerous the voices that demand those decisions. Guilt and consequences are determined not by the source or sources of temptation, but by temptation accepted and carried out.

##### An Opportunist

Pilate's trouble was this: he was an opportunist. He was for doing what would be immediately advantageous to him regardless as to who got hurt. A man's life, which he could take, but not give, therefore became a stepping stone to continued political power, prestige and glory. History shows, however, that Pilate's decision seemingly backfired to bring disaster upon his head.

##### If He Had Known

But I am thinking that, even opportunistic as he was, had Pilate really known who Jesus was, he would have defied the mob who insisted upon the Master's crucifixion, even if he had found it necessary to use troops to protect that divine itinerant preacher who had "no place to lay his head."

##### What Counted

A few weeks ago, I met a man who had been hailed to court by a traffic cop seemingly without just cause. Exonerated quickly followed, but it seems, a ring, pin, or some kind of an emblem worn by the defendant, designating affiliation with some secret order with which the judge was also connected, was "a very present help in the time of trouble."

##### What Should Count

I've got nothing against any "secret" or "non-secret" order; but, so far as I am concerned, a man is either guilty or not guilty, when before a bar of justice, and the verdict should be made in the light of that fact. Race, religion, politics, nor anything else should ever take precedence over justice.

##### Had Light

With respect to Jesus, Pilate had sufficient light to have rendered a verdict which would have made him one of the noblest of the immortals of history. And that light was not who or what the man was, but the evidence as to whether he was innocent or guilty. Under pressure, Pilate ignored the evidence; and, therefore, made a colossal blunder. The "little" man he crucified turned out to be the Biggest Man of History.

### LAW MISSES ITS MARK

Editor's Note: The following is reprinted from the Cheraw (S.C.) Chronicle for March 22.

Without going into a discussion of the merits or demerits of the NAACP, we submit that this organization was immeasurably strengthened by proposals approved in the General Assembly and signed into law last week by Gov. Timmerman.

At the same time the historic liberties of all the people, regardless of color, were weakened and endangered. Specifically, we are referring to that statute which makes it illegal for any member of the NAACP to hold public office in the state, or in any county, municipality, or school district.

The purpose of the law, of course, was to weaken the NAACP by preventing the better educated Negroes from belonging, and hence, from furnishing leadership to the doomed to disappointment. The effect of the bill will be to increase both the membership and the effectiveness of the NAACP, not to weaken it.

The law has created a great deal of interest in and sympathy for the NAACP among Negroes who heretofore had not belonged. The law, in trying to drive the NAACP underground, has brought to it a measure of martyrdom. Freedom-loving, self-respecting Negroes, many of whom had not heretofore been interested in the NAACP, will resist efforts by the state to de-

prive them of the right to join whatever organization they please. Many will join it now, out of resentment against the law and in sympathy with these teachers whose jobs are endangered.

One needn't look far to find proof of this contentment. Right here in Cheraw the local branch of the NAACP is holding its annual membership drive. Last Sunday dozens of local Negroes, after hearing a talk by a state NAACP official about the new law, joined the organization for the first time.

The law itself won't prevent Negro teachers from supporting the NAACP. There's no law against their giving gifts to it, nor attending meetings and providing leadership and moral support. They can do all that and still not technically be members. The law, which cannot be enforced, simply will drive some Negroes underground.

As a tactical device, the Assembly and Gov. Timmerman made a big mistake. The law simply cannot do what it hopes to achieve. All that it accomplishes is to further irritate the relationship between the races, at a time when we need good will.

Many people who strongly oppose compulsory integration in the schools disapprove of a law which deprives a citizen of the right to belong to any organiza-

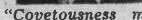
### The Elimination Of These Evils Will Produce The Desired Relief



### Spiritual Insight

#### "GREED: A DEADLY SIN"

By REVEREND HAROLD ROLAND, Pastor, Mount Gilead Baptist Church



"Covetousness must not be among you." Eph. 5:3.

Greed or covetousness has been listed among the seven deadly sins which mar the spiritual beauty of man's immortal soul. Greed is indeed an enemy of man's spiritual life. It must be classed as one of man's great spiritual moral problems. What is this so-called deadly sin of greed? Why does the Bible warn us against it? Why did the Christ center so much of his teaching at this point? The Bible and Jesus recognize greed for what it really is—a deadly sin. Greed is an excessive desire or craving for things. Yes, it is an unhealthy passionate desire even for the things of others.

All have seen many of these unfortunate victims of this deadly sin. Many of the victims may be classed with the Alcoholic or the Drug Addict; Greed Has Become An Inner Compulsive Kind Of A Thing. Thus it may be classed as an emotional or spiritual sickness. It may be

so deep-seated as to require treatment or healing. So we are rightly warned by God's word. "Covetousness must not be among you..."

Greed is an enemy of the true spiritual aspirations of the soul. It becomes a drug to the soul. Thus we can see that it is a serious sin. Anything that hinders, mars or corrupts the climb of the soul to spiritual nobility is a sin. It is clear that greed has a destructive impact upon the soul. Why? It warps and twists the soul into a shameful sight of selfishness. Yes, greed robs the soul of its true heritage of moral richness and beauty.

Greed hinders the soul in its normal and natural growth. It is a road block to the true nobility of the soul. It strangles the blessed fruits of the spirit. Greed forgets about the rights and the welfare of others. It thinks mainly of securing and enhancing the self and its aims and security. Greed looks with passionate desire upon the

things of others. It is fed by an unholy passion. Thus we can see why greed is listed among the seven deadly sins. Yes, greed is a deadly sin that blocks the growth of compassion, generosity and love.

Greed may be rooted, gnawing, nagging inner feeling of anxiety or insecurity. This deadly spiritual virus may act in this way on the mind and soul of man. Deep down there may be an overmastering fear or anxiety that feeds the unholy flame or passion of greed in the mind and the soul. It may be an excessive desire to be made secure with the "insecureable." There is little real security in a world like this. Why? There is so much tragedy, misfortune, distress, disaster and death one step ahead of us in this brief uncertain life of ours.

Why would a man sell his soul for the fading things around us? Trust God and do right and you will have what little security there is here.

### Capital Close Up . . .

BY CONSTANCE DANIEL

CR Went Home for Easter. Civil Rights went home for Easter. "No action" was the report, last week, on HR-627, the civil rights omnibus bill, on which a discharge petition to force it out of the House Committee on Judiciary—calling for the usual 218 signatures of members—was started more than two weeks ago, by Congressman James Roosevelt (D.) of California.

As he went to press, the office of Civil Rights co-chairman Hugh Scott (R.Pa.) dejectedly reported that civil rights members were still hoping, but nothing was happening on the Administration's three-point CR program, on which the press was to have been briefed by the Attorney General on March 29. The program which was to have been discussed called for a CR Commission with subpoena power, and a CR Division operating directly under an assistant attorney general.

HR-627, which was introduced by the perennial civil rights-er Emmanuel Celler, (D. N.Y.) replaces the old lynching-as-such provision, with a more comprehensive clause making injury, oppression, threatening or intimidation in the exercise of legal rights, a Federal offense. Interstate transportation of person or property by local officials are also covered.

In fact, so much is covered (as the name "omnibus" implies) that it is more than likely either that the effort to dislodge the bill from committee will fail, or that it will be turned loose to face certain death by filibuster, if it is allowed to reach the floor of the Senate.

HR-10027, the CR bill introduced March 19 by Rep. John D. Dingell (D., Mich.) is also

marking time in House Judiciary. Like the projected Administration program, it calls for the establishment of a CR Division with enforcement powers, in the Department of Jus-

ty. The recent defeat of Electoral College reform by failure to obtain the two-thirds Senate vote needed for constitutional amendment, can be traced, almost directly, to the combined opposition of 14 organizations, including the NAACP, Sleeping Car Porters, and others. According to a number of cooperating "heads" electoral changes actually favored as essential, were slowed down and discredited because of the interference with the franchise in the low-vote South, the effects of which appear in unexpected places.

Low-Vote South Affects D. C. Home Rule. Southern disfranchisement, by whatever means effected, is already influencing the District of Columbia's efforts to regain Home Rule. With a high proportion of voting-age population, Negro residents from out-of-state will do more local voting than will whites, due to the fact that many, unable to vote, "back home," because of disfranchisement, make much less use of absentee ballots than do white residents.

Federal Waste. In North Louisiana, we once saw a warehouse filled with rusting electric sewing machines, bought for sharecropper families far from any power line. The idea—to save the farm wife's time so that she could help in the fields.

In Georgia—speaking of subsidies—eggs, taxpayer bought at 12 cents a dozen, sold back to farmers for fertilizer at five cents a crate. (And we were

marked by the fact that she could help in the fields.

Off-the-record comments made to us by heads of some organizations concerned, tend to support questions raised as to whe-

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