

LEADERSHIP AT ITS WORST

When ministers of the gospel are so un-mindful of their own professional dignity and that of all humanity as to accept segregated accommodations in a theater to witness, of all things, a preview of a Bible picture, we think it is time for all Christians to kneel in prayer.

Two weeks ago, Durham witnessed the sorry spectacle of several of its Negro ministers entering the back door of a local theater and sitting in the segregated "Buzzer Room" in response to an invitation extended them by its manager. This, mind you, while their fellow white ministers were accorded all of the respect that becomes gentlemen of the cloth and seated on the lower floor.

We have no criticism for the management of the theater. People in such professions usually adapt themselves very quickly to the customs of the community in which they operate and those that mean the most in receipts at the box office. We do have a kind of sympathetic contempt, however, for any human being, to say nothing of ministers of the gospel who can listen to or read about the life of Christ and remain so unmindful of the human dignity He taught as to willingly expose himself to self-imposed segregation of any sort. Such a minister does not merit the support and respect of any church, and he should be denied the right to preach the gospel anywhere on this earth where pure Christianity is taught.

It may be argued—and we have listened to this one many times—that, as members of a minority seeking full freedom, we should be the last to deny any freedom to members of our own group. And, following this line of logic, we should not deny to any Negro

the freedom to elect segregation for himself. This argument appears plausible. But when it is pursued a step beneath its surface, its falsity is revealed. It is plain that one cannot enjoy the freedom from poor health unless he denies to himself certain cravings to lead a licentious, riotous life. It is a law of nature. One must enslave certain desires if he would achieve larger and more meaningful ones, or, in plain words, you can't have your cake and eat it too.

Down in Montgomery and Birmingham, Alabama; Atlanta, Georgia and other places in the deep South, Negro ministers have their rightful place in the forefront of the struggle for the rights and freedom of their people. Many of them have gone to jail, had their homes and churches bombed and otherwise placed their lives and property on the altar as a living sacrifice to the cause of Christianity and Democracy. Those ministers in Durham who accepted the invitation to the segregated theater deliberately stabbed their fellow ministers of the deep South in the back when they refused to deny themselves even the sacrifice of witnessing a motion picture under such circumstances.

This newspaper will not let such an affront to other Negro ministers pass without expressing for them their and our disgust. We are thankful to those stalwart gentlemen of the cloth who politely told the theater manager that they could not under any circumstances accept his jim crow accommodations. This is Christian leadership at its best. To teach any man or woman by word, deed, or action that he or she has the right to insult another because of race, creed or color, is leadership at its worst.

A. H. GORDON'S



Dr. Gordon

Facing The Issue SOUTHERN EASTER

Our South is in desperate need of Easter. Alas! there is very little, tragically little, of the true Easter spirit abroad in the land below the Mason and Dixon Line. On Easter morning we are told that Jesus Christ "arose from the dead." Although some Christian denominations insist on emphasizing otherwise, the significant Christ who arose from the dead was not the physical Jesus of Nazareth but it was rather the spiritual Son of God or as he seemingly preferred to call himself, the Son of Man. In my own personal theology it matters very little whether the physical body of Christ arose or not. It may be true, as some of His enemies claim, that his disciples stole his body away, but there can be no doubt that Christ rose from the dead in a spiritual sense. Two thousand years of A.D. history offer irrefutable proof that the spirit of the lowly Nazarene is abroad in the land.

But what about the spirit of Jesus in the South. One who strives to be realistically candid must admit that in certain areas of our spiritual life the spirit of Jesus is conspicuous for its absence. In the area of race-relations

the South. Before Jesus Christ experienced Easter he had to accept the "bitter cup" of crucifixion. The hand of Providence offered the South the "bitter cup" of crucifixion in the form of Civil War. The "Old South", the South of Slavery and political demagoguery, was indeed nailed to this cross of brutal war for several years but it managed to descend from that cross without losing its life. Since the old South didn't die there can be no resurrection, no Easter, for the South. At least the Easter of the South is a poor and shabby one, only physical.

Many years ago the great Norwegian dramatist and poet, Henrik Ibsen, wrote a profound play called "When We Dead Awoke." Ibsen, made the point that there were many people walking about in the society of his day who were physically alive—eating, breathing—sleeping—but spiritually they were "as dead as door-nails." Most of the white leaders of the South, leaders in politics, religion and social service are dead to modern ideas and practices of democracy. White Christians, especially in the South, emphasize the physical resurrection of the body of Christ, which may or may not be true, but they ignore the living spirit of Him who said "love one another as I have loved you." Someday the South may have a real Easter. Until that day, which we hope is not too far away, it must be said of the South as the poet said of Mudville after Casey had struck out: "Somewhere the sun is shining, somewhere there is peace and joy" but here in the South "all is dark and gloomy" because the Southern Easter represents such a shabby little resurrection since most of the sins of the South have not yet been crucified.

Here in the South, on Easter morning the sun will doubtless shine brilliantly, the flowers will blossom gloriously, the trees will continue to bud vigorously but this is all physical and we shall look largely in vain for the spiritual Christ to permeate the hearts of those who occupy the "seats of the mighty." O, for a real Easter in our dear Southland!

BECAUSE OF CALVARY



AND MEN WILL COME FROM EAST AND WEST, AND FROM NORTH AND SOUTH, AND SIT AT TABLE IN THE KINGDOM OF GOD. AND BEHOLD, SOME ARE LAST WHO WILL BE FIRST, AND SOME ARE FIRST WHO WILL BE LAST" — CHRIST (LUKE 13: 29, 30)



Spiritual Insight

"CRUCIFIED, RISEN SAVIOR"

By REVEREND HAROLD ROLAND
Pastor, Mount Gilboa Baptist Church

"Crucified, Risen Savior" "And they crucified him. He is risen, he is not here...Mark 15:25,16:6.

Christ was crucified on Calvary's cross. This life of supreme goodness could not end on a cross. A good man never dies. But why must Christ, the noblest embodiment of God's matchless love, suffer and die on the cross? This is the price of our redemption from sin. We were lost in sin. God is Christ who died for our sins.

A world in its insane, warped thinking thought it had rid itself of this disturber of its false peace and complacency. Think God the crucifixion was not the end. A life so full of the loveliness of HOLINESS COULD NOT SO END. There was a glorious triumph for the HOLY SON OF GOD beyond Calvary and its cross. Just a crucified Savior was not enough. Jesus was to become a Crucified, Risen Savior.

Beyond the darkness of Good Friday there was to be the bright dawn of the first Easter morning. The Risen Christ with

the hope of immortal life was to become the foundation stone of the Church. God gives the Holy Son victory beyond dark Calvary. Beyond Calvary there is the Risen Christ in the eternal glory of the Easter Morning. The Crucified Christ comes forth with the first Easter Greetings—"I AM HE THAT WAS DEAD BUT I AM ALIVE FOREVERMORE..." We, too, thank God have this same blessed assurance that beyond our crosses and death there is the blessed hope of immortal life in the Christ crucified and RISEN CHRIST.

Good Friday and Easter gives us the hope of a joyous victory over all our enemies—SIN AND DEATH. The Cross is the crowning agony of the darkness of PASSION WEEK. At Calvary we see the intense drama of sin and righteousness. Evil asserts itself. And evil and sin go down finally to defeat. God's eternal moral nature guarantees the victory for righteousness. An unholy combination arrays itself against Christ, the Holy

Son of God on Calvary. These unholy powers would defeat God's eternal purposes. Not so, it will never happen. Pride and sin did its dirty work but they failed. Yes, Jesus is nailed to the cross—he is crucified. On the third day morning the tomb is empty. Jesus has arisen from the dead to LEAD THE FIRST EASTER PARADE as the risen and everlasting Christ.

Just three days beyond dark Calvary there is the dawn of the LIGHT OF ETERNAL LIFE. On the first Easter morning Jesus stands as the mighty conqueror of death, the fearful enemy of the human family. The tomb is empty. Jesus is Risen. Behold him standing above the grave with the glorious victory over DEATH AND THE GRAVE. GOOD FRIDAY HE DIES ON THE CROSS TO REDEEM FROM SIN. Easter morning he arose with our cherished hope of EVERLASTING LIFE.

And now he lives and reigns as the CRUCIFIED, RISEN SAVIOR.

By Robert Spivack

Watch on the Potomac



Mr. Spivack

The Probe The Bankers Didn't Want

It's not very often that Speaker Sam Rayburn steps down from the rostrum to engage in the House debate. He did so recently in protest against the activities of the Big Bankers' Lobby that has been having things pretty much its own way here in the Capitol.

At issue was a resolution by Rep. Wright Patman (D. Tex.) to investigate the effects of the Eisenhower's "tight money" policy and the restrictive effect it has on housing, schools, small business and agriculture.

"...Many of the members I have spoken to," said Rayburn, "...have said: 'I have heard from all my bankers. They are all against this thing.'"

Congressmen—like many other people, are probably mortgaged to the hilt and must listen carefully to what local bankers say. But, as one proponent of the Patman resolution said plaintively, "We haven't mortgaged our souls—or have we?"

The plain and simple fact, of course, is that the Big Bankers don't want Congress to look into their financial operations. The White House doesn't want anyone to probe too deeply, either, lest the role of banker influence

in the Administration be documented.

Rep. Reuss (D. Wis.) said during the debate:

"The White House is displaying about as much enthusiasm as having Congress investigate its financial affairs as Beck and Hoffa (of the Teamsters Union) are displaying about having Congress investigate their financial affairs.

The man who carried the ball for the Administration was Rep. Howard Smith, a Virginia Democrat, and incidentally president of the Alexandria (Va.) National Bank. According to Wall St. insiders, The White House worked closely with Smith and kept the resolution tied up in the Rules Committee until all but two Republicans in the House were lined up against it.

Despite a plea by Rayburn the measure failed by a vote of 225 to 174.

The "Great" Debate

With all the trouble in the Middle East and all the squabbling over what's raising blood pressure over President Eisenhower's budget, you might never see in the Senate these days. It's a behind-the-scenes argument over naming the five greatest Senators of all time to a "Senate Hall of Fame." The dispute is getting rather

impassioned with some partisans insisting that the North hasn't produced any "great" senators, while others insist most of those from the South have borne a strong resemblance to Fred Allen's famous "Senator Claghorn."

The names most frequently suggested are:

- Henry Clay
- Daniel Webster
- John C. Calhoun
- Andrew Jackson
- Stephen A. Douglas
- Robert A. Taft

Since word of the dispute has gotten out there has been a great upsurge in sentiment for the late Sen. George W. Norris of Nebraska—father of TVA and the great power development in the Northwest.

A special committee has been named to make the decision. Its members are Sens. Kennedy (D. Mass.), Mike Mansfield (D. Mont.), Russell (D. Ga.), Bridges (R. N. H.) and Bricker (R. Ohio). Maybe they'll "compromise" and name themselves.

A DEFINITION OF "STATES RIGHTS"—"I understand that is the right to get what you can when you can get it."—Harold L. Ickes, during hearings on Tidelands Oil dispute.

THE PRAYER PILGRIMAGE TO WASHINGTON

The Prayer Pilgrimage for Freedom, scheduled to take place on May 17 in Washington, D. C., should receive the full support of every Negro citizen in America. That the organizers have set the number of persons expected to journey to the nation's capital on the appointed day at the modest figure of 50,000, we hope, is due to the housing problem a larger number will create rather than the fear such could not be properly organized in the short time between now and May 17.

This is no time to ask questions or to debate the advisability or wisdom of the Prayer Pilgrimage. The reputation of the three leaders of the movement—the Rev. Martin Luther King, A. Phillip Randolph and Roy Wilkins—are well-known to every Negro of

average intelligence in America. That they have the confidence and respect of others of their race must be shown by the presence of 50,000 Negroes in Washington on May 17. The challenge is that of every individual identified with the race, and it must be met.

This newspaper calls upon every lodge of every fraternity to send one or more representatives to Washington on the day agreed. We call upon every church, club, business and individual to do likewise. Go to Washington on May 17 by bus, auto, plane, train, foot or bicycle, but go. We must impress upon the President and congress that 17 million Negroes in this country are tired of being kicked around, and that they want the national government to do something about it.

NEW JOBS FOR NEGROES

The CAROLINA TIMES wishes to place its endorsement on the movement now underway by the employment agency of St. Mark AME Zion church to open up new areas of employment for Negroes of the city. A similar project was begun several months ago by the Committee on Negro Affairs, but, for one reason or another, it never got off the ground, although the number of Negroes unemployed here continues on the increase.

With the closing of schools in June, hundreds of high school and college students will be pounding the sidewalks in a majority of our cities in search of some kind of employment. In many instances they will find the doors closed in their faces for no other reason than that they are Negroes. Many who get employment will be compelled to take the most menial jobs where the pay is in the lowest bracket. In a majority of our cities, stores and many other businesses are eager to grab every dol-

lar a Negro has to spend without ever giving consideration to extending members of the race an opportunity for employment.

Jobs in the city, county and state offices, even, are closed to them. With the exception of janitorial jobs, all others are manned entirely by white personnels, although the money for their maintenance comes out of the pockets of all the people.

We think the people behind the idea of the Zion Church should be commended for taking the lead in a movement that has been allowed to drag entirely too long. It is our sincere hope that the agency will have the support and cooperation of every right-thinking citizen in Durham to the end that new avenues of employment will be opened for Negroes which, in turn, will make it possible for them to more fully shoulder their part of the tax and other civil responsibilities.

HAVE YOU REGISTERED YET?

Saturday will be the last day the books will be opened for the City Council election to be held in Durham on May 18. In spite of efforts on the part of Negro leaders here there are still many members of the race who have failed to register.

We think this matter is important enough for our civic minded citizens to do something about it by using their influence to get those persons registered whose names are not yet on the books. If 100 persons will call 10 others each, between now and the closing of the books at sunset on April 20, a total of 1,000 new names may be placed on the books.

If 100 more will agree to knock on 10 doors and urge unregistered persons to register another 1,000 new registrants may be realized. If 100 persons with automobiles will volunteer to haul 10 persons each, without pay, to the registration books another 1,000 new registrants may be realized.

The result of this combined effort will mean 3,000 new registered Negro voters. This will put the total in the city and county well over the 12,000 mark and continue Durham in the forefront of the cities having the highest per capita of Negro registrants.

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Disintegration Of A Community

Editor's Note: This is the second and final installment in a series of a story recounting the attempts to desegregate schools at Clinton, Tenn. Mrs. Clark, the writer, is presently director of workshops at the Highlander Folk School in Monteagle, Tenn. She was forced to quit the public schools because of her outspoken advocacy of full citizenship for Negroes.

The state eased the Guard from Clinton as quickly as possible for fear of losing the support of white supremacists and promptly brought Kasper to trial.

And all the time Negro and white children went to school together with no apparent strain on either side.

The state was unable to prove sedition on the part of Kasper despite his many public, printed utterances to the contrary. Kasper went free on the state charge and the house of the community began to shift on its foundation of sand.

The White Citizens Council promptly rented a building in town and started to recruit members. A junior council was formed for the school children because despite the raging controversy among the adults, black and white children continued to learn together.

Judge Taylor issued a permanent injunction against those who would interfere with the desegregation order.

The inability of the state to convict Kasper set the jackals to howling for more.

White students prodded by their parents began their campaign of torment against the Negroes. Cruel and ugly jokes were played on the Negroes by white children who once had accepted the law.

The malicious campaign continued for some time, unmolested by white authority, until it was no longer safe for Negro students to run the gauntlet of stones and vilification.

A local minister, the Rev. Paul Turner, unable to reconcile his religion and this breakdown of the law, stepped forward to help the Negro students through the ever growing mob. Police officials who had failed to protect the Negro students neglected to aid this one man vigilante and he was soundly beaten by the mob.

Law and order had disappeared from Clinton, Tenn. Local and state officials, staunch defenders of states' rights, pleaded for federal help, unable or unwilling to defend the people of Clinton, Negro or white.

The F.B.I. swooped in and headlines screamed that sixteen of the leaders of Clinton violence were under arrest.

The well known assailant of the Rev. Turner was also under arrest by local officials. The charge, disorderly conduct. The attacker was promptly convicted and the local judge proudly proclaimed the maximum sentence, a \$50 fine.

Sixteen citizens of the Clinton area remained in jail for brief periods while bail was raised against the charge of violating the Federal Court injunction against interfering with the Federal Court order to integrate the schools.

Things were quiet in Clinton for several days with the F.B.I. in town and the school board adopting strict measures against students who participated in disorderly school conduct.

Then the federal government gave hope to the pack by asking for a delay in the anxiously awaited trial that promised jail for the leaders of violence.

Dynamite, a well known object to rugged mountain timbermen and miners, began exploding with regularity. Local officials were unable to find any clues, finally pinning the blame on a group of juveniles. The blasts continued.

A supposedly responsible state legislature egged the vandals on by denouncing the Supreme Court in an ill advised resolution.

The governor sided with the lawless when he asked the legislature to pass segregation legislation.

Eight blasts have been reported, residents of the area claim an explosion nearly every evening.

The Rev. Paul Turner and others observed a marked increase in crime in the area, burglary and other types of crime were apparently on the increase.

Lawlessness knows no color line.

A Negro student unable to get protection from usual law enforcement agencies was provoked to the point of de-

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