

Governor Hodges No Moderate

Governor Lether Hodges stated at his news conference last Friday that if he had to do it all over again he would take the same "moderate stand" on the question of integration he has heretofore taken. The governor stated that he does not know if he could agree with Representative Brooks Hays of Arkansas that a moderate stand on the race question is political suicide. Governor Hodges said further that regardless of what it means politically he would have to do it again.

In the first place, only in Governor Hodges own mind could he be classed as a moderate. It must be remembered that the Governor fostered, encouraged and gave his blessings to the vicious Pearsall Plan which state officials devised for one and only one purpose—and that was circumventing the Supreme Court decisions on segregated schools. If this mere fact would place him in the category of a moderate in North Carolina, it certainly would not do so in other sections of the nation. The governor has always played a shrewd game of politics and has never knowingly done anything that would hinder

his political progress.

Governor Hodges' acceptance of a place on the committee of "Americans Against Barab's of Bigotry" will not hurt him politically one iota here in North Carolina and he knows it. Even the most conservative element of white persons is not too stupid to see that the bombing of schools, synagogues and churches is getting out of control. What else could the governor of a state do but accept a place on such a committee if asked to do so? He certainly stands to lose more by refusing such a position than he can possibly lose by accepting it.

About the only time Governor Hodges has overplayed his hand was in his appearance for the U. S. Senate. Had he not exposed his hand in this particular instance he would have by now been the most formidable senatorial candidate in the state. In the matter of integration, Governor Hodges is not exposing his hand but is playing it close to his chest. In our book he is classed as a rank reactionary who, when the final deal is made, will be found a staunch supporter of segregation in its rankest form.

Deep, Deep Are The Roots

The voters in the city of Norfolk, Virginia have spoken against petitioning Governor J. Lindsay Almond to return the six closed schools in that city to local control so they can be reopened on an integrated basis. A total of 21,459 persons cast their ballots in the election. Of that number 12,658 voted to keep the schools closed rather than have them opened under an integrated system. As a result of the election, children of school age will continue to grow up without an education unless their parents and they can find some way to get around the situation by attending private schools or those outside of Norfolk.

We have said in these columns before that deep, deep are the roots of race hatred in the South. So deep are they that quite often many otherwise sensible southerners lose all reason when a race matter looms before

them. That was probably the predominant factor in the election in Norfolk last Tuesday. As a result, the city will continue with out schools for the 8,781 who voted for re opening as well as those who voted against it.

What has happened in Norfolk is probably a good indication of what will happen all over Virginia if and when a state-wide election is held on the question. You can't feed people race hatred and the theory of race superiority for 300 years and expect them to change over night. Like the children of Israel who left slavery in Egypt to journey to the Promised Land, the old crowd will have to die and be replaced by another with a new and better philosophy of life. DEEP, DEEP ARE THE ROOTS OF RACE HATRED AND BIGOTRY IN THE SOUTH

Durham Athletic Park Vs. O'Kelly Field

The controversy which flared at North Carolina College between students and athletic administrators over the site of the Thanksgiving Day game between North Carolina College and A. & T. College is an indication of an apparent weak spot in the campus and town relations which has remained unshored through several years.

Of course, as in any situation similar to this, there have been many and various reasons for the state of things at the college which found students at odds with the athletic director because of a decision to stage the game at Durham Athletic Park rather than at O'Kelly Field. Some of the reasons bordered on the ridiculous. Regardless of the immediate truth of the reasons given for the open conflict, they all point to the inescapable fact that the gulf between students and administration at the college and between the college itself and the town is impossibly wide.

According to best informed sources, the students' main gripe is that the campus field, O'Kelly, is their "home" field. All of the college home games this season have been played there. Students apparently do not feel that Durham Athletic Park is "home" to them. Given the normally bitter rivalry between A. & T. and North Carolina College and the fact that the conference championship rides on the game's outcome, it is only natural for the students to want to play the game on the field they feel is their "home field."

On the other hand, the people faced with making enough money so that the existence of a football team at the college is insured know they can make more money if the game is played at the city park. They have two indisputable facts to back this up: first, more townspeople are attracted to games at the city park; and, secondly, the extra seats which will be necessary at either place can be installed more cheaply at the city

park. Thus, it appears as if the two parties to the controversy have taken stands on irreconcilable positions.

Really, neither students nor the athletic administrators can be blamed. What students don't want to win? What athletic officials don't want to make money? The issue, then, appears to resolve itself around the question of why can't both these groups be satisfied they can win and make money on the same field?

Of course, the students' position is one of feeling. And, as most coaches will admit, feeling counts in a game such as the one between NCC and A. & T. All coaches want a many psychological advantages as they can get when they must meet bitter rivals. I can make all the difference in the outcome of a game. We believe that the student can't feel at home in the city park simply because, by and large, they have never really felt themselves a part of the city despite the commercial "welcomes" or school opening day.

The position of the athletic officials is one of fact. Faced with the prospect of having to practically finance the entire home season on this one game, they know they cannot afford not to make as much money as possible on Thanksgiving Day. The game must attract as many people as possible. And even if O'Kelly could handle the crowds which the city park can, NCC's athletic officials feel that there is too much reluctance on the part of townspeople to go to O'Kelly to risk holding the game there. Just as student don't feel at home at the city park, townspeople apparently don't feel as at home at O'Kelly they do Durham Athletic Park. This distance between the town and the campus is the real reason for the controversy over where the game will be played and the athletic officials' long and weary battle with gate receipts.

The responsibility for the gap between the town and the college does not rest on the students nor solely on the athletic administrators. It rests heavily on the top level NCC administration and on city leaders. On the part of the college, it is a failure in, or the lack of sufficient public relations. Perhaps townspeople should have been more often invited to free and non-college events at the school's sports arena and stadium. Perhaps which has needed attention for a long time. Efforts to bring the college into their civic, educational, religious and political programs. Even though all of this is hindsight, maybe it will serve to help straighten out a situation which has need attention for a long time.

The Stakes Are High - The Spectators Are The World.



SPIRITUAL INSIGHT

By REV. HAROLD ROLAND

Prayer Needed To Change Life

"Peter went up on the housetop to pray..." Acts 10:9.

Prayer has power to transform or change things. The greatest work of transformation done by prayer is in the souls of our human beings. After all the great changes needed are in the inner nature of man. Prayer is essential in bringing those little surrendered areas in our life under the influence of God Almighty. Peter had an unsundered area in his soul. There was a blind spot of prejudice that had not been brought under the sanctifying influence of the Holy Ghost which came on the day of Pentecost. Peter was not ready to accept all men as brothers in Christ. Thus, in a moment of prayer there came a great transforming vision from heaven. And in this vision God reminds Peter it is about time for him to let the Holy Spirit take complete control of his inner spiritual life.

In an hour of prayer, God moves into the life of Peter to take over this unsundered area in his life. Prayer changes Peter from partial surrender to complete surrender as leader of the Christian Church.

Through honest and sincere prayer God will give us power

to overcome our weaknesses. Prayer has power to change things. Many times we pray that God may change others. But do we face ourselves and our weaknesses and God to help us to overcome our weaknesses and shortcomings? Peter knew that he needed changing. In an hour of prayer on a housetop God changed Peter into a full fledged witness for Jesus.

Honest, sincere prayer changes things. It will change your heart and soul. It will help you to overcome your selfishness and prejudices. It will help you to overcome that tendency to hatred, bitterness, resentment. It will change that unforgiving attitude of yours. Many of us need these little changes in our hearts so that we can enjoy the rich, joyous life of the redeemed.

Many Christian leaders, like Peter, suffer from little nagging spiritual hindrances. Peter was the acknowledged leader of the early Church. Yet, in his attitude toward the Gentiles he suffered from a bad case of spiritual and moral blindness caused by the ugliness of prejudice. With this moral blind-spot, he could not recognize the true worth

of every soul. Peter would restrict the redeeming love of God. He would make the gospel of an inclusive love to become narrow and exclusive—shutting out some of the children of God. But finally one day prayer on a house top began to change this unholy and unlovely attitude that was holding Peter back as a Christian.

Do you suffer from any of these nagging spiritual hindrances? If so, take them to God in prayer and they can be changed. Prayer has power to change such unlovely attitudes and dispositions. Thus, we should use prayer daily as a means of inner spiritual healing. A daily habit of prayer will keep the soul spiritually fit. Every day each Christian needs to pray with the Psalmist, "Create in me a clean heart, and renew a right spirit in me."

Peter on that housetop found healing and cleansing for his soul through prayer. And we, too, can find spiritual healing, if we take ourselves to God in prayer. Sincere prayer has power to change things.

Prayer has power to effect change where it counts in the hearts and souls of human beings.

WATCH ON THE POTOMAC

By ROBERT SPIVACK

When The Veep Goes A-Courtin'

Everybody is so mad at everybody else, here and in New York, that I'm taking a holiday from politics for a little while. In New York, of course, it's Harrimanites who are in a foul mood; here it's the Republicans.

Odd as it may seem, the pleasant way I've found to get away from politics is to read a book about one of the most skilled politicians of our times; Alben Barkley, the late Veep.

The book is titled "I Married The Veep". It's by Jane R. Barkley as told to Frances Spatz Leighton (Vanguard \$3.95). It's a delightful story and throws new light on this courtly Kentuckian, a man who helped to make this Capital a brighter and pleasanter city.

At one point in the narrative Mrs. Barkley tells of the time she was invited to a party at the home of Gwen Cafritz. She came with some other friends, but since she was there just the simple, un-

known widow Hadley from St. Louis, nobody paid her much attention. She was left to wander around until Barkley noticed her loneliness. He had met her just the night before at another party. She was taken with him at once, but had no idea how he felt about her.

Barkley, already in his 70's, took her aside and in no time they were laughing and talking small out on a terrace away from the other guests. They were away quite a while and the absence of the Vice President was rather noticeably brought to their attention by Mrs. Cafritz.

She wanted Barkley to come to the table and told him so in her usual forthright manner. "Mr. Vice President, will you come to the table now, please? Everything is set. The head table is...waiting." Mrs. Barkley reproaches Mrs. Cafritz saying, "LOOKING BAGGERS." Mrs. Barkley reports that the old gentleman replied something like, "Oh, Gwen. Yes.

Yes, of course. Be right there." But instead of going into dinner he resumed talking.

A few moments later Gwen was back. "Mr. Vice President," she said again. And again Barkley said, "Just a minute. Give me just a minute."

Then Mrs. Barkley writes: "Mrs. Cafritz walked back to the house. She didn't look at me. If she had, I wouldn't have been surprised if there had been something dagger-like in her eye."

But Jane and Alben continued their conversation. Again after a lengthy wait, Mrs. Cafritz was back tugging at the Vice President. "Mr. Vice President," she said, "dinner is being served and I want you to sit at my table." "Why, Gwendolyn, my dear," the Veep replied, "there's no place in the world I'd rather sit. I'll be there in just a minute." But Barkley didn't make a move to go to the table. Again (continued on page 7)

PRESS COMMENT

Courage Is A Form Of Suicide
Congressman Brooks Hays of Arkansas, who lost his office because of his moderate stand on the race issue, delivered a little vaudeville to a group of Washington reporters the other day.

He had been warned, he told them, that moderation amounts to political suicide in the South of today. But his answer had been: "So what?"

"What fun is it to hold a job," he went on, "if you have to dilute your convictions, or develop an alleged conviction as a result of rationalizing, step by step?" "If anyone in the South thinks that extremism can pull us out of the (integration) situation, they are as wrong as they can be."

Truer words have not been spoken by a Southern politician since that ominous Monday in May of 1954.

The tragically ironic thing is that while Brooks Hays has paid the price of courage all the more rare on the Southern political scene.

It was rare enough already. Southern political leadership on this issue has amounted, in sum, to breast-beating, shouted defiance, loud fulmination and the signing of futile "manifestoes."

There has been very little leading and very much following. The voters have been told what they want to hear. Politicians who know the realities, as most of them do, have studiously avoided them. It is far easier to fling an epithet than to state the simple fact that constituted authority must be obeyed and that change is inevitable in any region.

Somewhere, at sometime, the example of Brooks Hays may encourage someone to stand up to the facts, hold to his convictions and tell the people the truth on a painful subject. That is not likely in the immediate future. The election re-

turns in Arkansas probably will guarantee for the South more of the same political fantasy—with the volume turned a bit higher. *Charlotte Observer, Nov. 11.*

Death For Dynamite

This is not an age in which anyone would lightly propose any extension of the death penalty to crimes not now calling for capital punishment. Indeed, many feel that all capital punishment should be eliminated from our laws.

This, however, is an age when new and greater explosives have been developed. Not only does dynamite seem readily available to those who would put it to criminal uses. It may not be long before vastly more destructive explosives may be available to irresponsible, even criminal men.

Certainly there have been enough recent sneak, hoodlum bombings to make it clear that no one can say where such bombings will end—or against whom they may be directed. Empty schools and churches have been blown up. There is no reason to suppose that occupied buildings may not be similarly destroyed. Indeed, as man's powers with explosives increases, there is no assurance that whole neighborhoods—even cities—may not be destroyed—and destroyed by native criminals, not foreign foes.

Our national officials should continue their international efforts to save the world from the dangers of this nuclear bomb time. But sterner measures are obviously required short of international dangers. The time has come for every State to stiffen its laws against the terrorists within the land. And a good start would be laws which would provide capital punishment for those guilty of criminal demolitions by anybody anywhere.

Still On Tour, Schooler Visits With Grand Family Of Old Spain

Editor's Note: Ronald Schooler, still on a tour of southwest Europe, writes his parents this week from Seville, Spain. A language major at Wittenburg College, Ronald wrote his letter in French. His father, a former language teacher himself, graciously provided the TIMES with the following translation.

Seville, Spain
November 11, 1958

My dear parents, sister and brother:

I have seen much of Barcelona, Valencia, Granada, and Seville. At Barcelona, the largest city in Spain, I was a little timid, very lonely and I have some little regret for having traveled alone at Granada. I saw the magnificent Alhambra, the place of the Moors. (The Alhambra was erected by the Moors during the 13th and 14th centuries as a palace and fortress. At Seville where I am now, I saw the most beautiful cathedral I have ever seen in my life. Its interior is third in grandeur. Its chapels are decorated with rich velvet. What a contrast to the poor ones one often sees in the cities of Spain. Seville pleased me very much. It is gay and pretty and always illuminating.

But here is what will surprise you. A boy about the age of Sheryl (Sheryl is Ronald's younger sister, a freshman at North Carolina College) whom I had met at the Exposition had asked me to be sure to look him up when I reached Valencia. I was on the point of leaving a note which explained I had been there. Then he returned alone. He insisted that I go with him to the hotel where I stayed the night before and bring my two small bags to his house. He said his father would certainly agree.

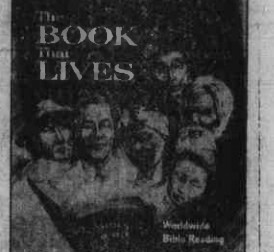
I told him I would not like to disturb his parents. In fact, I scarcely knew him. But he insisted so much that I agreed. For six days, I have stayed at their home, enjoying their goodness, their companionship and their excellent Spanish food, all of which was of immeasurable value to me.

The mother, Calto—the boy's name is that also—was Algerian French, and the whole family speaks French, which was fortunate from my point of view. She told me one day how she, who is very much French, came to live in Spain. M. Baum was a member of the nobility, and during the revolution of 1808, warned that his life was in danger,

had fled to Algeria. He was a young widower, she was a young widow with a little daughter. They married and returned to Spain where Calto was born.

Since Calto had studied very hard during the week I was there, it was necessary for me to visit with some of his good friends, Pepe, Paco and Manolo. They, all very intelligent sons of doctors and professors, showed me almost everything of interest in the Spanish city. They even took the trouble to repeat to me almost all their

(continued on page 7)



With increasing emphasis on world power threatening our peace and security, the word "God will toward men," becomes increasingly important. The Worldwide Bible Reading program, with its theme "The Book That Lives," will be reaching millions of people in fifty different countries. Its sponsors, the American Bible Society, invite you again this 15th year to join them. In so doing, you can be a part in this worthy effort to strengthen the work of goodness throughout the world. The daily readings from the Bible, selected by numerous denominations, are listed below:

NOVEMBER	
27 Thanksgiving	Psalms 23:1-6
28	Psalms 27:1-14
29	Psalms 46:1-11
30 Advent	
Sunday	Psalms 103:1-22
DECEMBER	
1	Psalms 121:1-8
2	Isaiah 40:1-11
3	Isaiah 53:1-12
4	Isaiah 55:1-13
5	Micah 6:1-16
6	Matthew 5:1-48
7 Sunday	Matthew 6:1-25
8	Matthew 6:1-25
9	Matthew 6:1-25
10	Matthew 7:1-30
11	Luke 10:1-42
12	Luke 15:1-32
13	Luke 24:1-63
14 Universal Bible	
Sunday	John 9:1-21
15	John 3:22-36
16	John 14:1-14
17	Romans 8:1-18
18	Romans 8:1-18
19	Romans 8:1-18
20	Ephesians 6:1-24
21 Sunday	Philippians 4:1-23
22	James 1:1-27
23	James 1:1-27
24	John 1:1-18
25 Christmas	Luke 9:1-52

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