

Yes, There is a Better Way

In an editorial of Tuesday, February 9, entitled, "Isn't There A Better Way?" and on other of Wednesday, February 10 entitled, "Warning in Sit-Down Protest," the Durham Herald attempts to rebuke Negro students for resorting to sit-down protests as a means of remedying the unjust, undemocratic and un-Christian practice of discrimination and segregation which faces Negro citizens of the South. That the Herald places the full responsibility on Negro citizens to create and preserve "friendly relations between the races" evokes little if any surprise among persons of intelligence in either race. It's an old southern technique often resorted to to intimidate the weak and the nervous. It is the natural attitude assumed by those on the "dishing out" end of a transaction instead of the receiving end.

It has now been nearly 100 years since the Emancipation Proclamation was issued. During that time the Negro has humbly backed up when he had a right to go forward, grined when he was hurt, apologized when he should have been apologized to, and laughed when he should have cried. Prior to the Emancipation Proclamation, he saw his babies snatched from the arms of their mothers and sold on the auction block with no more emotion on the part of the seller and the buyer than would attend the taking and purchasing of a puppy from a female dog. He has heard the knock on the cabin door at night and stood helpless while his wife, daughter or sister was taken away to satisfy the beastly lust of a man whose race refused to and even dared the courts to offer a Negro woman protection.

In every war fought to preserve the American way of life the Negro has played his part in the armed services of the nation, at home and on foreign battle fields. When the war was over and democracy had been preserved, he has gone back to his home only to find that the very thing he fought for and helped to preserve was denied him. For nearly 100 years he has humbly taken this role as his lot with a heavy heart while at the same time foreigners have come to these shores and been accorded every right that democracy in America has to offer.

When nearly 100 years of begging, persuasion and humility failed to secure his rights, he went into the federal courts and won them under laws he had no part in making and before judges that were not of his own race. He won those rights only to see southern congressmen, governors and many southern white citizens in high places throw up a wall of defiance and resort to every means at their command to circumvent the rulings of the highest courts in the land.

This defiance, this disregard for the federal courts, along with the enactment of vicious state laws opposing the U. S. Supreme Court and the Constitution of the United States are some of the issues at the bottom of the groundswell that has been taking place and that has now burst forth in the form of peaceful sit-down protests. We commend the students for their calmness, their gentleness and their lack of bitterness. They have thrown no bombs or dynamite, they have used no foul language, they have raised not one finger

against their adversaries. The Durham Morning Herald in all the things, suggests that the "good offices" of Durham's Committee on Human Relations "might have been used to reach an amicable understanding." Has the Herald forgotten the many experience a group of Negro leaders had several months ago when they attempted to use the "good offices" of the Human Relations Committee to mediate a matter with the Board of Education pertaining to the integration of the schools. Instead of meeting the issue forthrightly and with intelligence, the chairman of the Board of Education retorted, when he was asked to break his silence on the matters before him, "silence is silence." In other words, the chairman of the Board of Education then and there deliberately proceeded to repudiate the Human Relations Committee for its efforts at mediation.

The Herald goes on to state that "the people of Durham want good, friendly relations between the races" and that "they have demonstrated their desire in acceptance of desegregation in the schools and on the urban buses." Without admitting that both of these rights were obtained in the federal courts by Negroes themselves, the Herald would make it appear that they have been voluntarily and totally accepted when even a third grader knows that only through long, hard and expensive fight in the federal courts was desegregation in the schools and buses won. The third grader also knows that in spite of the court victory that only token integration is being practiced in Durham, Charlotte, Winston-Salem, Greensboro and other cities of North Carolina.

Let it be said here and now that Negroes in North Carolina are not mad with anyone, they hold no malice or bitterness against anyone, they hate no one. They only seek the rights which the federal courts say are theirs, the rights that would be freely given the rank and file communist from Russia provided his skin is white.

In the words of an unknown author, "If they say that I am dirty, I will cleanse myself. If they say that I am ignorant, I will improve myself. But when they object to the color of my skin, I can only refer them to God, who gave it to me."

The Herald asks, "Isn't There A Better Way?" We say, yes, there is a better way, and that is the way laid out nearly 2,000 years ago by the Savior of the world when He said, "And as ye would that men should do to you, do ye also to them likewise." It cannot be achieved by a member of one race looking down his nose at a member of another race merely because his skin happens to be darker. It cannot be achieved by a member of one race acting on the mistaken theory that he has the God-given right to deny a fellow human being the common accommodations in a public place simply because he happens to belong to another race. It can be achieved if men of good will will sit down together AS EQUALS and discuss in the spirit of brotherly love their problems. This is the only way and any other leads to misunderstanding, distrust and ill-will.

The Proposed Bond Issue

The statement made this week by R. M. Harris to the effect that he might not be able to support the proposed \$6 million school bond issue if he concludes that it would perpetuate segregation is forthright and about the only stand any respectable member of the race could take. As the lone Negro on the City Board of Education Mr. Harris has the double responsibility of aiding in providing the best schools for all the children of Durham and keeping a watchful eye that the "all" does not mean all of the children of one race in preference to those of the other. This is what his constituency expects and has entrusted into his keeping.

The Board of Education can make it easier for Mr. Harris by not preponing a bond issue or program for his endorsement that is going to be embarrassing to him or one that he can

not support with a clear conscience. For "if any provide not for his own, and specially those of his own house, he hath denied the faith and is worse than an infidel."

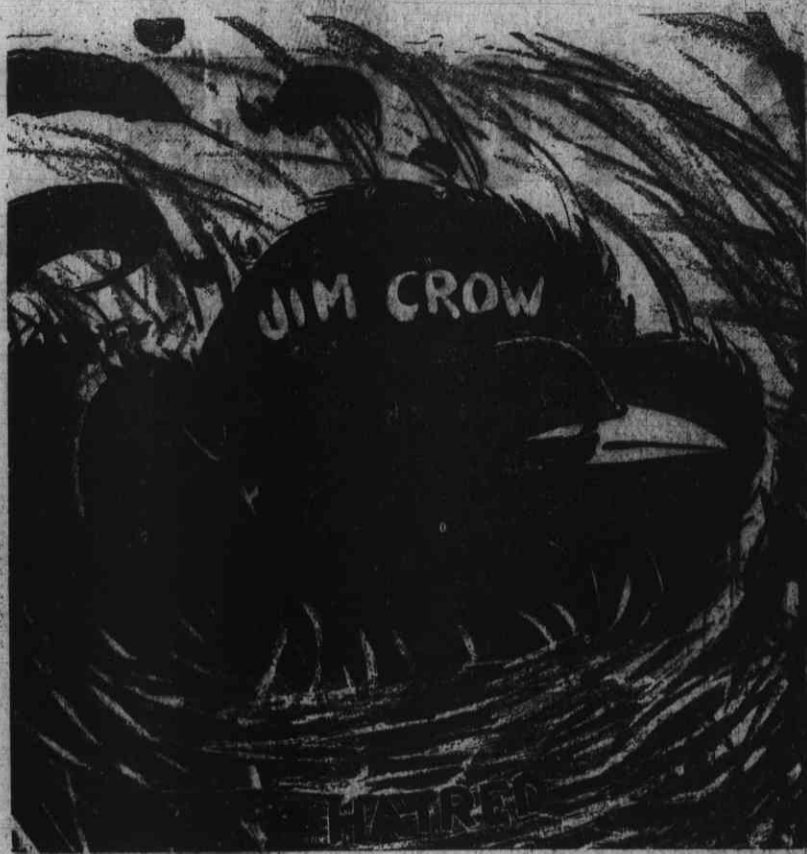
We think Mr. Harris has stated his case honestly, frankly and courageously. His stand is in keeping with the law of the land as laid down by the United States Supreme Court and is the only one that should be taken by any law abiding citizen. Certainly he should not be expected to endorse a program that is going to further perpetuate the inequalities or the inequities which he pointed out. If there are experts in science coming to the Durham High School and the same experts do not go to Hillside High School Mr. Harris would be less than a man to place his endorsement on such a precarious practice.

It has been truthfully said that genius knows no race, creed or color. It visits the hovel and the mansion alike. It is not within the power of mortal man to know what Divinity has wrapped up in the head of a child of any race. The contest now being waged between this nation and Soviet Russia demands that every American boy and girl be given the very best opportunity that can be offered to develop his or her God-given talents. Any program or movement that denies such is disloyal and dangerous to the well-being of all citizens of the United States.

We commend Mr. Harris for his forthright stand on the question of the proposed bond issue.

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MUST BE DESTROYED IF THERE IS TO BE UNDERSTANDING



SPIRITUAL INSIGHT

By REV. HAROLD ROLAND

Building of Fellowship Mark of One's Acceptance of Christianity

"Come to my house and stay . . ."

A fundamental aim of regeneration is to tear down the narrow walls of exclusiveness and build a community of love and friendship. Lydia, the saleswoman of Philippi, recognized this great truth of the Gospel immediately after her conversion. Having been redeemed and forthwith gave an invitation to fellowship. She recognized the true nature of the Church, a community of spiritual fellowship.

We are reborn into this community through love and grace. We are to live in this community in unity, understanding and fellowship. Lydia extended an invitation to fellowship for those who brought the good news . . . "Come to my house and stay . . ."

Christian rebirth helps to overcome the narrow exclusiveness which is the basis of so much human sickness. Christ's call to fellowship meets our deepest

needs and hungers. By nature we are made for community living. And without it we sicken and die. Without it we end up in warfare and conflict. It is in the cultivation of our fellow feeling that we really learn to live.

Isolated living is not living—it is existence. Thus Christian fellowship is the remedy of one of the great sicknesses of our time. Redemption from sin lays the only true foundation for real fellowship. Jesus, the healer of the nations, when we are really born of the spirit of God we can say with Lydia . . . "Come to my house and stay . . ."

The Gospel recognizes the essential oneness of humanity. We are one in our sinful estrangement from God. And this same fact lays the foundation of our inability to get along with others. And then we are one in our universal need of the healing power of God's redeeming love. We all then must come as needy

creatures for healing at Calvary's Cross. There we must all repent and accept God's grace. There we must all cry out in our blindness . . . "Lord that I might receive my sight." Yes, Christ came to save us from our sins and give us the capacity for loving fellowship.

We are unhappy behind our walls of exclusiveness. And those in Christ's should come from behind these walls. We have seen a very beautiful heart-warming demonstration of this truth on the part of those white students who joined the Negro students' protest against the exclusiveness of segregation in Greensboro.

The whites were unhappy behind the walls, and when the opportunity came they walked out courageously to join the march for Christian fellowship.

If you have been redeemed by the love of Christ, you ought to take a step to build Christian fellowship.

Methodist Preaching During Revolutionary Period Stirred Richard Allen to Christianity

CHICAGO—A Negro slave who was given the opportunity to buy his freedom when he was 20 years old and thereafter became one of the great evangelists of the Revolutionary period will be honored this month on the 200th anniversary of his birth by more than a million Methodists. He is Richard Allen, founder of the African Methodist Episcopal Church which today numbers 1,166,301 members.

Allen was born on February 14, 1760, a slave in the household of Benjamin Chew in Philadelphia. Put financial difficulties imposed by the Revolutionary War soon forced Mr. Chew to sell some of his property, including his slaves. The Allen family was sold to a Farmer Stokely in Delaware. Stokely proved to be a tender and humane man, more like a father than a master.

It was in Delaware that the Allens heard of the enthusiastic messages preached by itinerant Methodists, says a copyrighted article in the Christian Advocate, Methodist professional journal for pastors and church leaders. Richard and a brother became so interested that they worked extra hard so as to gain permission from Stokely to attend class meetings in a forest near Dover.

Richard was converted, and in time was responsible for Farmer Stokely's undergoing a change of heart. Stokely, in turn, made it possible for Richard and a brother to purchase their freedom.

Richard at once began traveling, hiring himself out a wood-

cutter, brickmaker, and butcher. For a time he was a wagoner, hauling salt for the Revolutionary Army.

His work took him through Delaware, New Jersey, Pennsylvania, and Maryland. He often traveled in company with prominent Methodist preachers and preached along the way. In Philadelphia he was licensed as a local preacher of St. George's Church, the first colored person to be so honored.

He was even invited to travel with Bishop Asbury, Methodist's first bishop, through the South, but he refused.

Allen became interested in the educational and economic welfare of his people, especially after a law in 1780 gave partial freedom to domestic slaves in Pennsylvania. With Absalom Jones, also a member of St. George's, and others, he formulated the idea of a society that would be both benevolent and protective. It was called the Free African Society, the first of its kind in which members were encouraged to provide for their sick, to save money, and to purchase homes.

The society began to consider the inclusion of religious activities in the program. Eventually it became clear that it would be wise for the society to associate with some denomination. To Allen and Jones non was acceptable but Methodism. When another was chosen Allen left the society, although Jones remained and became the first priest of the First African church in Philadelphia in 1789.

Waiting until the First African church was well established and the yellow fever scourge of 1793 had subsided, Allen invited Methodist Bishop Francis Asbury to open the meeting house he had established on property he owned on Sixth street below Pine. Asbury accepted and the church was dedicated as Bethel with 42 members present. In 1790 Allen was ordained a deacon by Bishop Asbury.

Methodist societies began to form among the colored people in other cities. In April 1816, representatives of many of the colored societies met in Philadelphia and resolved to become one body under the name of the African Methodist Episcopal Church. The Rev. Richard Allen was elected bishop and served the denomination until his death on March 26, 1831. He is buried beneath the present Mother Bethel Church located on the original property.

Letter to the Editor

Dear Staff: As an airman and a citizen of North Carolina, it gives me pleasure to take few minutes of my time to congratulate you for the fine work that you are doing for the whole state of North Carolina, not only the citizens of the darker hue.

I read with satisfaction each week the progress that is being made in Tarheel as a result of your paper and the Carolinian, as

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HEALTH HINTS

Constipation may result in illness. Constipation is not just a temporary inconvenience, nor a condition brushed by some pills, kindly and tasty purgative. Constipation can ruin your looks, sabotage your career by affecting your temper and vitality, and can also lead to other troubles which kill. A digestive system overloaded with the wrong foods, nervousness, irregular eating and living habits, or a diseased condition of the intestinal tract can result in constipation.

If neglected, there is always a backlog of fecal matter which fills the body with poisons and manifests itself in pimples, rashes, and blemishes in the skin. The complexion is thus made very unattractive. The hair soon falls.

the eyes lose their sparkle; the body tone is affected by the toxic condition and the patient becomes hard to live with. Patent medicines can bring only temporary relief, and when used, tend to make the condition more acute, in the manner of all purges. For by thus relieving the peristaltic action of the bowels of all work, they become weaker and in time fail to function normally due to the habit-forming quality of purgatives.

The answer must come by restoration of the flow of nerve energy to the eliminative organs, a specialty of the doctor of chiropractic. A diet which contains more fruits and vegetables, and a greater intake of drinking water. Nothing can help, however, until the basic trouble which causes the constipation is removed.

Dixie Variety of Desegregation

Editor's Note: The following review of four desegregation plans have reacted to the change in the public school operating mandatories by the Supreme Court's decision of 1954 was prepared and is reprinted through the courtesy of the Southern Regional Council.

By now, a great variety of desegregation plans have been developed by the localities which have complied with the Supreme Court's decision. Some of these have been "all at once" plans; some have been gradual approaches. Some of them place responsibility for initiating desegregation on the school administration; some of them require the students and their parents to take the initiative.

Because of the importance of this subject for every community in the South, this report indicated the nature of a few plans which have attracted widespread interest. All of them come from larger cities. Small communities in the border states and in Texas have devised many different individual plans to suit their own community situations. That they have been able to do so is evidence of the great flexibility of the Supreme Court's decision. For descriptions of these small locality plans, plus full discussion of the whole question, see *Way and Color, Action Patterns in School Desegregation*.

The Louisville Plan
The city was re-districted in 1950 without regard to race, and students are assigned to the nearest school. In practice, parents are free to transfer their children from the assigned school to another, unless the desired school is full. Desegregation in Louisville was preceded by months of public discussion led by school officials and by integration of teachers' meetings. In 1950, Louisville began the integration of facilities.

The Nashville Plan
Nashville began desegregation in 1957, by assigning all first-grade pupils on the basis of geographic zones without regard to race. Each subsequent first-grade has been likewise assigned, so that as of 1959 desegregation has reached the third grade of the twenty-year district. A child whose race is a minority in his school or grade, or who has been assigned to a school which has previously served only the other race, may transfer to another.

The Baltimore Plan
Historically, Baltimore has had no school district. Students have been free to attend any school in the city, and no community are made except in instances of overcrowding. From 1954, there was one other exception to free choice: race. Baltimore's segregation plan was, then, the most simple possible. The racial desegregation of schools was ended.

and free choice prevail. Students desiring to transfer from one school to another must, however, get the permission of the two principals involved, in order to prevent a mass movement. Teachers are assigned on the basis of demonstrated ability.

The Washington Plan
Prior to 1954, Washington had not only segregated schools, but two separate school systems united only by a common superintendent. The separate administrations were ended, the city re-districted, and students are assigned without regard to race to the nearest school. Desegregation motivated Washington to undertake an educational reform which many had believed long overdue. A so-called "four track" curriculum was adopted, and every student from the tenth grade up is assigned to one of the four curricula on the basis of ability and achievement. In 1950, a similar track system was extended to the lower grades. Teachers are assigned on the basis of demonstrated ability. (The St. Louis plan is similar, except that it began desegregation one semester earlier in the high schools than in the lower grades.)

The San Antonio Plan
In 1955, the 1st and 2nd, the 7th and 10th grades were desegregated. Negro students entering these grades could choose which school within their residential district to attend. The practice of free choice has been continued with each class entering the elementary, junior high, or high school level.

Individual assignment plans, described next, differ fundamentally from the above methods in that the responsibility for initiating and planning desegregation is not assumed by the school officials.

North Carolina and Virginia Plans
Desegregation has been affected in some localities of each state by the individual assignment of Negro students to formerly all-white schools; such assignments are made only of pupils who meet academic and sociological criteria of the school authorities. This initiative for desegregation is, then, not assumed by the school boards, which act only on the petition of Negro children and their parents.

Little Rock and Atlanta Plans
In Little Rock, pupil placement is combined with a top-down, step-by-step plan: desegregation has begun in the high schools; after a period of adjustment there, the junior high and elementary schools will in turn be desegregated. The Atlanta plan, which has not yet gone into effect, combines pupil assignment with the reverse of Nashville's procedure: desegregation is to begin with the 12th grade, and move down one grade a year.

A Factor in U. S. Growth

The Committee of American Steamship Lines has started a series of industry studies based on the fundamental theme "How American Ships Build U. S. Industrial Might." The first of these deals with the rubber industry—and with the big stake that industry's employees have in the service of our Merchant Marine.

The extent of that stake has been described by the president of the Rubber Manufacturers Association in these words: "It would be difficult to overstate the importance of ocean shipping to the rubber manufacturing industry. The industry there on steamship lines contributes to the movement of the entire na-

tural rubber requirements from the producing areas of the world to our production lines."

Specifically, we import more than 500,000 tons of natural rubber annually. Then we export big quantities of manufactured rubber products. More than 270,000 men and women, not including employees of the synthetic rubber industry, work in some 1500 plants in 43 states that manufacture products from natural rubber. Their wages total \$1.6 billion a year. Putting it another way, the value of the nation's natural rubber imports averages about \$1,300 for every employee, while exports by ship average about \$500.

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