

SAN ANTONIO, TEXAS POINTS THE WAY

From San Antonio, Texas, comes an account of an interracial interfaith banquet held as the climax to the opening of lunch counters to persons of all races, regardless of color in five downtown stores. San Antonio is what might be termed a city of the deep South but one possessing the type of leadership and statesmanship worthy of being emulated by other southern cities now pestered with sit-down demonstrations. The Texas city has pointed the way to the only solution that can be satisfactory, and that is acceptance of a policy that no citizen of the United States has a right to anything denied another on account of his race, creed or color.

Let there be no mistake about it the average southern city has one or two white persons in it capable of settling sit-down and other racial incidents with as much ease as San Antonio if they wished to do so. Such a person may or may not be the mayor, other city or town officials. In most instances it is not the mayor but the leading businessman whose hand is seldom seen in public affairs by the masses but nevertheless is there on any and all occasions to chart the course or to determine what is to be done or not to be done.

In Durham every Negro with an ounce of intelligence knows where the leadership is and is aware that the barring of Negroes from lunch counters in stores and other public places, as well as other humiliating customs, will not be removed until that leadership gives the word. Not even the mayor, the city council or the police department would dare make a move toward changing such a custom without first getting the nod from the big bosses in the big building. Its an old southern custom that stems from the days of slavery and the plantation ownership era.

San Antonio has pointed the way but, whether or not the leadership in other southern cities has the statesmanship and the courage to give the order is a horse of another color. We think, however, a great deal of good could come out of an interracial, interfaith banquet in the average southern city. It certainly would make it possible for the leadership of all races to meet and exchange ideas and thoughts in an atmosphere that is more conducive to a satisfactory solution that now exists.

TWO KINDS OF SYMPATHY

It must be a rather distressing feeling for a Christian minister of any race to be placed in a position where he is compelled to bow to or wink at a wrong perpetrated by the church he is pastoring for fear of incurring the ill will of the members of his flock. Any Christian minister who is sincere about his calling is compelled to shudder at the thought of having to slam the door of his church in the face of another human being on account of his race or the color of his skin. Of course if he is merely a hypocrite such would not disturb him so long as he gets his pay check.

Frankly this newspaper believes that for the most part Durham is blessed with ministers of both races who are honestly concerned about the spiritual welfare of all of God's children. We have seen within the last two or three weeks several white ministers take a stand on the race question that is worthy of commendation. The same thing has occurred in Raleigh, Greensboro, and other cities of the state, which we think is prima facie evidence that there are some people in the South, who have the moral courage to stand up for

right whatever the cost.

So far as Durham goes we believe that this newspaper account of a local church's refusing to admit two Negroes to Sunday morning worship on account of their race is an exception to the rule. We do not believe that a majority of the white churches in Durham would endorse such action or do the same thing if confronted with a similar situation.

Our sympathy goes out to the minister of the Edgemont Baptist Church who by circumstances has become part of a foul deed and must live with himself hereafter. Such punishment alone is enough to shake the soul of any honest Christian. We have a different kind of sympathy for the officer or deacon who turned the Negroes away. He probably has never known the true meaning of the story of the Good Samaritan or read thoughtfully the Sermon on the Mount. His Christianity probably stops at the color line which means that in reality he is a hypocrite and would not change his attitude even if he could do so without injury to his economic welfare.

TWO VOICES HEARD IN CHAPEL HILL

Unless we are sadly mistaken Hubert Robinson has served his last term as a member of the Board of Aldermen of the town of Chapel Hill. Alderman Robinson's statement on the question of integration, published in the March 14 issue of the Chapel Hill Weekly, was about the most stupid we ever have heard made by a public official. In fact it is so astute we wonder just how Mr. Robinson ever got elected an alderman or who would now cast their vote for him to hold the office of dog-catcher.

Here is what Robinson told a representative of the Chapel Hill newspaper when questioned on the matter of integration while he was in the process of vacating the Faculty Lounge of the Morehead Planetarium.

"That's one question I try to stay away from. In my opinion it might do me some harm to say what I think. I've done pretty good so far, I've got some things done for both white and colored, but if I said what I think there might be some opposition to anything else I might want to do. I'd like to say what I think, believe me.

"I will say this: I believe in obeying the Constitution of the United States. I believe in obeying the law of the land. I will say that. That's enough."

If there has been any doubt in the minds of Negro voters of Chapel Hill about the kind of representation they have on the Board of Aldermen of Chapel Hill they ought to know by now that they don't have any worthy of the name. Certainly there are too many well qualified Negro citizens of Chapel Hill who are courageous and have enough moral stamina to speak the truth about the most important question facing every respectable Ne-

gro—that of integration, for them to be represented on the Chapel Hill Board of Aldermen by a person who apparently considers his janitorial job at the University so important that he is afraid to speak the truth about the matter.

As the Chapel Hill Weekly so indicated the reply made to the question by Adolphus Clark, former employe at the University but now retired, more nearly gives a correct feeling of the Negroes of Chapel Hill than the statement made by Alderman Robinson. Said Clark:

"I'm not a radical person. I believe in engineering things carefully, but you've got to keep moving, you can't stop. This is a moving age, and if you stop you'll get run over. All my people want is just the training just the chance to get ahead and make something out of themselves. I know a lot of us are accused of ignorance and poverty, but when you don't have much and you don't have a chance for anything better, you've got to accept the best you can get.

"My mother once said a thing. You know how you get something from your parents and it'll stay with you for a long time? Well she once had roomers in the house. They were construction workers, and the bathroom wasn't too conveniently located, so they'd go to bed dirty and the sheets would get dirty. Every night, though, she put fine clean sheets on their beds, just as clean and pretty as you please, and I asked her why she did that when those workers kept right on going to bed dirty, and she said how do you expect anybody to appreciate cleanliness if you let them be dirty? And that's the way I feel. How's a man ever going to amount to anything if you keep him down in the mud all the time? After three weeks those construction workers began taking baths before they went to bed—they'd learned what it was like to be clean, and after that they were just the cleanest people you ever saw.

"Here, one fourth of this country is kept down in the mud, and we never have had a foreign war in the country. But suppose that should happen? One-fourth of the people would be untrained. I don't think we ought to have just a storm of integration, but I do think we should all get together and be a happy nation.



SPIRITUAL INSIGHT

By REV. HAROLD ROLAND

Customs Which Run Counter to God's Spirit Must Be Uprooted



"They advocate customs not lawful for Romans to practice."

Act 16:37

Customs which are evil, disruptive and sinful should be banished from society. The enemy of justice and dignity appeals to the sanctity or sacredness of evil customs of long standing. There comes a time when these evil customs must go. The custom of misusing and abusing the dignity of human beings must go. They must go when they do violence to the essential dignity of human beings. The oppressor always makes this prejudiced appeal to maintain his unholy, unjust advantages. In this case a custom meant profit to a group of greedy men. The Gospel of God's redeeming love was sweeping these customs away like a mighty bulldozer. And those who were gaining from the evil customs cried out . . . "They advocate customs not lawful for Romans to practice."

The same cry is heard in our day as we fight against sinful

and evil customs in our times. The battle rages over the complex of evil customs centered around segregation, discrimination and the ugly fruits of rank injustice. We fight against school exclusion and they cry they advocate customs against our way of life. We fight against injustice at the lunch counter and they say we are meddling with sacred customs. These are not sacred customs—they are evil degrading customs. And as such they must go. There can be no rest until all these evil customs are banished.

Custom must give way to what is right in the sight of a God of justice and love. Any custom which is sinful or displeasing in the sight of a Holy God must go. All sin is vicious. And as such must be unrooted and banished. Why? It disrupts and destroys the essential union between God and men. The custom of segregation does this; and, therefore, it must go. It must go before peace

and healing will come to our nation. The sickness generated by this destructive custom must be healed. We love our land and we cannot rest contented until there is healing and wholeness.

Let us ignore the cry they throw at us THEY DESTROY OUR CUSTOMS. This cry was hurled against the preachers of the Gospel of God's redeeming love a long time ago. And we will hear this cry in our battles against the evil customs of our times. Let us fight on, passionately, until every evil, sinful custom that hurt and divide the children of God shall be banished from our midst. Let us ever remember that we in this struggle for justice, love and true fellowship are working for healing of the nation that we love.

Yes, with a holy, loving passion pursue the crusade against the banishment of all evil, sinful customs for the health of our souls and the welfare of our beloved nation.

"You Lack the Courage to Admit" Students Are Right in Sit-Down Protest, Editor Writes Hodges

Editor's Note: The following "Open Letter" was written to Gov. Hodges by UNC Associate Editor Frank Crowder.

As a student of the University of North Carolina and a human being who believes in personal responsibility for his total actions, I not only disagree with your appeal to the heads of our state-run institutions an appeal in which you ask these officials to exert their influence to bring to an end the recent wave of lunch counter demonstration—but I feel that I must publicly condemn your position.

Although you may have been and probably are at times a hard-working, well-intentioned head of state, I believe that, in this case, you have sold yourself out to a conservative authoritarianism and demonstrate your inability to commit yourself to your own beliefs, to the law of this land as you know it to be, and to the necessary obligation which you owe all the people of your state. You have assumed an unforgivably hypocritical position, alluding to custom, tradition and reputation, rather than speaking to your people in unqualified honesty.

You may answer that any politician would be a fool if he attempted to speak at all times with frankness, impartiality and personal honesty. He couldn't survive very long if he did. One must be tactful, realistic, expedient, practical and discreet. But in so doing, many politicians lose their integrity and fall into the category of political

manipulators, becoming merely traditional figureheads swayed not by conscience but by deeply ingrained mores. In your case, I would say that you are a victim of the economic and social pressures of a Southern aristocracy which reeks with ante-bellum prejudice.

Chancellor Blackwell asserted in his address that the actions of students are reflective upon the institution and community which they represent and to which they should feel responsible. You supported his statements. Thus I say that you are both guilty of attempting to invoke the oldest form of authoritarian seduction, medieval in concept and shamefully untenable.

Do not the institution and the community share a responsibility to the individual? What do you mean, "regardless of their personal feelings." They must adhere to law and order? Whose law and order, governor? If you mean the established law and order of this country, I should not have to remind you that the U. S. Supreme Court is constitutionally designated and the final arbiter of the law. And this state is certainly not adhering to these laws because you and the legislature have been devising ways and means of flagrantly circumventing Supreme Court decisions, specifically the now well-known decision of 1954 and 1955.

The sit-down or sit-in activities of the last several weeks were not resorted to as a means of breaking down law and order. They were utilized by a people who have been denied the letter of the law, who have been denied

their rights as American citizens, who have men suppression and calculated restraint at every turn, who have grown up with the knowledge that the chance coloring of their skin is to be the deciding factor of their place in the sun.

Having met with general frustration in the Southern courts—which are not expediting integration and are legend for their unfairness toward the Negro—they have moved from the courts into the market place. The hollow promises of a never-quittefulfilled democracy have rubbed their patience. Social equality seems as far off as ever. If you think I am exaggerating the problem, I refer you to the findings of the Southern Regional Council, which is made up of white and Negro Southern leaders whose professed aim is the promotion of interracial harmony.

"White Southerners have almost always underestimated the extent of Negro dissatisfaction. To say again that these are times of change is trite; but unfortunately the white leadership of the South has hardly yet begun to conceive the dimensions of change, or to say publicly that the white people must learn to live with change, or to acknowledge that the present problem is to reconcile the Negroes of the South to their communities on terms of dignity."

You do not have the legal or moral right, governor, to deny these people their dignity as human beings any longer. Your position carries with it the sworn obligation to uphold the rights of your people, indiscriminately.

Unions Big Bar to Job-Seekers

Editor's Note: This is the seventh in series of articles on organized labor and the Negro, first prepared by Herbert Hill for Commentary magazine. The authority in the field of organized labor. The series will be continued next week.

The record seems clear: in the few years since the merger of the AFL and the CIO, the national labor organization has failed to eliminate even the most obvious instances of racism within affiliated unions. As for the Federation's Civil Rights Department, its performance would seem to indicate that its major function is to create a "liberal" public relations image.

The AFL-CIO convention in San Francisco this September differed little from the pattern of AFL conventions under Gompers and Green. Even as the delegates were meeting, the local Fair Employment Practices Commission was investigating the complaint of Ray Bass, a Negro who for over a year has been denied membership in the Barbers Union solely because of his color and therefore denied employment. Meanwhile, the convention again rejected proposals to compel the railroad brotherhoods and other unions to end discrimination in the near future. It also prepared to readmit (provisionally) the International Longshoremen Association to the Federation, despite Randolph's charge that the ILA discriminated against Negro and Puerto Rican workers. (Since the merger, the AFL-CIO had also admitted the Railroad Trainmen, and the Locomotive Firemen and Enginemen—both with racial-exclusion clauses in their constitutions. In November 1958,

the Locomotive Firemen and Enginemen successfully defended these clauses in the Federal Court of Appeals in Cincinnati, Ohio; and the continued silence of the national AFL-CIO in this case is instructive, indeed.)

Negro wage earners, perhaps more than any other group among American workers need the protection and benefits that derived from full membership in a trade union. And international unions can, if they are prepared to invoke authority, eliminate discriminatory employment practices. In 1958, for example, the United Automobile Workers eliminated the traditional discriminatory seniority provisions which limited Negro seniority and promotion at the General Motors Fisher Body plant in St. Louis. At the large Magnolia Oil Refinery in Beaumont, Texas, thirty-two Negro workers were recently promoted for the first time into the hitherto all-white "process mechanical division" and several other Negroes were employed in production departments. The International Association of Machinists, which until a decade ago had an all-white clause in its constitution, has also cautiously begun to curb discrimination within its ranks. In too many trades and crafts, however, union power today remains a major obstacle to securing equal employment opportunities for the Negro.

HEALTH HINTS

BY Dr. Eldee Brown, Chiropractor
Law Of Gravity — You defy It Every Day

If you were to ignore custom and go through life walking on all fours, you would more than likely be socially ostracized. However, man's decision to assume an upright position has created certain health problems.

Erect posture, as adopted by the human race, challenges gravity and requires constant muscular coordination in order to maintain body balance. Any deficiency in body control, such as through slumping or slouching, causes undue strain on the spine. When the latter is damaged, function of the entire human organism is retarded because the spinal column is the center of the

nervous system. Mental and physical pressures, alike, place a burden on the body, and contribute to loss of health and deterioration of body tissues. Therefore, man must learn to gauge his mental processes just as he paces his muscular activities.

A wise rule to follow is to indulge in all things in moderation. This includes eating. When surplus fat collects, it, too, plays into the hands of gravity. And an additional strain is imposed upon the spine.

A feeling of well-being is not conclusive assurance that your state of health is not in jeopardy. Therefore, your doctor suggests that you have the condition of your nerve functions checked at regular intervals.

Novel on John Brown Ready

Feeling that all this country's blessings rise from its tradition of revolutionary morality, Truman Nelson has devoted his literary career to bringing the lonely rebels of American history to the attention of the public. His first novel, published in 1952, was "The Sin of the Prophet," which dealt with a famous fugitive slave case of 1854, and with the actions of Boston's transcendental theorists during the crisis. In 1953, Doubleday published Mr. Nelson's second book, "The Passion by the Brook," a novel about the utopian and then-controversial community at Brook Farm.

His third novel is "The Surveyor," the centerpiece of a trilogy begun with "The Sin of the Prophet." This new work is the story of John Brown in Kansas and of the Pottawatomie massacre of 1856. The final work of the trilogy will take Brown to Harper's Ferry and his death.

Often likened to a reincarna-

tion of John Brown, Truman Nelson was born in Lynn, Massachusetts, in 1912. Though he attended high school, Nelson says of himself, "I have no diploma, no passports whatsoever to the academic world. I am a graduate of the public library."

Educating himself on the plays of Shaw, O'Neill and Sean O'Casey, Nelson found himself attracted to the theatre, and he obtained a job with a repertory company, for whom he served as stagehand, spear-bearer and box-office assistant.

When World War II began, Mr. Nelson started work at the General Electric plant in Lynn and continued his weekend reading at the public library, where he first became interested in the Transcendental Movement and the restless spirits who animated it. Now a resident of Salem, Massachusetts, Truman Nelson devotes all his time to writing and lecturing.

You have not done this in the case of the "American" Negro, any traditional or cunningly mouthed excuses you may survey notwithstanding.

In the solitary confines of your home at night, when you are confronted with nothing more than your naked self, you and you must admit that you must realize, you must know, are guilty as charged. Until the day you die, governor, you must carry this guilt. And I am sorry for you, because I think that you intuitively know this but lack the courage to admit it. I believe the Negro is right and I will support him in his

heart-felt protestations, which are based on law, order and peaceful resistance. I believe he has an unequivocally valid position—the law grants him equality of opportunity while the Southern white denies it. Thus the Negro is born under one law and forced to live under another. He is openly attempting to alleviate his situation by peaceful and non-violent means. He is publicly appealing for something which has been cruelly expropriated from him. I believe in his quest.

The Civil War came 50 years ago, governor. The Supreme Court decisions were passed unanimously in 1954 and 1955. How much longer do you wait?

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