

A Lesson For the South in Albany, Georgia

It now appears that some kind of a truce has been reached between Negro leaders of the crusade for freedom in Albany, Georgia, and the police department of that city. Latest reports are to the effect that a bi-racial committee has worked out an agreement by which the jailed Negro crusaders will be released and Negroes halt their demonstrations against segregation for 60 days. In the meantime it is hoped that a permanent settlement can be reached in which both sides will be satisfied.

We think the success of the truce, so far as a permanent settlement of the trouble is concerned, is entirely up to the city officials of the city of Albany. They should realize by now that they are no longer dealing with the hat-in-hand, head-scratching type of Negro who fears being arrested, beaten and thrown in jail. The very fact that a total of 750 members of the race were involved, including some of the most respectful and intelligent in and out of the city of Albany, is strong evidence that the movement is no fly-by-night affair. The police and other officials of that city should know by now that they can no longer use intimidation and other ungodly means to halt the protests. They will have to sit down and talk on equal terms and respect-

fully with the Negro leaders if a peaceful and permanent settlement is ever reached.

The Albany, Georgia incident should be viewed closely by city officials in other southern states as an indication that Negro citizens of the South have become of age. Members of the race now realize that they as taxpayers are full fledged citizens who must shoulder their full responsibility as such. More and more they will demand the same rights in employment, government and every other phase of public life as other citizens. If these elementary rights are accorded them, the South will soon come into its own as a land of peace and unprecedented prosperity. Otherwise it can only look forward to a period of continued strife and misunderstanding.

The new Negro is here, and he is here to stay. He wants to live and work in harmony with all other citizens of the South. He will be polite, he will be forbearing, he will be cooperative but he will not be a belly-crawling, hat-in-hand clown. He wants no special favors and no paternalistic attitude on the part of others. Given these elementary rights he will help to fortify the South and the nation against communism and other sources of evil that now threaten our country.

The Promise of Christmas and the Black Muslims

The one regrettable thing about Monday night's discussion of the Black Muslim's position on race relations in this country is that more Negroes were not present to hear the proceedings.

The Muslim movement is based on all of the negative influences which can attack and cripple the human heart. It is built on escape, inferiority, hate and a dream of Utopia. The Muslims purely and simply blame all of the evil suffered by Negroes in this country on the white man. Therefore, they want to get away from him forever. They want the government to parcel out a reservation in this country on which all of the Negroes can go to set up a sovereign black nation. "We cannot live with the white man in peace. The only solution to our problem is complete separation, not integration." These were the words of the Muslim spokesman, Minister Isiah Karriem.

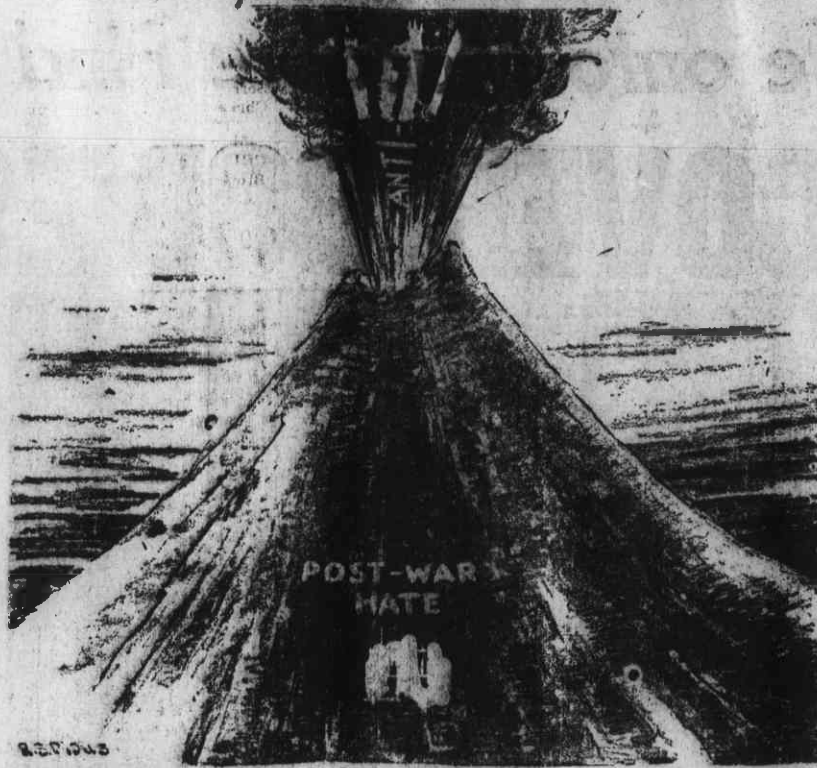
As a result of such an intensive concentration on the negative, the Muslims have become race supremacists. They have reversed the traditional pattern of a predominantly white culture. They view the world as black—the good is black, the white is evil. God is lack, so said Minister Karriem Monday night. They have come full circle.

Although this position at first seems patently silly, when one begins to probe the reasons which support it, such a position becomes in human terms understandable. By and large, this is a movement composed of sensitive and down trodden people. They are in the awful predicament of being endowed more than most with the power to feel and to love, but at the same time are denied the opportunity to express it. They have felt greatly the racial oppression which has been a part of this country almost since its beginning, but they have never had the chance to see in practice the promise and hope which is also a part of it. They have in most cases been isolated, not only from whites but, what is worse, from their Negro brothers. The crucial blow was the one delivered by their own kind. They expected to be treated as outcasts

by whites, but when their Negro brothers, to whom they now refer to cynically as the Uncle Tomist black bourgeoisie, did the same thing, it was too much for any human to understand. They are left in a predicament of having the awful power to feel this isolation but bereft of the chance to do something about it. Black Muslimhood provided the answer.

It is not enough, as we have said before, to ignore the movement. It is making converts each week. It is not sufficient to try to laugh it out of existence, because that will only harden the movement. Nor is it even enough to adopt a paternalistic attitude and attempt to dictate to their leaders what to do. Attorney McKissick's summation in Monday night's discussion was perhaps the most eloquent response we have heard in some time to the movement. He told the predominantly white audience that the shameful state of race relations in this country had helped produce this movement. He challenged the audience to practice the love about which everyone talks as the only cure for it.

It is fitting that at this season of the year we repeat Mr. McKissick's remedy. It is obvious that neither good economics or good politics are sufficient to answer the Muslim challenge. This is a problem of the heart, and money nor government were ever sufficient answers for such problems. What is needed on the part of both Negroes and whites is more of the love that the little Nazarene born 1961 years ago came to give. The Muslims need to be shown the light that will permit them to distinguish between the evil acts that men commit and the goodness that will help them to believe again in a spiritual world that is neither black nor white. They need to see a demonstration of the love which will make them forgive their transgressors and thereby redeem not only the forgiven but themselves as well. Both races have fallen far short of this ideal in the past. We hope the spell of the Christmas season will renew in all of us the courage to put into practice these indispensable qualities of human life.



By REV. HAROLD ROLAND

SPIRITUAL INSIGHT

The Gift of God's Love to A Lost World is Christmas



"MERRY CHRISTMAS" "The Virgin will conceive and bear a son, and he shall be called Emmanuel God is with us..." Mat. 1:24

God out of the infinite abundance of his Love has given a Savior to redeem a world lost in the darkness of human sinfulness. So let all men, therefore, join in the joyous chorus and say MERRY CHRISTMAS. This is the spiritual meaning of this great Religious Festival. We are tempted to lose this sublime, heart-warming spiritual truth amid the accumulated accretions of the materialistic accretions we hear and see all about us. We may lose this SPIRITUAL-MORAL MEANING OF CHRISTMAS AMID THE FIVE BILLIONWORTH OF THINGS WALL STREET TELLS US WE WILL SPEND DURING CHRISTMAS 1961. Thus are we reminded of the urgency of recapturing the true meaning of Christmas as declared by the word of God. The real, original joy of Christmas was grounded in the fact of "EMMANUEL... GOD IS WITH US..."

Merry Christmas, God is with us. Why? God is with us to push back the ravaging forces of darkness. We all know how the powers of darkness are about to engulf and crush us in this very hour. God gave his son in love to be born in the simplicity of that manger to be the light of a dark world. God comes in the flesh, God is made incarnate to be the LIGHT FOR A DARK WORLD. Threats and curses will not banish the darkness. Light, and light alone, can banish the darkness. Heaven gives a light for a dark world in Bethlehem's manger a long time ago. And now we rightly sing joyously Jesus is the light of the world. Jesus is also the blessed light for the sin-darkened souls of men. Merry Christmas, God is with us as light to banish the darkness.

Merry Christmas, God is with us. It is so difficult for us to really understand the full meaning of these words. It makes a difference, in the infinite vastness of this universe, to know that GOD IS WITH US. God with us means

PEACE. A conflict-ridden, war-weary humanity longs for peace. In that manger long ago we had the gift of God's peace. The Angelic host declared that He represented a gift of peace. The Prophet also affirmed him as God's gift of peace for all mankind. We wearily cry for peace and there is no peace. But in the Incarnate Son the wise men found in the manger we can have peace. Merry Christmas, God is with us to give us peace.

Merry Christmas, God is with us for the healing of the sin-sickness of our souls. This is indeed the Good News and the Glad Tidings of Christmas. Then let us really have a Merry Christmas in 1962 rejoicing that God Almighty has sent his Son Christ, our Savior.

Merry Christmas, God Bless you. Merry Christmas, God has come as light for a dark world. Merry Christ, God is with us to give us peace. Merry Christmas, God is with us mighty to save.

Decision The Louisiana

The following editorial appeared in The New York Post on December 13, 1961: Celebration over the Supreme Court decision reversing the conviction of 18 Louisiana sit-ins would be premature. It may constitute the rough handwriting on the wall, but it assures no definitive in the textbooks of constitutional law. The great tests are still ahead.

What the Court majority has done is to decide the case on a narrow base. It has chosen — as the high tribunal has often done — to avoid broad issues where it did not feel obliged to meet them. It has ruled that there was no "evidentiary" support for the charge that the demonstrators had breached the peace; it has left deeper Constitutional question unanswered.

While it is the practice of the Court to rule on the most limited area, Justice Harlan, in his concurring opinion, put forward a pertinent Constitutional point. Arrest of the sit-ins on charges either of trespass or breach of the peace could be construed as a violation of the right of freedom of speech, he pointed out.

This is a far-reaching observation. Its significance may become evident when the high court rules on the appeals which are pending. Justice Harlan's view gives ground for hope that this vote will insure a majority upholding the Constitutional right of sit-ins to demonstrate in protest against segregation. Commenting on the decision, Roy Wilkins of the

Son Killed in Automobile Accident; Welfare Aids Elderly Mother

(This is the 13th of a series explaining public welfare in North Carolina.)

Old age assistance is a money payment in the form of a check for needy persons, 65 years of age or older, who meet eligibility requirements under law. Such financial assistance is made possible by Federal, State and county funds. All of the person's resources are taken into consideration in determining the extent of each application, and as cases receiving assistance are regularly reviewed.

A typical case history from the files of the county department of public welfare in North Carolina is the story of a 74-year-old woman whose husband died after a long illness. The woman went to live with her son and his wife. However, the son was killed in an automobile accident. The daughter-in-law was unable to care for her husband's mother, so the old lady returned to her home town. Her husband had been employed for many years but his wages were very low and although they had been able to live and pay their taxes, they were not able to save enough for their old age.

Upon his death she had become eligible to receive minimum Social Security payments, but again, this was such a small amount that she was

unable to meet her daily needs. For many months she lived with friends, going from one home to another as the small circle people who knew and loved her and had enough room in their homes, could accommodate her. She was the kind of woman who had always liked to keep house, and she missed having her own little kitchen to work in, and the potted plants she loved to tend. Also, she realized that her friends were not in a position financially to support her.

She applied for old age assistance at the county department of public welfare and was found eligible to receive a small money grant to supplement her Social Security payment, which made it possible for her to establish a home again. This home is a tiny apartment in a low cost housing project which she rents at a minimum rate. Here she is happy again, self sufficient, and able to take care of her physical needs herself.

Her whole attitude toward life has changed. Instead of being a forlorn helpless old woman dependent on the generosity of friends, she is again a self sufficient person in her own right. She attends church, takes part in some of the community activities, and throughout the year spends much of her time making attractive, inexpensive articles for her church bazaar.

This is just one of the thousands of cases in which old age assistance has helped an elderly person in North Carolina.

Letter To The Editor

In the seventh series of articles explaining Public Welfare in North Carolina, the third paragraph you stated: "Under North Carolina Law, they were required to give a lien on the farm or on any other property which they acquire. Upon their death, all assistance paid to them will constitute a claim against the Estate".

This is supposed to be a Public Welfare Program???

Perhaps the citizens of North Carolina need to acquire a dictionary or they must be the most gullible people in the world. Then it maybe that the term Public Welfare does not mean the same thing to them as it does to Webster, Merriman and Thorndike Barnhart Dictionaries.

Public Welfare is a term used to devote the part a society performs for its uneducated or unfortunate citizens. It is a

service rendered to people sincerely and gratuitously and freely. However, the State of North Carolina is far from performing its duty in the case cited, indeed they are amply functioning as a Trust Company illegally.

(1) They are forcing people to pay for assistance in the form of a lien.

(2) They are managing and supervising the private affairs of two persons.

The State is doing nothing that I would not do as a private citizen, if given the same wonderful opportunity.

Think for a moment - if you could gain a farm just for assisting some elder persons, to live comfortably before they pass on; wouldn't you aid them if it meant you would acquire ten or twenty acres of land, more or less?

EARL KENYA MILLER

Veterans Questions and Answers

Q—Do servicewomen receive the same benefits as servicemen after they are discharged and become veterans?

A—Yes.

Q—When a veteran believes he holds re-employment rights in a Federal agency, but the agency refuses to re-employ him, to whom does he appeal his case?

A—In the case of a field service position, appeal should be made to the Civil Service Regional Office having jurisdiction over the area; in case of a departmental service job or central office position, appeal should be made to the Central Office of the U. S. Civil Service Commission, Washington, D. C.

Q—I am a World War I disabled veteran drawing service-connected disability compensation from the VA. In the event

of my death, what benefits (if any) would my wife be entitled to?

A—If your death resulted from your service - connected disability, your wife would be entitled to compensation. If your death resulted from a non-service-connected cause, your wife would be entitled to a pension depending upon her annual income.

Q—I know one widow of a Spanish-American War veteran who receives \$65 a month. Another one gets \$75 a month. Would you explain the difference?

A—The \$75 check goes to the widow of a Spanish-American War veteran who was married to the veteran during all or part of that war. The widow who married such a veteran after the war will receive the \$65 check.

YES, WE ALL TALK

By Marcus H. Boulware If parents and teachers want a helpful book that will help them to aid children with their speech, I recommend:

Speech in the Elementary Classroom, by Van Riper and Butler, copyrighted in 1955 and published by Harper and Brothers, 49 East 33rd Street, New York, New York.

Its topics include: (a) speech improvement and talking, (b) the alphabet of sound, (c) self-hearing and vocal phonics,

(d) improving fluency, (e) thinking aloud, and (f) improving the voice.

Oral communications is so important in our lives that it must no longer be neglected in our homes.

READERS: For my free discussion pamphlet, send a self-addressed long business envelope to Dr. Marcus H. Boulware, Box 310-A, Florida A. and M. University, Tallahassee, Florida.

--Grave Yard

Continued from front page

to a city cemetery. Guilford County Law enforcement officers, called into the investigation Monday, said at mid-week that there were more than 20 mounds which might contain other bodies on the property.

They theorized that several other infants might be buried on the land. A court order was obtained Wednesday authorizing law officers to unearth the remaining mounds.

The Hargett funeral home, involved in the discovery, is owned by one of the area's most well known and prominent families. It is directed by Nathaniel Everett Hargett.

His son, Nathaniel Everett Hargett, Jr., whose late model foreign car was found half buried on the property, was charged with fraud in attempting to recover insurance on the car which he had earlier reported stolen.

Young Hargett is also operator of Everett's funeral home. The elder Hargett, father of N. E. Hargett, was at one time associated with the Durham funeral firm of Scarborough and Hargett.

--SHAW UNIV.

Continued from front page the University Board of Trustees adopted plans for an extensive capital improvement program, looking toward the celebration of the centennial anniversary

Democrats Urged to Keep Promises

WASHINGTON — Roy Wilkins, speaking this week for the Leadership Conference on Civil Rights, called on the 87th Congress "to make a determined effort" to enact promised legislation.

Wilkins, who is also NAACP executive secretary, referred to the Democratic party's platform during the 1960 presidential election campaign.

Democratic leaders promised "equal access" to all Americans in "Community life, including voting booths, school rooms, jobs, housing and public facilities."

"We call upon President Kennedy to recommend and support this legislation," Wilkins said.

of the institution in 1965. The program includes two new dormitories and a combination cafeteria-student union building.

A special committee, composed of trustees and prominent local citizens, has been appointed to seek large gifts and grants, and funds will also be sought from the Federal Housing and Home Finance agency. The total cost of these and other improvements will be approximately two million dollars.

The program is designed to meet the need of increasing student enrollment and also to provide better facilities for the educational program.

Things You Should Know

Robert SMALLS...

... A YOUNG SOUTH CAROLINA SLAVE WHO LED A DARING ESCAPE IN 1862 / A SEAMAN, HE SMUGGLED HIS WIFE, CHILDREN AND SEVERAL OTHERS ONTO A COTTON STEAMER WHILE THE WHITE OFFICERS WERE ASLEEP / HE SET OUT FOR THE NORTH AND SURRENDERED THE SHIP TO THE UNION NAVY!

Continental Features

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