

## Negro Service In The National Guard

The bill introduced in the N. C. General Assembly this week and signed by 22 senators to repeal the racial barriers in the North Carolina National Guard should receive the support of every member of both houses as well as the citizenry of the state in general. If enacted into law, it will give North Carolina an opportunity to do voluntarily what it eventually will have to do under an order of the federal courts. The segregated policy of the N. C. National Guard, which is maintained principally out of federal funds, is on its face unconstitutional and would not have a leg to stand on if contested in the federal courts.

The efforts of the 22 senators come on the heels of commencement on March 14 by the Durham Committee on Negro Affairs that it is prepared to support legal action on behalf of three Negro youths who are seeking membership in the N. C. National Guard and who have been rejected solely because of their race. If the bill, signed by the 22 senators, is acted on favorably by the present session of the General Assembly, it will not only right a long standing wrong and injustice, but it will also save Negro citizens of the state the expenditure of considerable time, money and energy to achieve such an end.

The law barring Negroes from service in the National Guard, probably originated from the fear that goes with a guilty conscience

brought on by the many wrongs heaped upon the race. However unjustifiable the fear has proven, there are still those who feel that to arm Negroes, even as members of the National Guard, is to place them in position to retaliate. As the race barriers are moved in education, employment, sports and other fields, the fear will disappear and Negroes will not only be acceptable in the National Guard but in other positions of trust involving the safety of the citizenry as a whole.

This newspaper learns that pleas made to the Governor and General Bowers in December, 1962 for a ruling as to the constitutionality of the N. C. statute have remained unanswered as of this date. We also learn that in early 1962 during a conference with state NAACP officials, Governor Sanford refused flatly to initiate any action designed to admit Negroes to the N. C. Guard.

Although the governor and legislature are obviously acting only after learning of the preliminary steps being taken in Durham by the three young Negro applicants and their attorneys, we trust that the present session of the General Assembly will remove the barrier which excludes Negroes from the N. C. National Guard. By so doing, it will make it possible for members of the race to serve their state, as well as their country, in the same manner as other citizens.

## An Invitation to Federal Authorities

The attacks made on the Negro pupils attending formerly white schools in Caswell County are to be regretted, but they are not surprising. If spitting on the Negro pupils, calling them names and threatening them with death is the only answer the white people of the county have for the ruling of the federal courts in the matter, we think they have sunk to the lowest possible depths of depravity. If the leaders of the county have one particle of common sense left, they must know that such cowardly conduct is definitely the result of moral weakness rather than moral strength.

On the other hand, the Negro children who endure the insults and abuses are proving by far that they are morally stronger than their adversaries. We urge them and their parents to stand steadfast and to not be shaken by the cowardly acts of their white neighbors.

## More Support for Negro Office Seekers

We have observed with a degree of interest, as well as encouragement, that in several cities of the state this year Negroes are running for public office such as city councilman and county commissioner. In Statesville, T. V. Mangum has announced for City Council and in Kinston, Mrs. J. J. Hannibal has announced for County Commissioner.

We have observed, however, that in both the above-mentioned cities, the Negro registration is about half what it should be. The latest reports indicate that in Statesville and Kinston the number of Negroes who have registered in each city is less than 1500. Both cities, however, have a potential Negro registration of approximately 3500 each.

It is a fine thing to place Negro candidates in the race for public office. It usually adds to the interest of the community and voting. We think, however, that the time has come when

There is one thing that has always caused us great concern in situations such as now obtains in Caswell County, and that is the ever present impotency of the white church. Its marked silence in racial uprisings in Alabama, Tennessee, Mississippi, Caswell County of our own state, and other southern states, we think, is an indictment of the kind of Christianity that is being preached as well as practiced by both its leaders and followers.

On the other hand, the Negro citizens of the county are being forced into a position where they have no alternative but to call on federal authorities for protection. If and when this occurs, the white people of the county will have no one to blame but themselves since their conduct in the matter is tantamount to extending an invitation to federal authorities to come in and uphold the law and order that they apparently will not.

Negro candidates should not be asked to merely run for office just to be doing so and merely to create interest in registering and voting. They ought to have a reasonable assurance that they have a chance of being elected. This cannot be achieved unless Negroes register and vote in sufficient numbers to become a factor in determining the outcome of all candidates in the race.

As we see it now, Negroes in Statesville and Kinston are dragging their feet in the matter of increasing their voting strength. Because of this, we would like to urge them to launch a door to door campaign to bring about a 100 per cent increase in the registration of their people which, in turn, will make it possible for them to have the much needed representation on the boards to which their candidates are seeking election.

## Calm and Forthright Action Needed

The situation as it now obtains in the Crest Street section of Durham, formerly known as Hickstown, calls for calm and forthright action on the part of the city's police department as well as law abiding and respectable citizens of that community. To say that the situation is explosive in this particular section of Durham is putting it mildly. This newspaper's investigation discloses that a veritable powder keg now exists in the area, and that if present conditions continue any minute may see an explosion take place.

As revolting as the crime of rape is, it is only a degree less revolting than a gang of hoodlums who will arm themselves and parade through a community shooting, swearing and calling names. Equally as revolting are police officers who apparently refuse to do their duty when called to such a scene by

law abiding citizens. Such action by our police, as reported elsewhere in this newspaper, not only generates a lack of confidence in Durham's law enforcement agency but it creates disrespect for it on the part of all its citizens.

In spite of all this, in spite of the added week long and embarrassing questioning of law abiding Negro employees of Duke University by Durham's police, we would appeal to the Negro citizens of the Crest Street area and elsewhere to keep calm and to not do one thing that would tend to provoke trouble. By so doing, you will show strength and courage rather than weakness and cowardice. You will show your superiority to those who come into your community bent on starting trouble.

Every respectable Negro citizen in Durham stands ready and willing to do whatever he or she can to apprehend the person or persons responsible for the reported wave of rapes and near rapes in the western section of the city. All Negro citizens feel, however, that when the police are called to the scene of a troubled area they ought to do more than seize weapons and order the instigators to leave the scene.

It is our feeling that city officials would do much to aid in the matter if they would integrate the police patrol.

Such action would at least restore confidence to those who live there that they will be protected by the police rather than intimidated,



### Simple's Grandma Left No Will

"Last week," said Simple, "I saw a woman buried with her wig on. But I have never seen anybody buried with their glasses on. Have you?" "I must admit I have not," I said.

"They bury people with their clothes on, sometimes with their diamonds on, but I never saw nobody buried with their glasses on. Why?" "Why?" I asked in turn. "Why?"

"People who been wearing glasses all their lives look more natural with their glasses on in a coffin than they do without their glasses on in a coffin," said Simple. "So they ought to have them on, dead or alive. Besides, if there be telephone books in heaven, folks will need glasses to look up the numbers. In hell, I do not reckon the devil permits anybody to use the phone. I wonder is hell segregated?"

"Why pick out hell to wonder about?" I asked.

"Because in heaven everybody is washed whiter than snow. This the Bible says. There is no way to segregate while angels when all angles are white. But in hell," declared Simple, "you stay your own natural color. So many Negroes has been going to hell for years, it must look like Harlem down there, or Mississippi. Of course, all Dixie crates is going to hell — so there must be segregated, also sit-ins and freedom rides there. A lot of Negroes I know will insist on eating at the devil's lunch counter."

"Maybe the devil is black himself," I said. "In which case he would not permit segregation." "I always heard the devil were red," said Simple. "But if the devil is black, more power to him. May he reign over Hell. And I hope he segregates all the Southern white folks what enter his gates. I hope the devil turns the tables on them and say, 'Nay'. No matter how smart you may be,

you cannot go to the University of Hell, neither can you eat in none of the Howard Johnson Restaurants. Also you cannot go to any of my gas station rest rooms if you are white. Jim Crow in reverse rules here. This is hell. If you must go to the toilet, so in the burning bush where the fires of hell will singe your hips to a barbecue. BLACK ONLY says the sign up on my devilish toilets.

We has no facilities in hell for whites. I, Bezebud, is in charge here."

"What a cruel devil you would be," I said.

"That is the way white folks treat me down South. They will not even let me go to the toilet. Was I ever to get them in hell, I would give them a lesson in democracy — in reverse. I would say, 'Suffer for your sins on earth; That is what hell is for, to teach lessons. But heaven is eternal time off for good behavior. No work, no suffering no pain. Just set and be white all your days, and rich. If you want gold, reach down and pick up a handful off of the golden streets. If you want milk and honey, say the word. If you want manna, reach up and it will fall. In heaven, no worries. In hell, damnation — and for them that is not of the devil's race, no toilets."

"If the devil is a red man, Indians will be the only folk not segregated," I said. "Woe betide you, black, my good fellow."

"But I have got Indian blood," said Simple. "Can't you look at me and tell I am a Blackfoot?"

"I thought you told me once you were a Cherokee," I said. "grandmother could set on her hair. It was long, black and silky — so she must of been an Indian."

"How come then you did not inherit some of that long, black silky hair?" I asked. "Grandma did not leave a will," said Simple.

## Know The Negro

By ALFRED DUCKETT

Every so often I think about a kind-eyed, elderly gentleman who lives in East Chicago - a suburb of the Windy City. He is an old-time religion Baptist preacher who has a son with a fair reputation. The old gentleman is the Reverend James Cole. His son is a singer named Nat.

I was a feature writer for the CHICAGO DEFENDER chain. Father's Day was approaching. Executive Editor Enoch Waters, one of the most creative desk men in the business, thought it would be a splendid idea to have an interview with the father of a famous personality.

I phoned Rev. Cole and asked if I could come out to do a Father's Day story with him. He was gracious, courteous and willing. It isn't simple to get to the East Chicago home of Rev. Cole. I didn't mind, however. I was intrigued at the thought of meeting this man and hearing what he had to say about the son of whom people in the music business comment: "He has never made a bad record."

I was admitted into the modest home and found my subject, old-shoe easy to talk with, a man of quiet humor and deep philosophy. After preliminaries, I explained the nature of the piece I wanted to write. I was surprised to see a cloud come over the minister's face. Shaking his head gravely, he said: "Oh no, I'm sorry. I couldn't give you a story like that."

The reporter's nightmare - vision of returning to the office, mission unaccomplished - took hold of me. Had this been a wasted trip?

"But, Rev. Cole," I objected. "After all, you did have me come all the way out here. You did agree on the phone." "Nat Cole's father spoke deliberately."

"I'm sorry," he repeated. "I can't give you the story you want."

Indignation was overtaking diplomacy. I stood up. "Look, Rev. Cole, ... " I began.

He continued quietly. "You told me you wanted to do a Father's Day story," he explained. "I agreed. I didn't know you wanted a story only about Nat. I couldn't do that."

There was a pride drumbeat in his voice with the next sentence. "You see," Rev. James Cole told me. "Nat is only one of my boys. I have four sons. And, in this family, each one of my sons is as important as the other. Nat would be the first to agree."



Louis Lomax, who doubles as an author and an aspiring politician, got himself some nationwide publicity the other day with a brutal attack against New York Governor Nelson Rockefeller.

Lomax, who once ran for local office in his Long Island community called Rockefeller a "capitalist without a conscience."

He charged that the Governor "preaches liberalism in Detroit, kisses babies in Harlem and gets his money from gold mines in South Africa where black men are chained to their beds every night."

In labelling one of the most philanthropic-minded men in the world a "capitalist without a conscience," Lomax speaks as an author without authority. He is, however, running true to form - for Lomax consistently attracts attention to himself by making sensational statements and charges which reflect on other people. He once broadcast some ridiculous remarks about Roy Wilkins and what he regarded as Wilkins' relationship with the Black Muslims. He once wrote an article from which one might have easily gained the impression that there is nothing wrong with our Negro leadership which a little sage advice from Lomax couldn't cure.

Now Lomax comes up with a new absurdity. It would be just as unfair to attack Nelson Rockefeller for making money out of gold mines in segregated South Africa as it would be to attack A. G. Gaston, the prominent Negro business tycoon of Birmingham, Alabama, for making money in that hilariously segregated city.

Finlay, we have news for Lomax - news which might be helpful to him in his future flights of fancy. This column checked out Lomax's statement that Nelson Rockefeller has interests in gold mines in South Africa. We can state with authority that he does not. Try again, Lomax.

The important thing is what Nelson Rockefeller does with his money. He does the same thing that three generations of Rockefeller's have been doing. He gives generously to help educate people of our race who want to become authors or college presidents.

A friend of mine in educational circles told me recently that virtually every Negro college president in America owes a debt of gratitude to

the gifts of the Rockefeller family for help in some part, if not all, of his education. When Negro churches were bombed in Georgia recently by local apartheid-minded thugs, Nelson Rockefeller promptly gave \$10,000 to help begin rebuilding them. I hope - although I am not aware of it, even though I chaired the National fund drive - that a few Negro authors kicked in with \$10.

This column is curious as to whose script Lomax is reading in this vicious unwarranted attack on Governor Rockefeller. Lomax is not our favorite author, but we believe he knows better than to have written this one himself.

## Heroes of the Emancipation

Jerman Wesley Loguen was born in Tennessee in 1814 of a white slaveholding father and a Negro mother who had been kidnapped in Ohio. While he was still a young boy, he escaped through Kentucky and Indiana to Detroit and Canada, saved some money and learned to read, after which he returned to the United States and went to Rochester, N. Y. to work. Later, he studied under Beria Green at Oneida, N. Y.

Reverend Loguen became an elder in the African Methodist Episcopal Zion Church, served pastorates at Ithaca, Syracuse and Troy, N. Y., and in 1868 was elected Bishop.

It was while Reverend Loguen was residing in Syracuse, a prominent well known member of the community, that the Fugitive Slave Law of 1850 was passed. Outraged by this new restraint upon the slaves, which in its application could also endanger free Negroes, Rev. Loguen, addressing an assembly of his fellow citizens on Oct. 4, 1850, asked what position they would take if they were requested to surrender the fugitives of the city.

"Now you are assembled here, the strength of this city is here to express their sense of this fugitive act, and to proclaim to the despots at Washington whether it shall be enforced here — whether you will permit the government to return me and other fugitives who have sought asylum among you to the hell of slavery. The question is with you," he asserted.

Soon thereafter, Rev. Loguen, along with 23 other re-

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