

## Reflections of the Florida Highway Tragedy

It didn't make the front page in the daily press nor did it raise the editorial ire of its front offices; the big bell did not toll and the flags did not fly at half mast. The 27 Negroes, including 13 children, nine men and five women all harvest workers, who lost their lives when the bus hauling them side-swiped a truck and plunged into the murky waters of a 20-foot deep canal near Belle Glade, Florida, is another black leaf torn from the tragic chapter of Negro life in the deep South. Another incident that did make the front page of the daily press though was the brutal beating and stomping of a prostrate Negro sit-in last Tuesday by a former Jackson, Mississippi policeman, while officers of the law and other whites looked on with jubilant approval.

When you read of the cheapness of Negro life in Mississippi among harvest and migrant workers the indignities they suffer and the rigors they undergo to eke out an existence in this so-called land of the free and home of the brave and the richest nation in the world, you will marvel that there has not risen from among them one of their own or outside of their ranks a leader with vision and courage enough to demand a better lot for this humble segment of American society. The Mississippi incident and the Florida tragedy constitute a true image of what it costs to be a Negro in the deep South. It can be repeated again and again in other areas, as well as in Jackson, Mississippi and on the Florida highway.

When one, because of his race, is forced to be housed in the inferior basement quarters of a segregated hospital; when he must furnish the brown an dthe stamina for the most menial tasks at wages that do not pro-

vide enough money for even the bare necessities of life, he can be killed much quicker and much easier on a highway. Or when one's small children are forced to travel even as far as 80 miles a day in a school bus to get an education; you will be able to understand just some of the reasons for the desperation stand Negroes are now taking in demonstrations against segregation.

For one hundred years Negroes have tolerated conditions like those mentioned above with faith and hope that time would bring them around to the point where they would be treated as others in this country. Instead of improving, their status remains the same with no indication that it will improve at any time in the near future. In short, both the faith and hope that his white brothers will ever be willing to accept him as an equal, have about gone.

The sickening stomping of a bleeding and prostrate Negro at Jackson, Mississippi and the Florida highway accident that brought over 400 relatives to the latter scene, moaning and crying, are graphic pictures of the deep, deep wounds suffered by black Americans. These stark tragedies of the humble despised and rejected Negro, the screams of the 13 drowning children who probably never had known life as others of their ages, will be added to other awful memories of the race.

The cup is running over, time is running out and the Black Muslims wait just around the corner. That is why there is a deep churning of desperation reflected in the racial demonstrations now going on in the South and other parts of the nation. Action from the White House instead of words is needed now. "He that hath ears to hear, let him hear."

## Educational Statesmanship at N. C. College

The stand taken by President Alfonso Elder of N. C. College at last week's meeting of white and Negro leaders here when it was suggested that he exercise his authority as head of NCC to force its students to remain on the campus to prevent them from taking part in anti-segregation demonstrations, is refreshing indeed. It sets an example of educational statesmanship and leadership which we hope will be followed by other heads of Negro educational institutions, including our public schools principals.

Dr. Elder's action in refusing to pressurize the students at NCC into halting the recent demonstrations in Durham, we trust, is the beginning of an end to the old southern pattern of handcuffing a Negro educator with an appointment as a college president, public school principal or a lesser post. As a result, the role of a majority of Negro school heads

and teachers has, generally speaking, been that of a coward or sycophant.

A college, above all educational institutions, should be a place where our young people are taught to think for themselves. This cannot be achieved if they are going to be regimented on and off the campus to the extent that they practically become robots. Likewise, a college president who allows himself to become merely a puppet cannot set an example of leadership or even citizenship before his students.

We commend Dr. Elder for the stand he took, although it comes on the eve of his retirement as president of NCC. He has set a fine example for his successor, and it is our hope that the NCC Trustee Board will use due diligence in selecting a successor who is capable of following in his footsteps.

## The Mayor's Efforts Worthy of Commendation

Efforts on the part of Durham's Mayor Wense Grabarek to get at the bottom of the race problem in this city is worthy of commendation. It furnishes the type of leadership that should be followed by other public officials. The quick action and energetic leadership furnished by Mayor Grabarek has been the main source of stemming the growing race tensions in Durham.

It is our hope that those who condemn and criticize the demonstrations will take time out to delve into the causes they will discover that the demands being made by Negroes are justifiable and are no more than others would make under similar circumstances. That is what Mayor Grabarek has done, and those of both races in Durham

should be grateful for his type of leadership. As it now stands the mayor, the various committees, sub-committees and interested citizens are working overtime to bring about a solution to the problem that will be satisfactory to all concerned. In an effort to cooperate with the mayor and all those who are endeavoring to get a better understanding of the gravity of the Negro's plight we are urging all citizens of Durham to use restraint in their actions and words.

Again, we commend Mayor Grabarek for his timeless efforts and trust that he will have the cooperation of every citizen in Durham who wishes to see this city a better place for all its people regardless of race, creed or color.

## The Useless Attack on the NAACP

Frantic attempt of organizations and individuals of the deep South to tack a red label on the National Association for the Advancement of Colored People, by charging that the ranks of the NAACP have been infiltrated with communists or other subversive groups, is about the most ridiculous joke we have heard of within the past 25 years. It will make no impression upon responsible persons of either race all of whom are aware of the unquestionable record of the NAACP.

It might not be a bad idea to inform its ene-

mies that every Negro who has an ounce of self respect is either a member of the NAACP or a staunch supporter of its program, at least morally if not financially. Those who are not members of the organization would be ashamed to admit their non membership in the presence of respectable citizens of either race, even though in some instances discretion might warrant them keeping their mouths shut.

Until the Negroes in this country rise up en masse and replace the NAACP with some other organization as their official spokesman in the matter of civil rights, its enemies are throwing away their time, money and energy attacking the organization. The recent attacks on it ought to be good for several thousand more NAACP memberships as well as increased moral support of the organization.

Here in Duham where the goal in the present NAACP membership drive is 5,000 it is our hope that the recent attack on the organization will be the means of helping to achieve that end. We urge our ministers, teachers and others in positions of leadership to not only join the NAACP but use their influence in encourage others to join.

## THEY DEMAND HIS GRIP BE REMOVED NOW, MR. PRESIDENT



REV. HAROLD ROLAND

## We Find True Freedom Only In Being a Servant of Jesus Christ

A SERVANT OF JESUS  
"A servant of Jesus Christ called to be an apostle . . ."  
Roman 1:13

Spiritually, we find true freedom in being a servant of Jesus Christ. One is safe in literally being a slave of Jesus Christ. Every other form of slavery is shameful. However, he who becomes a slave or a servant of Christ will find the truest and the highest form of freedom. The idea of being a servant of Christ carries the meaning of full, unconditional surrender. Thus to give yourself fully to Christ is to find the highest possible fulfillment for this life of a human being in a world like this. The true servant, in Christ, finds fulfillment and freedom. So what we all so ardently long for can be found in Christ, the Savior.

The true Servant of Christ finds life fulfilled in terms of its richness and beauty. Servanthood for Christ, then, should be a joyous experience. Paul willingly gave up the fame,

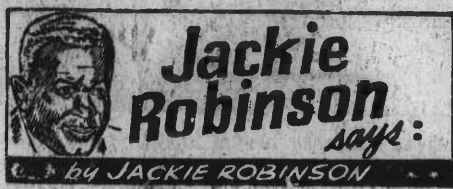
riches and glories of the world to become a sacrificial Servant of Christ the Savior. He could truthfully say for Christ's sake I surrendered all. He gave up all to become a Servant of Christ. He gave up all without regrets. Yes, he who gives up all for Christ will find all — the Servant of Christ finds all that is noblest. Life is empty without a satisfying fulfillment. And this fulfillment is found at its best by one who becomes a Servant of Christ. Countless numbers who have become loving Servants of Christ bear witness to this truth.

Slavery for Christ means freedom. In Christ we become slaves so that we may ascend to the lofty, sublime heights of true freedom. In Christ we give up all and we find all that is best. We all must choose, no one can escape. We are either slaves of Christ or sin. Sin's slavery ends in unhappiness, tears, misery and death. Sin is death for it isolates from God. Christ, on the other hand, is true freedom for he heals the

breach restores us to true fellowship with GOD THE CREATOR. The slaves of Christ, in God, will find true freedom.

The Servant of Christ receive the matchless spiritual gifts of peace, joy, love and life eternal. The Servant of Christ escapes the conflict of sin to find the matchless peace of God. Christ offers a way of escape from our world of conflict. And the Servant of Christ finds an inexpressible joy through the spiritual operation in the sinful soul called salvation. So Christ is indeed the joy of our salvation. Christ gives a joy the world cannot give. Christ, further, gives a rare joy the world cannot take away. Christ unites us with a God of love with power to redeem and enrich life. And finally, the Servant of Christ, shares in Christ's victory over death.

He who would find true freedom must find it in the redeeming love of God as revealed in Christ crucified and risen son of God.



## SOUTHERN NIGHTMARE

A few days back, the wire services carried a statement reportedly made by Jesse Owens, who won lasting fame as an Olympic star and whose achievements were resented by Adolph Hitler. Jesse was quoted as saying he didn't see what good Floyd Patterson and I could achieve by making our trip to Birmingham at the height of the racial trouble brought about by demonstrations of the Negro people. He was future quoted as stating he had "never allowed himself" to become involved in such situations.

I was more than surprised that Jesse Owens could allow himself to be so quoted. I think it was perfectly clear to most people that Floyd and I went to Birmingham because we were invited there by Dr. Martin Luther King. We both felt that if Dr. King and those heroic marching kids could make the kind of sacrifices they made, the least that we in the North can do is to express our gratitude. Floyd and I wanted to let Dr. King and his followers know that we are on their side. We feel that any time the President of SCLC or any of the other civil right leaders in the South think we can help, we owe it to ourselves and to them to do all we possibly can.

We have been criticized by pros. Yet no matter who says

what, it does not change our determination to do things and say the things we believe. While it may not please others for us to take certain stands, we are willing to face any of our critics so long as we are doing what we feel is right.

We could understand the New York Daily News writing an editorial agreeing with the Alabama editor who told President Kennedy that things would be fine in Birmingham if "outside agitators" like Patterson, Dr. King and I stayed away. The Daily News, in our opinion, has taken consistent stands against the best interests of minority people.

But we couldn't understand this kind of attitude expressed by one of our great athletes who ran into the same kind of bigotry in Berlin which is alive in Birmingham.

We wired Jesse in Chicago to ask if it was true that he had allowed himself to be used to express thoughts which could help the enemies of racial progress and true democracy. Jesse explained that he had not intended to knock what Floyd and I had done. He admitted to a sincere fear that our trip might have inflamed the situation. I told Jesse that I hoped he realized how valuable it is to the segregationists to be able to quote a highly respected Negro who

takes this kind of stand. What Floyd and I did was not very much to do — especially when you think of the real heroism of a Dick Gregory and an Al Hibbler, who truly let the Southern Negro know he does not stand alone.

Both Floyd and I are happy that we went to see Dr. King and to speak at mass rallies. It was one of the most moving experiences of our lives. Dr. King made us feel very humble in his attitude and statements that we had brought a little inspiration and encouragement to kids who braved the nightsticks, the police dogs — and now — dismissal from school to help all of us.

We must keep these youngsters aware — and especially we who have been fortunate like Floyd, Jesse and myself — that no Negro has it made, regardless of his fame, position or money — until the most underprivileged Negro enjoys his rights as a free man.

## Heroes of the Emancipation

SAMUEL CORNISH  
The movement for self-improvement among free Negroes during slavery was of major importance in the long struggle for freedom. There were schools for free Negroes in Boston, Philadelphia and New York which provided training for some of the most important Negro leaders in the antislavery movement. One of the men educated in Philadelphia schools was Samuel Cornish, who was free-born in Delaware. The year of Cornish's birth is not known although it is believed



## POOR LITTLE CHILD

"A man died the other day before he become a father," said Simple. "His wife is pregnant and their baby will be born in Harlem without a papa. But they was married. Wilbur's child will have a name. I have knowed many children in my time borned without names, mama was not married, and papa was God knows where. Maybe it is better papa be dead."

"That is an artificial conception," I said. "No child should have to suffer because of the status of parents. Any child born into this world should be born a full citizen, marriage license or not before hand."

"I agree," said Simple, "the baby should not be responsible for what papa and mama did or did not do. But the way it is now, many a girl has been sent away from home because she was having a child and she had not been able to get the man to get a license to have it. Many a young boy has lied and said, 'I didn't touch that girl, when he knows dog-gone well he did. Many a boy has come squalling into this world without benefit of a church wedding, or any other kind whatsoever, with no name but his mama's name. Papa is God knows where. Anyhow, Wilbur died the other day — just a few weeks before his child was due to be borned. His widow were prostrated. They say she leaned over the coffin and screamed, 'Jimbo, why did you go — and me and you about to have this child? Jimbo, why did you leave me?'"

"Jimbo just laid there in the casket cool and did not answer. Jimbo had done gone and left his wife and child. God had taken Jimbo. Now, there is amny things in this life that is hard to understand. One is, why would God take a man away before his child is born? I do not know, do you?"

"No, I do not know," I said. "Especially if it is a colored child," declared Simple. "Such a thing should not happen. A colored child has got a hard row to hoe. A colored child is born behind the eight-ball, in any case, parents married or not. A colored child is an orphan of the storm. To tell the truth it do not make much difference if a colored child is born in or out of a marriage license. He is still black!"

"To make things legal," I said, "it better to be born in wed-lock — you know, property rights and such — also propriety."

"Most colored folks has got no property to amount to anything to give a child, no how," said Simple. "A child, if he is colored, is lucky to inherit anything at all."

"Then such a child should at least have a name," I said.

"Franklin D. Roosevelt Jones is a fine name," declared Simple, "or Abraham Lincoln Brown, or Mohammed X. Jenkins."

"Providing your child is a Muslim," I said. "Mohammed X. is not a Christian."

"Neither is he a Jew," said Simple, "so he must be a son-of-a-gun! All babies born without a father, I would be mad enough to go back and ask where I came from. I would say, 'How come and why, I have no name? Which and wherefore is my back-ground? Who papa-ed me? Ma, ma, what is your story? Am I or am I not what I is?' Do you know one thing, there is a lot of girl babies in Harlem these days ought to be named Welfare, and a lot of boy babies should be named Relief, born as they is with no visible means of support. If papa and mama is married, future babies could be named Income Tax, Withholding Tax, or Dependent. Suppose I had a girl child and I named her Dependent Simple, just think how much more Welfare money I could deduct. If Welfare and Relief was twins, they would take care of me and their mother the rest of their lives. I reckon Wilbur's wife will have to go on welfare now. If the child has no living father, at least relief will give it some milk. Wilbur did not mean to die so young. But since he do not live in Newburg, I reckon his baby will not starve. Peace be unto Wilbur! God rest his soul! Bless his Harlem child!"

## Letter to the Editor

No one can correctly estimate the influence The Demonstrators have had on the majority of Durham's Negro citizens the past few days. In this open letter to them I feel that my views are shared by many residents of this city who for so long have been second class citizens, but first class tax payers.

You have transmitted an emotional atmosphere to our community that will not be easily forgotten or discouraged. For years the Negro of this city has been restricted in such areas as recreation, job opportunities and public eating places. Thank God thought is being recognized and ragesous activities the future looks brighter and equality is inevitable. Our separate level of though is being recognized and

the interest that you have stirred will undoubtedly bring favorable results.

Your intellectual and peaceful approach towards equality has dampened the spirits of local segregationists and hecklers and discouraged them in their role to challenge our purpose and direction. You have truly made a significant contribution to our cause.

Your unyielding conviction that all men are created equal has been displayed and you have won the hearts and co-operation of many Durhamites of both races.

Charles E. Utley  
Durham, N. C.

to have been about 1790. Cornish went to New York from Philadelphia where he organized the first Negro Presbyterian congregation in 1822.

Later, he turned his talents to journalism and in 1827, together with John B. Russwurm, founded this country's first Negro newspaper, FREEDOM'S JOURNAL. Although Russwurm soon emigrated to Africa, Cornish continued to edit it and its successors with fiery vigor and enthusiasm for the next twenty years.

Cornish was one of the major figures in Abolitionist journalism. His FREEDOM'S JOURNAL and other organs campaigned relentlessly for full citizenship and equality of the Negro. Cornish was a participant in many different reform programs: a trustee of the free schools for Negroes in New York City, a very active member of the American Anti-Slavery Society and an energetic promoter of higher educa-

tion for persons of color. In fact, Cornish was one of the first persons to approach the race problem from an economic point of view.

During this period of danger and doubt, in the early days of the anti-slavery struggle, Negro leaders like Purvis, Wright, Forten and Cornish fought side by side with such white Abolitionists as Garrison and Theodore D. Weld. They wrote and published pamphlets and books; circulated petitions; organized and attended conventions; and made many speeches. At the same time hundreds of unknown Negroes helped run the underground railroad.

Cornish's FREEDOM'S JOURNAL helped to give the Negroes a sense of community. When a group of prominent Philadelphia Negro leaders urged Negroes to abandon use of the word "colored" and instead use the term "Oppressed Americans," Cornish retorted scathingly. See HEROES 6-A.



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