

# Governor Sanford's Speech at the Boys State Meet

Governor Terry Sanford took occasion last Sunday night to deal a blow at the demonstrations that have been staged by Negroes in North Carolina for the past several weeks. The governor made the attack on the demonstrations, of all places and times, during a speech at the segregated North Carolina Boys State that was in session at Chapel Hill. The setting for the attack was perfect in that not a single Negro boy was in attendance for the simple reason, that even though the Boys State pretends to train the youngsters for future responsibility of citizenship, no Negro boy has ever been invited.

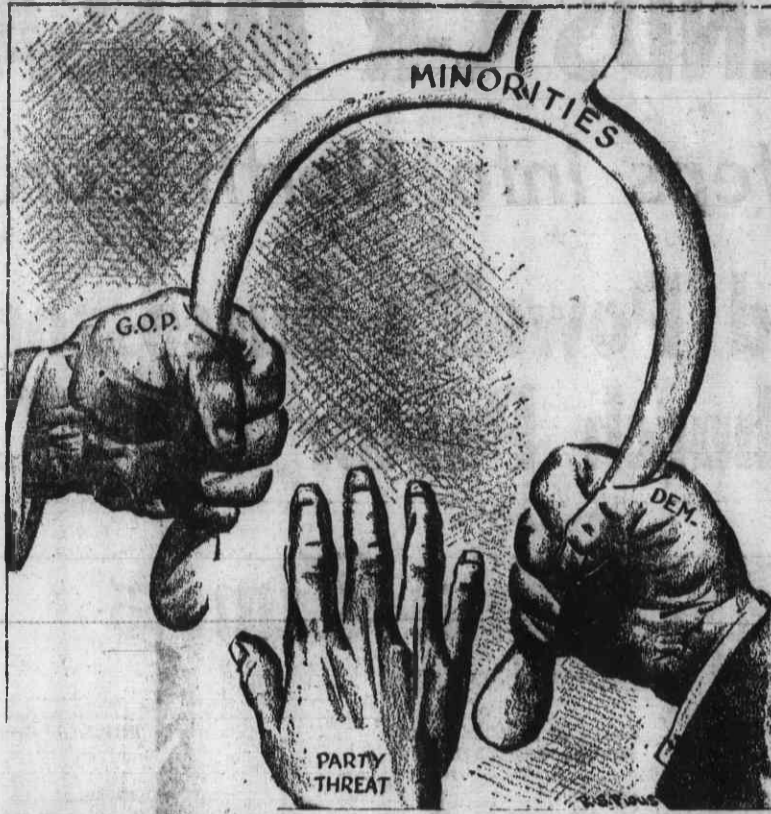
The governor told newsmen that he deplored some of the tactics used by Negro demonstrators, especially those involving sit-downs in streets, theaters and stores where customers are blocked. He stated further that "many of the demonstrations are getting out of hand, are being carried to the excess and have gone beyond the legitimate objectives of peaceful negotiations."

Whatever the objective of North Carolina's Boys State, it is certain that its members or those participating in the session at Chapel Hill will have had no honest suggestion or training as to the kind of state or world they will face when they become men. By refusing to include Negro boys in its program, the Boys State movement appears to us to be deliberately burying its head in the sand.

When it pulls it out and looks around, there will be facing it the more than one million Negroes of the state with whom white boys must live and work.

It appears to us wisdom would dictate that the governor and those who have to do with the Boys State movement would not mislead white youngsters by having them trained into a false notion that they will be able to assume the responsibility of citizenship in politics, industry, religion, education or elsewhere without giving careful consideration to the part that will and must be played by the more than one million Negroes in North Carolina.

The segregated-Boys-State, like Durham's annual segregated School Patrol visit to Washington, is out of date, stupid and conducive to a false conception of citizenship responsibility. Whether those who have to do with the movement like it or not, the Negro is in North Carolina to stay. Instead of becoming less active and articulate in all phases of the state's affairs, all indications point to the fact that he will and must be heard in the future in any effort involving the affairs of the state's citizens. Therefore, any movement that excludes the Negro from equal and full participation in those affairs appears to us to be doing the state a grave disservice while making for even more misunderstanding between the races than we are now having.



## LANGSTON HUGHES

### HOME IS AN OPEN DOOR

"It was nighttime," said Simple, "and it was Springtime. And when I took that girl home, her door was locked. In that day and time down in Virginia, nobody much locked doors, anyhow, there being no robbers. But her mama had done locked her door, lights out, house dark, as if she did not have a daughter who had gone to a dance. It were embarrassing to that young girl to have to wake up them old folks to get in. Besides, it was not that late. That young girl's parents told her to be home at midnight. It were only just a little after one o'clock when we got there. That music was so good we forgot about time. It might maybe have been my fault we was late, because her mama told me I could take that girl out, but she said, 'Boy, you get my chile back home here by twelve o'clock. If you don't it will be you and me!' The way things turned out, it were me and her. That old lady tried to ruin my life. 'The night of the dance?' I asked.

"No, not the night of the dance," said Simple, "nine months later."

"Oh!" I said.

"It were worse than oh," said Simple, "because I had not touched that girl. I were just a young teenage boy myself. All I did was kiss Elroyce once or twice on the way home from that dance, from which we walked in the night in the Springtime in that sweet and scented air. But the next week I fell in love with another girl. You know how young folks is. Yet come that following Fall, her mama sent for me. 'Is you the father of her chile?'"

"What child?"

"You see my daughter, don't you? Her' chile."

"No, m'am."

"Don't lie," says mama. 'Don't you lie to me about Elroyce.'

"I do not know why they always assumes the man is lying. It turned out that girl were secretly in love with me, so Elroyce told her mama I were the father of her child. Before God, I swear I were not."

It could not be. I had not touched her. But I left town.

That is when I come North to Baltimore. It were not my offspring. Would I have any reason to lie to you, my friend twenty-five years later, now?"

"I do not see why you would lie to me," I said. "On the other hand, why bring up such unpleasant memories tonight?"

"Because her child would be twenty-five years old this year, and I wonder what he looks like."

"How do you know it was a boy?" I asked.

"It would have been a boy if I was his father," said Simple. "I would not know what to do with a girl daughter — was I to have a girl when she got teenage. I would be afraid of Springtime and dances and being out late for her too, like that girl's parents was, was I a father. But I would not never lock my door on no child of mine, no matter how late they come home. The home door, the door of home, always should always be open always — even do not call it home. Rich folks doors is locked. White folks doors is locked. But the door to home should never be. If I had a child that stayed out all night — and all day the next day and all week — I would not lock my door against her — or him — be he boy or girl, my child, I would not lock the door."

"Since you are not a parent, you are just theorizing," I said. "The hard realities of how to control teenage children in this day and age, baffle most people. I am sure they would baffle you."

"I baffles not easy," said Simple. "I remember how when I were in my teens, my folks did not so much lock their doors at night, but they locked their hearts. They locked their minds and they did not try to understand me. Old folks in them days was a thousand years away from children, anyhow. I lived in the same house — but not WITH them, if you get what I mean. I do not believe in this day and time, there is such a high wall between old and young. Do you think so?"

"Yes," I said, "I think there is — and always will be. The gulf between the generations is a sort of perennial one. Take rock and roll the old folks hate it, the young folks love it."

"I must not be very old then," said Simple. "I like rock and roll myself."

"Perhaps you are simple retarded," I said.

"Which is better," said Simple, "than being discarded. I wish me and my wife had seven children."

"Why?" I said.

"So I could always keep an open door," said Simple.

# The Supreme Court's Ruling on Bible Reading

It is understandable, though regrettable to devout Christians, that the U. S. Supreme Court ruled against the state's requiring Bible reading and recitation of the Lord's Prayer in public schools. The public schools are owned and supported by all the citizens of America, which includes Christians, Jews, Mohammedans and other religious groups. To force any or all pupils is a denial of religious freedom and therefore immediately takes the status of unconstitutional legislation.

In the face of the Supreme Court ruling on the Bible question, we suspect there will be numerous violations though not deliberate or intentional. We cannot visualize a school marm or school master, with 25 or more years of classroom experience in teaching and guiding young people, suddenly surrendering her or his custom of chapel or classroom devotions. There are thousands of men and women in all walks of life who remember with reverence and respect some dedicated Christian teacher, whose prayers and Bible teachings in the classroom or at what used to be known as Chapel exercises, kept them from straying too far from the straight and narrow path.

We would like to see a member of the Supreme Court or an officer of a lower court who would have the nerve to invade the classroom of one of those dedicated teachers of by-gone days with a "no Bible reading" or teaching order. We suspect there would be an explosion then and there that would make those of World War II appear as child's play. There were teachers "in them that classrooms" in those days and they asked no quarter and gave none to man, pupil or beast. Many of the men now sitting and ruling on the Supreme Court bench doubtless came up under such teaching and influence and could relate instance after instance of such teachers' firmness and immovable stand on matters of principle and right.

So, we refuse to tear our hair or worry too much about the Bible ruling of the Supreme Court. We are satisfied that in spite of it there will be a continuance of its teachings and admonition, as usual, even though for policy sake it may take the form of a course in Bible reading or study.

### SPIRITUAL INSIGHT



# Man is Forever in Need of the Assurance of God's Divine Love

"You whom God loves and has called to be His dedicated people." —Rom. 1:7.

Man, isolated from God through sin, needs the assurance of Divine love. And God's rare love is wondrously manifested in Christ the Savior of sinners. How blessed it is to know that God Almighty has declared or made known His great love for us in Christ. God's immeasurable love is seen in the Christ of the Cross. Sin leaves man marred and unworthy. Sin's corruption plunges man into the darkest depths and God's love reaches down into the depths to rescue and redeem man. God comes in love to restore the sin-marred image in man. "God is love." This God of love comes to redeem man from sin. So we have the blessed assurance of God's love for a world of lost sinners.

God's love, therefore, becomes man's great hope. God amid the infinite vastness of the universe remembers me as a sinner in my lost condition. Yes, God loves me and would redeem me. The certainty of this Divine love is a blessed assurance. Blessed as

assurance Jesus the Savior is mine. Man, the inner, is never hopeless because of the assurance that God Almighty loves him. It means something to know that there is a ultimate power in the universe that loves and cares for your soul. What is the parable of the Prodigal but an assurance of God's love for the wayward and the lost soul. God loves man in his lost condition. And God proves His love for our lost souls by sending His Son to redeem us. Countless seemingly hopeless incorrigible souls have been the object of God's grace and love.

Gracious Divine love reaches out to reclaim the unlovely. The matchless wonder of God's love is beautifully revealed in the midst of ugliness and unlovellness. This love of God sheds its magic to reclaim and restore the unlovely dupes of sin. Look what God's love did for a blind, hate-filled, murderous sinner on the highway at high noon one day. This gracious Divine love redeemed a Mary Magdalene from the corrupting power of seven devils. And I see this gracious Divine love giving peace to the warped, mentally sick mind of the man who lived amid the tombs as a raging maniac. Truly God's love can rebuild the shattered personalities of men and women. What a blessing to know that God's gracious love can heal and reclaim the unlovely among us.

A world walking precariously on the brink of ruin needs God's gracious love. Love, God's love revealed in Christ, is indeed the key to man's salvation. Apart but in God's love we can fulfill our God-ordained mission in this world. We the fading vines must be re-rooted in God's love to survive in this critical hour in history. Communism's godliness hate and moral-spiritual blindness is only a historic delusion. Man must achieve his high destiny in God's love. Man is lost and he must be saved through the power of God's redeeming love.

God loves us and is ready to save us from unhappiness and failure.

REV. HAROLD ROLAND

# Give to the NAACP Convention Fund

The Carolina Times trusts that the Negro citizenry of Durham will respond liberally to the campaign now in process to raise funds to send 29 Durham youths to this year's convention of the National Association for the Advancement of Colored People to be held in Chicago, July 1-7. The goal is \$3,500 and although we are satisfied that it will be achieved in time we are making this appeal with the hope that it will emphasize the importance of the matter and that too much time will not be lost in raising the desired amount.

Because of the urgency of the situation now facing Negroes all over the nation it is mandatory that as many young people as possible, as well as adults, be given the opportunity to learn the lawful techniques to be used

in the battle for civil rights. Therefore we urge our readers to rally to the cause by sending a contribution to the Durham NAACP Convention Fund Raising Committee, P. O. Box 1932, Durham, N. C.

Not only will the youngsters selected have an opportunity to learn the latest lawful techniques to be used in the battle for civil rights but they will be afforded the opportunity to meet and know many of the leaders now in the forefront of the struggle. The inspiration the 29 young people will receive, we think, is well worth the sacrifice in time, money and energy of all our citizens and we again urge them to support the effort now being made to raise the \$3,500 necessary to make the trip.

# Crummell, Episcopal Priest, Became Militant Hero In Cause of Abolition of American Negro Slavery

ALEXANDER CRUMMELL

"Let our posterity know that we their ancestors, uncultured and unlearned, amid all trials and temptations, were men of integrity... were enabled to resist the seductions of ease and the intimidations of power; were true to themselves, their abject race, and the cause of man; shrunk not from trial, nor from sufferings — but conscious of Responsibility and impelled by Duty, gave themselves up to the vindication of the high hopes, and the lofty aims of true Humanity!" So wrote Alexander Crummell, one of the two most highly educated American Negroes of his day.

Crummell was born a slave about 1821 while still in his teens he escaped to the North. Along with Henry Highland Garnet, he matriculated at an academy established by Abolitionists in Canaan, New Hampshire. These youngsters incurred the hostility of the townfolk when they participated in the speeches at a Fourth of July celebration. The aroused citizenry hitched forty-five yoke of oxen to the school building, dragged it to a swamp and fired a parting salute to the Negro boys as they rode off to New York aboard a stagecoach.

Crummell, after the Kentonina Fourth of July incident, enrolled at Oneida Institute,

founded by the Quaker Abolitionist, Beriah Green, for colored youth. After completing his studies there, he was refused admission to an Episcopal seminary, but subsequently accepted at another in Boston. As a young student, in 1840, he wrote the official proclamation of the Convention of Negroes in New York State, in which he stressed that Negroes belonged to America and that in accordance with the Declaration of Independence and with the Constitution they formed a part of it.

In 1842, Crummell opened his own Episcopal Chapel in Providence, Mass. After several months his congregation dwindled and he asked his Bishop for a larger constituency. The Bishop sent him to Philadelphia with a letter to Bishop Onderdonk who advised crummell that he would receive him into his diocese on one condition: no Negro priest could sit in his church convention, and no Negro church could ask for representation in it. Crummell replied: "I will never enter your diocese on such terms."

Crummell later founded a chapel in New York. During this time, he became noted for his contribution in shaping a philosophy for the awakening Negro in his crusade for freedom. To this cause, Crummell brought a scholar's temper, a knowledge of history and a familiarity with literature which made it possible for him to write incisive essays and articles on a wide range of Negro themes. He zealously campaigned for the abolition of slavery and made frequent appearances in behalf of the anti-slavery movement.

In 1848, Crummell went to England to solicit funds for a new church he planned to build in New York. While speaking there he attracted the attention of such leaders as Wilberforce and Stanley, Thirwell Inglez and Macaulay. Sir Benjamin Brodie arranged for him to enter Queen's College, Cambridge University, from which he was graduated in 1853. He emigrated to Africa where he spent the next twenty years as a clergyman, political leader and agent of the American Colonization Society.

Crummell returned to America in 1873, when he once again became a leading spokesman for the cause of the Negro. In 1897, he opened the first session of the American Negro Academy, an institution which aimed to form an intellectual elite capable of leadership.

This erudite Episcopal priest continued to be a brilliant spokesman for the cause of the Negro. He was a major figure in Negro America in

By Marcus H. Boulware

It is indeed pathetic that so little emphasis is given to speech training of student in Negro colleges, especially those who are to teach. Of course, we have an array of courses in English composition and literature but these do not meet adequately their need for effective oral expression.

Speech is, without doubt, the most important tool of the teacher, no matter what subject he teaches or on what level. If teaching were merely the imparting of facts, any number of substitutes could be found for the teacher. There could be reading, listening to radio or television, enrolling in correspondence courses, and many other activities to take the place of teaching.

Teaching ought to transcend the stage of fact-gathering and should be a stimulating oral force in fostering enthusiasms that will last long after students have left colleges and schools.

To the extent that the teacher's oral presentation of the materials of instruction is intelligible, symphathetic, and enthusiastic, he will be able to direct students in such a way that they will find his enthusiastic contagious.

REAFFERS: For my free pamphlet on public speaking, send two stamps and a self-addressed man envelope to Dr. M. H. Boulware, Box 310, A. Florida A&M University, Tallahassee, Fla. Speeches will be prepared upon request.

# Yes, We All Talk

Annual Meet

The annual meeting of John Brown Base Club will be held Friday, June 28 at the Royal Club at 508 Branch street at seven o'clock.

Dr. Clayton Thomas, dean of students at North Carolina College, will be the main speaker for the meeting.

The public is invited to attend.

You tell your wife that you look beautiful tonight, and she tells you you are sarcastic because she is "no different from what she was last night."

# The Governor's Appeal For the End of Demonstrations

There is not a respectable Negro citizen in North Carolina who is not anxious and willing to bring a hasty end to the anti-segregation demonstrations that have been going on in this state for the past several months. In the face of Governor Sanford's appeal to the Negro citizens of North Carolina on last Tuesday to end the demonstrations and the serious desire of their leaders to cooperate with the governor in any way possible to preserve the peace and safety of all the citizens of North Carolina, the facts reveal that the Negro segment of North Carolina is stared in the face with unequal schools, unequal employment opportunities, insults and abuses

in a majority of public eating places, theaters, housing and various other vital necessities to a full life.

There is also the matter of stenographers, bookkeepers, clerks and other jobs in state county and municipal offices that are now held entirely by white persons. Negro leaders are going to want to be assured that in the future a qualified Negro will have an equal opportunity for employment in these positions that are financed from the tax funds which are paid by the people of both races.

We would also like to remind the governor and other responsible persons of the state that the anti-segregation demonstrations were seized on in desperation and as a last resort to awaken the white leadership of North Carolina to the fact that Negroes in this country are tired of the status of second-class citizenship. Likewise, they are tired of the paternalistic attitude of white leaders, tired of the snooty, superior air assumed by a majority of them when dealing with Negroes, tired of the silly notion of most whites that they can judge the aspirations, ambitions and aims of all Negroes by those of their Negro cook, maid, yard boy, porter or other employees.

The announcement made by Governor Sanford (Continued on page 6-A)

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