

The Negro's Destiny in A Disturbed World

Durham and North Carolina segregationists who have been endeavoring with all their might to pin a red tag on those who have been participating in the demonstrations in which Negroes have been engaging for the past several months were dealt two terrific blows this week. The first came in the form of an editorial appearing in the Durham Morning Herald last Sunday under the caption, "A Delusion of a Dangerous Sort."

Dr. Graham pointed out in the address that the UN faces a double attack. Said he, "The extreme left in the world—the Communists—and the extreme right in America are in an unconscious alliance to destroy the effective meaning of the U.N." He called on the 4-H Club members to take a look at the world about them which is inhabited by three billion persons, three-fourths of which are colored.

Dr. Graham went on to defend the rights of minorities to demonstrate non-violently to end discrimination. Said he, "They are not trying to overthrow the republic. Rather they are trying to fulfill the promise of the

republic made on July 4, 1776 in Philadelphia. The Southern Movement didn't start in Moscow as some people charge, it started in Greensboro, and before that it started in Philadelphia, and before that it started with a carpenter's son in the Judean hills who lived and preached and died for the equal rights for all."

You will now need to read again prayerfully the words uttered by North Carolina's Senator Sam J. Ervin in his recent attack on the Administration's civil rights bill to fully realize the difference between a "hatesman" and a statesman or a demagogue and a statesman. You will then know now just why North Carolina white voters would sink so low in political skulduggery as to vote for the late Willis Smith for the U. S. Senate in the election of 1950 in preference to Dr. Graham.

We salute the Durham Morning Herald for its forthright editorial of last Sunday and Dr. Graham for his forthright stand in his address before the 4-H Club Week meeting. With the struggle now going on between democracy and communism for supremacy, the Herald editorial and Dr. Graham's utterance make us truly believe that destiny has decreed that the despised and rejected American Negro should "come to the kingdom for such a time as this," and to prove to the overwhelming millions of colored persons in the world that democracy is truly a "government of the people, by the people and for the people."

An Administrator or Novice for President of NCC

We are not in position to determine what prompted the choice of the special committee selected by the Board of Trustees of North Carolina College to find a successor to Dr. Alfonso Elder, who will retire as president of the school in September. Members of the committee probably gave careful study and prayerful consideration to the qualification of each and every person available for the position before they settled on the one they will offer as their nominee at a full meeting of the Trustee Board next month.

It is probably too late now to expect anything but approval of the special committee's selection when the full board meets next month. It is the natural course of procedure of such group to give approval in such cases and only a great awakening to the grave and momentous step the board is about to take could shake it from rubber-stamping the recommendations of its special committee.

present at the next meeting of the Board of Trustees will probably never be made known. It would be interesting to know, however, if there were other persons available who possessed actual administrative experience in addition to academic qualifications. If there were, it would also be interesting to know what the reaction of the other members of the Board will be when it suddenly dawns upon them that the special committee has bypassed all such persons and has come up with the name of one whose associates in the field of education are unanimous in questioning the amount of his past experience in administration.

Finally, it is our hope that whatever action the trustees take it will be one that will not force NCC to again mark time for ten or twelve years while a perfectly good classroom teacher is being transformed into a school administrator. We would like for the members of the NCC Trustee Board who will have the last word in the matter to take into consideration that NCC now has a faculty and staff of over 350 persons and a student body that last year numbered 2,701. There is every reason to believe that the next ten or twelve years will find both the faculty and student body doubled. Therefore, NCC is going to need at its helm a man with administrative experience as well as academic training.

Durham's Street of the Forgotten

Poplar street in Durham is a street of forgotten men and women, forgotten children and forgotten houses. Here illegitimacy, cheap wine, cheap liquor, run-down houses abound in abundance. Here vile language, drunks, discouraged men and women who have become victims of a social order that will not let them go, even if they so desired, fight curse and beget more illegitimate children while the world around them whirls on at its mad pace.

It would be a fine gesture of true Christianity if some of our Negro ministers, society women, proud business and professional men and women would take time out just once and drive their sleek, shiny cars through Poplar street. And Oh! if they would stop for a moment or two and talk to some of the bright-eyed little children of Poplar street born into a situation and environment they did not create but now growing up under conditions that no normal human being could survive without becoming a menace or at least a liability to society.

One Poplar street house burned completely

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REV. HAROLD ROLAND

Great Rewards Can Come From Filling Today's Spiritual Needs



"That I might have some fruit among you also"

Rom. 1:13. Every true preacher longs to have some spiritual fruits among those with whom he labors. Some fruits will mean a creative and meaningful fulfillment. We like to know that we have been of spiritual help to someone. We all desire to escape the sense of total failure. Thus our hearts really leap for joy when we hear just one person say he has been helped by our spiritual ministry.

Some spiritual fruits will suffice to give us a sense of fulfillment. No one wants to feel that all of his or her efforts has been in vain. True satisfaction comes in knowing that we have been of service to another human being. What is the supreme satisfaction? I think the supreme satisfaction in the spiritual realm comes in leading a soul into a saving relationship with Christ, the Savior. This is the supreme

value. And thus it is the basis of the rarest satisfaction for a minister of the gospel. The saving of souls is the supreme business of the minister and the Church. The saving of a soul must be the highest spiritual fruit that we can carry before our God. Heaven rejoices over one soul that is saved. How can we miss gaining some spiritual fruits for the Master where there are so many crying spiritual needs all around us. If we listen, we can hear the cry of those whom ought to be the objects of spiritual services in the name of Jesus. Help for the sick can become a most blessed means of achieving spiritual fruits. We can help banish the isolation of the lonely by performing a spiritual service in the name of Jesus our Savior. The hopeless soul needs our loving concern. We can let Jesus use us in a spiritual ministry to heal the broken-hearted. An act of loving concern may do the job

for the broken-hearted. You may offer to share the burden of a distressed and burdened soul. Yes, little acts of loving concern may become spiritual fruits to your credit. The need is everywhere so all you need to do is to go to work for Jesus. The harvest is indeed great. Oh how limited are the loving laborers. Let us as Christians, therefore, move in with loving and sacrificial hearts. Too many Christians are selfishly preoccupied amid the dire cries of human need. Let us move in with a helping hand and a loving heart. This is what Jesus wants you to do for Him. You are the custodian of the spiritual blessings of the Savior. Some soul will be defeated, crushed and give up unless you move in to offer the salvation and the loving care Jesus' resources can give. Some spiritual fruits, and they alone, can avail to make your life abundant and eternal as set forth by Jesus.



One of the finest experiences I've ever had was a recent trip to Denver, where I was invited to speak to the Fourth General Synod of the United Church of Christ.

I have been increasingly aware of the magnificent role the organized white clergy of America has begun to play in the civil rights struggle.

I surely don't mean that white ministers, rabbis and priests—as individuals have not been doing their share. There have been any number of heroic stories written and unwritten, of the courage of religious personalities who have spoken up or acted up and felt the wrath of Southern displeasure. One thinks of a white minister who led a Negro girl to school in Little Rock, the group of rabbis who went to Albany, Georgia to be jailed, the young Catholic priests who have marched in freedom demonstrations.

But, in the main, these were individual actions. Many of us in the civil rights movement were disturbed at the way large denominations and conferences acted either timidly or not at all on the question of civil rights.

As I said in Denver, the United Church of Christ deserves tremendous praise, not only for strong financial support which it has given to the struggle, but also for the forthright manner in which it has gone on record at this Denver conference. Delegates voted support of an honest and uncompromising credo which, if adopted by other large

church groups, would make progress along Freedom Highway so much more of a reality. The credo speaks of individuals being denied jobs although they are qualified; of discrimination in promotion and wages; of tax payers who supply the money to run the government but who are denied equal job opportunities by their city, state or national government. It condemns race prejudice in labor unions or housing developments, schools, places of public accommodation, in the courts and in the financial community. It does not spare the church.

This credo recognizes the right of "gaining acceptance as a person of worth who may marry whomever he loves and who loves him." For years the racists have been waving the red flag of emotionalism, claiming falsely that the fight for integration is actually a fight for inter-marriage and inter-racial love. This has been a smoke-screen to attempt to cover up the selfish political and economic interests of mis-leaders of the American people. By exposing this hypocrisy, by endorsing the individual right of people to be free in their personal quest for happiness, the United Church of Christ demonstrates that it is not offering the crust of tolerance, but the full loaf of love, respect, understanding and justice.

This denomination has gone on record as being in favor of "pushing for all that is due, here and now." We need more powerful movements and demonstrations to realize as the United Church of Christ realizes that America has too long stopped payment on the blank check on the bank of justice and equality which is the rightful legacy of every American simply by virtue of his birth.

Your denomination may also be proud that you have given money to the cause of freedom. The segregationists and White Citizens Councils are spending millions to defeat the just aspirations of the Negro. Freedom is not free. It costs time. It costs sacrifices. It costs money to win freedom.

From its beginnings the board of the Newport Jazz Festival insisted that the Festival be completely democratic and interracial. Audiences, performers and (after a few early adjustments) all Newport hotels, restaurants and

the institution of slavery, the white man had the benefits of cohabitation with the colored woman without the worry of social and moral responsibilities.

This was mongrelization without integration. Now the corpse of the not-so-dead past has risen and the specter spreads its wings.

Where will the specter lead? Not on distant shores, not by distant Histories, but here and by the present generation.

Let us consider for a moment the visible evidence of the white man's ignoble part. The American colored race range in hues from jet-black to near-white.

How did they get that way? This is a good question if you take into consideration the fact that he didn't get off the "boat" that way.

I have heard the white man explain or try to explain nearly everything under the sun and recently above the earth, but never once have I heard him answer the idiomatic question of the skin game as yet.

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JAZZ AND NEWPORT

Jazz came to age long before the Newport Jazz Festival was born. But the annual series at Newport served to introduce jazz as listening music to a wider and more receptive audience than ever before. Jazz had long been enjoyed as dance music, party music, commercial hard-sell radio music, and even Carnegie Hall concert music for aficionados. But not until ten years ago at Newport had jazz taken on a positive, everydayness and have fun aspect. Held under the sky in the wide open air like a baseball game or a concert, the 4th of July Festival at Newport drew people from every which a where. That so out of the way place as Newport by the sea could attract such large crowds when the trumpets blew and the drums and basses began to syncopate always seemed a bit extraordinary to me. But the crowds from distant places each July grew larger and larger.

Louis Armstrong, king of jazz, was born in the musical city of New Orleans on July 4, 1900. Jazz, however, was already in its lively youthhood by then, although it was not until sometime later that it formerly acquired the name it bears today. In its early stages jazz was thought of simply as Negro music, and it was played and sung entirely by Negroes. The colored peoples of the South unconsciously had moved their work songs, their spirituals and their blues over the years to make a foot moving music that they themselves liked to play and sing, nattering, toe tapping, body turning out that soon white people liked it, too; just to hear it later to hum and sing it, and eventually to play it—or to play it at, often in an evangelized clown fashion. Although many whites enjoyed jazz in its early years, few whites respected it since they did not respect the people who created it.

Jazz first became "respectable" in Europe and was considered an art there long before America granted it any such general artistic recognition. When Louis and Elaine Lorillard initiated the Newport Jazz Festival as a nonprofit educational incorporation (its monies going toward musical scholarships, the formation of the Newport Youth Band of high school students, jazz foundations and a wonderful series of artistic programs), American commentators were astonished that socialites concerned themselves with such borderline music. For giving jazz its solder crowd at Newport, the Lorillards themselves deserve a crown.

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place of public accommodation were happily integrated without regard to race, color, age, sex or previous condition of unhappiness. It was amazing at first how many musical squares came to Newport, leading to be scornful or skeptical, only to be converted to returning season after season, some from points as far distant as Cleveland, Chicago, Dallas and Los Angeles. Terrific armadas always ensued at Newport between devotees of old jazz and new jazz, hot jazz and cool jazz, folk jazz and julliard jazz, commercial jazz and unknown who are they jazz. But, the Festival offered such a big morning to night three or four day program, that nobody help but find some offerings they liked. The morning seminars, with such lecturing and demonstrating authorities as Marshall Stearns, Willis James, Father O'Connor, Mahalia Jackson, Rudi Blesh and Al and Leon, got even, the all night revellers out of bed early to attend. Among other seminar subjects, before noon the folk roots of jazz were thoroughly explored. The performers were mostly devoted to younger performers and modern jazz in action; and the evenings to the giants like Louis, Duke, Benny and Count. Not even the squares could spend a day at Newport without being in some way stimulated, delighted or rhythmically moved. Certainly, it was impossible to be bored.

For the past two summers I have been in Africa at Festival time, so I have twice missed my customary attendance. And this 4th of July, 1963, which marks the Festival's Tenth Anniversary, I will be in Europe. But on that day I will be hearing in my mind's ear, the Monk, the Duke, Nina Simone, Cannonball Adderly, Pee Wee Russell, Dizzy of the crooked horn, Coltrane, Brubeck, Nancy Wilson of the velvet voice, the tantalizing tones of the great John Bubbles, Ray Lawrence and Burns Briggs who make music with their feet, Milt Jackson, Rube Brock, Zoot Sims and the earthshaking vibrations of Jimmy Smith's organ. Maybe this 4th of July I will be in the Blue Note in Paris near the Champs Elysee talking with some of those away from home jazzmen playing there about what's going on at Newport. And we will all probably be a little homesick for the musical fireworks lighting the night in distant Rhode Island, U. S. A. on America's birthday and Louis Armstrong's. Maybe I can move the jazz expatriates at the Blue Note to send a wire to De Gaulle plus a cable to President Kennedy suggesting that the whole Newport Jazz Festival be flown over to Paris for Bastille Day, July 14th, as a cultural exchange—for it is in July that the French, too, lift their sky in honor of liberation.

Sex and The Race Problem

EDITOR'S NOTE: The following letter on sex and the race problem was originally sent to the Afro American and printed in that publication. It is reproduced here at the request of Mr. L. B. Frazier, one of our readers, and because the editors feel it has special significance for our readers at this point in our history.

One of the prime reasons for segregation and discrimination is sex. True, it has many side factors but beneath it all lies the cold hard fact: Sex.

It is any wonder that there segregationists that integration will lead to mongrelization. In view of the white man's past history in the realm of mongrelization, we wonder who would know more about this than he does.

Conversely, who bears more visible scars and testimony than does the so called "colored" race?

If it is true (as the white man has implied) that the road to freedom for the colored man runs through the white man's bedroom, then it is of equal importance to note that the road to the white man's folly and destruction has run through the

colored woman's bedroom for more years than one can remember.

Is it any wonder that there is so much frustration over this issue?

But in all of this, seemingly no one has bothered to explain the white woman's plight.

In this deathlike struggle for democracy, she is voiceless, beguiled and bewildered.

Yet, if the white man would tell the truth, he would admit that she is at the core of the struggle itself, for in his mind he equates freedom for the colored man with a just retribution for what he has done to the colored woman.

Where does the road lead? This is a haunting and recurring question, but one that must be answered.

SEX AND this we must not forget cannot cure the ills of mankind... nor should it, but in retrospect it is wise to recall that misuse of sex on the white man's part has been the cause of many of these ills. Of this, the facts are uncommonly clear. During and after

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