



LANGSTON HUGHES

IN THE DARK

Editor's Note: The Langston Hughes column will not appear in the TIMES for the next six weeks while Mr. Hughes is away from his desk on a well-earned vacation. It will resume, however, when Mr. Hughes returns.

"What you know, buddy?" Simple asked.

"Where have you been so long lately?" I demanded.

"Chicago," answered Simple, "to see my Cousin Art's new baby to which I am godfather — against his wife's will, because she is holy and sanctified."

"What is the trend of it now in Chicago?" I inquired.

"Balling and bawling," said Simple. "And me with them."

"Did you hit the spots?"

"Yes, I did," said Simple. "I went to the Brasserie, also Roberts and that club on 63rd near Cottage which jumps out to you. Also, several other places."

"You got around, then?"

"Sure did! I went to a couple of them new cocktail lounges too, what don't have no light in 'em at all hardly. Chicago has the darkest bars in the world. So dark. It is just like walking into a movie. Man, you have to stop and peep till you can see the bar. The booths are like Lovers Lane, man. I thought my eyesight was failing the first time I went in one. Everything's the same color under the Highline lights. Ain't no telling whatever from gin with the natural eye."

"You were probably intoxicated," I said.

"I was expecting to get high," said Simple, "but I did not succeed. The glass was thick that night and the whiskey was thin. But I met an old chick who looked fine sitting there in the dark, although I couldn't have seen her had she not had on a white hat. I asked her what her name was and she told me Bea."

"But don't get me wrong, King Kong, because I told you my name," she said. "I am a lady. My mamma calls me Bea-Baby at home."

I said, "What does your daddy call you?"

She said, "I has no daddy."

I said, "You must be looking for one then."

She said, "I heard you before I saw you so I could not have been looking for you. You abstract attention to yourself. But since you asked me, I drink Scotch."

"So, I ordered her some Tea-chers. But that girl was thirsty. She drunk me up — at Sixty Five cents a shot. I said 'Bea-Baby, let's get some air.'"

"She said, 'Ah? I growed up in air! I got plenty air when I were a child. Sixteen miles south of Selma there weren't nothing but air.'"

"Selma is far enough South, but sixteen miles south of here is too much! How long you been up North, girl?"

"Two years," she said, "and if I live to be a hundred, I will be up here seventy-five more."

"You mean you are not going back to Selma?"

"Period," she said.

"In other words, you are going to stay in Chicago?"

"Oh, but I am," she said.

"Well, we are not going to stay in this bar seventy-five years," I whispered. "Come on, Bea-Baby, let's walk."

"Walk where?" she hollered insulted.

"Follow me, and you will see," I said.

"I will not follow you, unless you tell me where we are going."

"I will not tell you where we are going, unless you follow," I said.

"But when we got out of that darker-than-a-movie bar, under the street lights on Indiana Avenue, I got a good look at her and she got a good look at me. We both said 'Good by!' In that dim, dark, old dusky cocktail lounge, I thought she was mellow. But she were not! I thought she was a chippy, but she were at least forty-five."

"And the first thing she said when she saw my face was 'I thought you was a young man but you ain't. You old as my Uncle Herman!'"

"I said, 'I done had so many unpleasant surprises in my life, baby, until my age is writ in my face. You is one more unpleasant.'"

"Then you can't have a beer?" I thought she said 'Farewell,' but it could of been 'Go to hell!'"

"Anyhow, she cured me of them dark Chicago bars. Now, make friends in the dark, is what I learned in Chicago."

"I am glad you learned something," I said.

"Thank you," said Simple. "Now, comeon let's have a beer to welcome me back to Harlem. Not to charge the subject, but lend me forty cents I'm broke."

"I'm broke, too."



SPIRITUAL INSIGHT

REV. HAROLD BOLAND

The Knowledge of God's Power is Sustaining Force for Mankind

"It is the saving power of God for everyone who has faith." Rom. 1:16.

The saving power of God is great—greater truth for man the frail mortal creature who walks precariously in the infinite vastness of this universe. Man needs to know that God is willing and ready to save. Man, broken and sick should, know that this is a power to have. God has revealed a mighty spiritual power which is able to restore and heal in the midst of the human wreckage we see all around us. This healing power is ours if we would only make a decision to come to God and avail ourselves of this SAVING POWER OF GOD.

How is this power tapped? How can this mighty power be channelled in the life of a needy human being? The saving power of God is ours for the asking. This power comes to the needy, sick soul through faith and repentance. In Christ the Savior God has made available this power for every man who is born of a woman. This saving power of God comes to us through an act of faith. Faith is an act of human response in the midst of God's mighty spiritual resources. You must respond by saying Lord, I believe. Faith is just one step and there is a second step called repentance. And repentance is a turning from our sins to God. All have sinned and so we all must repent. Yes, the inner abode of faith and repentance releases God's mighty saving power in our souls. We must take these steps if we would find God's saving power.

This saving power repairs the shattered wreckage of human sinfulness. Thank God that there is a power which can rebuild the wrecks of human life. God's power has found the broken parts of the lives of men and has put them together again into a meaningful whole. This power of God finds the one the world calls a nobody and makes him a somebody. God's spiritual power has this strange and creative influence and the seemingly hopeless wrecks of sin. It takes the sinner and makes him a new creature in Christ Jesus. It takes the seemingly wasted lives from the community scrap heap to restore and make them whole. Truly this old world needs God's saving power.

Behold what God's saving power can do among men. Sin has wasted your life—God's power will save you. You have failed your home and your family—this power will redeem so you can make amends for your past mistakes. In your misery and unhappiness, you have tried drink for fifteen or twenty years. You can escape this enslavement through God's saving power. In Christ God has extended you a helping hand through His mighty saving power as revealed in His Son our Savior. All you have to do is ask and it shall be given you. Why would you live in weakness and defeat any longer?

God's saving power will give you a new life which will be victorious, abundant and eternal when Joe did "The Lord's Prayer" in a moving and effective manner.

We owe so much to people like Joe and to Billy Taylor, Ray Mulligan, Horace Silver, Tyree Glenn, Jimmy Jones, Clark Terry, Barbara Russell, Sheryl Eastey, Sal Salvador and others who made the afternoon a memorable experience.

Traffically, though, we've got to give our greatest applause to the people who attended. It just made us realize again as we looked over the audience that no matter how splendid our leadership, it is our fellowship within both races which is making the Revolution a truly great one. I certainly feel that Rae and Dr. and Mrs. Arthur Logan, Mercer Ellington, Mrs. Andre Burch and George Simon, who were officers of the sponsoring committee, are to be congratulated on doing a fine job for a fine cause.



Jackie Robinson

On a recent Sunday afternoon, we had a repeat "Afternoon of Jazz" on the lawn of our home in Stamford. Earlier this summer, we had held such an affair for the benefit of the Southern Christian Leadership Conference. It was a huge success and my wife, Rae and Mrs. Arthur Logan, who had been responsible for the project in the first place, thought it would be an excellent idea to do it all over again, this time to financially aid both SCLC and the NAACP.

Our guests of honor were Roy Wilkins and Dr. Martin Luther King. Knowing all the daily stress and strain these two wonderful leaders experience, it was great to see them moving about in a relaxed atmosphere, holding casual conversations and listening to the performances of the many fine artists who dotted their time and talent. During the evening, both Roy Wilkins and Dr. King spoke to the more than 1300 people present. I have never heard the NAACP leader so brilliant and eloquent. He received a tremendous ovation on concluding. It made me feel very good also to note how he moved around among the people, greeting those he knew and, to show, extending a friendly hand and saying, with a smile: "I'm Roy Wilkins. I'm glad to see you here today." Many people said to me that they were delighted to find such an important man who displayed the capacity to immediately make people like him.

Dr. King was also splendid in his speech to the audience. I have a dream speech in Washington was still echoing in our ears and we were anxious to hear any word he might speak. Another good thing about the event was to note the warmth which existed between these two leaders who have done so much in the freedom movement.

I could not write about this affair without paying a real tribute to the waitresses and waiters who helped. I think their attitude can be best described by my telling you of a brief and touching bit of conversation I had with blues singer Joe Williams. I was telling him how much we appreciated his being there and Joe said: "Well, you, Joe, I want come here to sing I got a plum out of Chicago at the time wanting to be here with the people, to hear our leaders speak and to bring my goodluck."

With that, he handed over his check for \$500.

Naturally, you know we did not let him get away without singing.

People who think they have heard Joe Williams really sing ought to have been there as the dusk was collecting and after the speeches were over,

Begin Preparing Now For 1964 Political Campaign

We would like to call the attention of every Negro citizen in the United States to the fact that the 1964 national election is only a little more than a year off. It is too soon to urge our ministers, teachers, businessmen, fraternal, civic club officials and those in other places of leadership to begin preparing now for a mammoth, all-out registration and vote-driving during the primary and election of 1964. A sizeable increase in the voting strength of the Negro, especially in the South, is a must for next year's political campaign. Only in this manner can some of the setbacks against the present administration be offset, and we urge every city, town, and hamlet and rural section to begin now organizing a register and vote campaign so that when the books are opened those who have not registered will be prepared to take the step.

The recent "March on Washington" movement just goes to show what can be done when intelligent thought and action are used. It is our feeling that if the same are used in a register and vote campaign that they will have a telling effect in the future efforts of Negro citizens in this country. Every intelligent Negro should feel proud of the splendid

manner in which the "March on Washington" was conducted. It must be remembered, however, that such demonstrations, per se, do not elect or defeat public officials. It takes a determined and intelligent use of the ballot in numbers large enough to influence elections.

So far as North Carolina is concerned there is hardly a city or county that could not double its Negro voting strength if our ministers would forego some of the extravagant, irrelevant and routine matters in the churches and get down to telling their followers how they can obtain for themselves many of the things they have been praying for and hoping to be handed them on a platter. The same applies to other southern states, especially those where no reprisals are inflicted on Negroes who exercise their right to register and vote.

Again we urge with all our might those who hold places of leadership to leave no stone unturned to see to it that every Negro man and woman registers and votes. The time to begin getting ready for next year's political campaign is now. The time to find out how many of your neighbors, friends and relatives are not registered is now.

N. C.'s Governor Takes the High Road

Governor Sanford's appointment of Mrs. Sarah Herbin "to help further a program of equal job opportunities in state government" will receive the approval of a majority of Negro leaders of North Carolina. Mrs. Herbin has both the confidence and respect of Negro citizens of the state and she is certain to be accorded their full support in the task set before her.

In his letter to heads of state departments the governor said in part:

"Your cooperation and support will be appreciated as we work together to assure opportunity of employment in state government based upon individual training and experience and not upon racial consideration."

The governor has taken the high road, and we trust it is the beginning of a new era of state employment of qualified Negroes. In time, success in the effort should keep down to county and city governments where Negroes have seldom had a chance beyond that of porters, maids, and janitors. North Carolina is spending entirely too much money preparing its Negro citizens to use their training, experience and ability in other states

The program of Mrs. Herbin, backed by the governor, should present a challenge and encourage Negro pupils in our schools to prepare themselves for opportunities of employment that have heretofore been closed to them. Such positions as stenographers, statisticians, bookkeepers, clerks, etc. will offer a wider field for those of the race who are willing to prepare themselves.

No responsible Negro wishes a position out of sympathy or solely because he is a Negro. Each will want to meet all the requirements the same as others, and be afforded employment solely on his merit, which has not been the practice in the past whenever a Negro applicant presented himself for one or more of the better paying jobs.

It is our hope that Governor Sanford will have the support of other public officials of the state and other business and professional leaders. His leadership in this instance is the kind that will make for harmony and good-will among North Carolina citizens of both races.

'Strictly' White Folks Religion or For Whites Only

Sunday's daily newspaper of Durham published an account of a religious rite or ceremony engaged in by some white mountaintop white folks and some lowland whites from Alabama and other southern states that consists of snake handling, poison-drinking and sticking one's hands into blow torches. The account goes on to describe how the worshippers chant, clap their hands and work themselves into a frenzy, finally grabbing from a nearby box, poisonous copperhead snakes and rattlers.

With all due reverence and respect for that part of the Bible, Mark 16, verses 17-18, that refers to snake handling and other extreme religious rites, we are somewhat inclined to let our white brethren keep the monopoly they have on such methods of worship, since there is still a goodly number of them, especially in the deep South states, who contend that

certain privileges should exclude Negroes. For once we find ourselves entirely in agreement with their contention that snake handling, drinking poison and sticking hands in blow torches should be for "white folks only."

So far as we have been able to discover no Negroes in these parts have yet tried to invade the sanctum sanctorum of snake handlers churches and there is now no movement we know of that is in the making to do so. In other words, snake handling religion is as much white folks business as panty raids and nudist colonies. So they may rest assured there will be no demonstrations to break down the barriers which now separate white folks and their snakes from all Negro religious worship services, especially in Alabama where there is too great a risk that the copperheads and rattlers are too much like that state's governor—opposed to all Negroes.

The Public is Entitled to the Facts

Rumors continue to persist in Durham to the effect that the police have finally succeeded in apprehending one or more persons responsible for the series of attacks on white women in the western part of the city and that those apprehended have turned out to be white men with blackened faces. The rumors even go so far as to state that members of the police department are under orders not to divulge the facts in the case at the peril of their jobs.

Frankly, we have no way of knowing the exact source of the several telephone messages that have come to the office of the Carolina Times within the past two weeks advising us of the matter. Therefore we are reluctant

to attach too much significance to the rumors other than to say that if they are true we have enough confidence in the police to believe that they have good and sound reasons for so doing. We do not believe the information is being withheld because of race, as has been charged.

However, if it does turn out that such is the case, Durham is sadly in need of some soul searching among its city officials. If the members of its police department know the identity of the person or persons responsible for the recent series of attacks, the public is entitled to know it and their names should be disclosed, whatever their racial identity.

On the other hand, if no arrests have been made we think the public is likewise entitled to know it so that due diligence and precaution may be exercised by all its citizens in protecting the women of their families.

WHAT with parking difficulties, household errands and golf, it's almost impossible for a man to find any time for his work.

BY LOOKING eagerly forward to a good time, we get some advance enjoyment from a party that turns out to be completely dull

Heroes of the Emancipation

WILLIAM WHIPPER

Resolved, that the practice of non-resistance to physical segregation is not only consistent with reason, but the surest method of obtaining a speedy triumph of the principles of universal peace."

As wrote William Whipper in September, 1857, in an article which was published in the big city newspaper THE COLONIAL AMERICAN, it was entitled: "Address on Non-Resistance to Offensive Aggression" and had originally been a speech delivered before the Reform Society. Thus, Whipper's address was written twelve years before the year's famous essay on non-violent resistance, "Civil Disobedience." The steps from Whipper to Thoreau—and from Thoreau to Gandhi and Martin Luther King—are chronologically obvious. Whipper's intellectual career has overtones for our own times.

Few details are known about Whipper's life. However, it has been determined that he was born in the early eighteenth century—about 1805. The son of a Negro house servant and his white employer who was a successful lumber merchant in the early years of the nineteenth century, William was brought up in his father's household, along with his younger white half-brother.

When a letter was brought in to educate the white child, William set in on the lessons of state and nation. Since he was apt and quick to learn, his father told the tutor to teach both boys together. After a period of time had elapsed, the white boy was sent away to Swarthmore College. However, on William's

he would bring home his textbooks and assignments and go over the previous semester's work with William.

As William grew older, he was apprenticed as a joiner. Later he went on to become a successful lumber merchant in his own right, operating businesses in Columbia and Northampton. He eventually inherited his white father's business. However, William was not content to be merely a businessman. He used his wealth and influence to help his people who were still slaves. He became active in the anti-slavery movement in Pennsylvania, he lectured and served as an orator. He was the author of numerous anti-slavery tracts, pamphlets and newspaper articles. He helped slaves to escape via the Underground Railroad. In 1855 he was one of the founders of the American Moral Reform Society, which was a Negro Abolitionist group. For a period of time he served as editor of their official publication THE NATIONAL REFORMER, which was one of the first Negro newspapers.

The Reform Society, in which Whipper played a prominent role tried to promote such things as Negro education, a Negro press and histories of Negro people. Whipper organized and led a campaign for the integration of his people into the white community. Because he opposed the building of separate churches and schools for Negroes and the acceptance of any other type of segregated facilities, he was regarded by many of his contemporaries as a crank when he finally he was a prophet some ahead of his time.

UNCF

(Continued from front page)

encies in primary and secondary education among Negroes in the South, Mortimer said:

"Many a young Negro student has found it possible to do to an advanced degree because one or another of these colleges has realistically provided that extra educational boost—through remedial pre-freshman courses or tutoring—that made him qualified to enter any college in the first place. The Negro colleges in UNCF are all accredited and integrated institutions. Their enrollment totals more than 25,000. Although the colleges are predominantly Negro, there are a number of white students in these institutions.

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