

The Public Accommodations Part of the C-R Bill

We have viewed with the uttermost contempt the silly and groundless contention or argument that has been raging for the past several months among those southern white people who are opposed to the public accommodation section of the proposed civil rights legislation. These blockheads want intelligent people to believe that they are concerned about the right of a citizen, who owns or rents a place of business to operate it as he pleases, when it is as plain as day that the only concern they have is perpetuating the status of second-class citizenship which Negroes suffer in this country.

We would like to settle once and for all the stupid argument, and, as the late President Franklin D. Roosevelt would say, "Let's look at the record." In short, we would like to request our readers to stand still a moment while we look at the record or observe what actually takes place so far as the law is concerned when one secures a license to operate a place of business or enterprise on a parcel of land or in a building of which he is the owner.

The record discloses that ownership of a business or even a home does not entitle one to operate it as he pleases if such operation interferes with the freedom or rights of others. Ownership or title to a parcel of land on which is located a building does not carry with it the right to operate a bawdy house, engage in the sale or manufacture of liquor or other unlawful pursuits. Negroes know

too well that even under the suspicion of such officers of the law, with or without search warrants, have not only entered their places of business but have often kicked open doors to private homes.

The record further discloses that the law even goes so far as to prohibit one from burning trash on his own yard or premises without getting permission or notifying legal authorities. In addition every halfwit knows that cafes, hotels, boarding houses, hospitals, drug stores and every conceivable public or private enterprise in this country is regulated by law as to what, how, or when it may operate. It is only when the law threatens to interfere with one's right to deny dignity to a Negro citizen do southern whites become raving maniacs about the public accommodation section of the proposed civil rights legislation.

So, once again they force Negroes to resort to demonstrations in the streets, organize sit-ins, walk-ins, propose marches on Raleigh and resort to other means of obtaining their rights which they are unable to obtain through negotiation, legislation or due process of law. So, if the civil rights bill is not passed, you will see once again the sorry spectacle of fire hoses being turned on Negro demonstrations by firemen and police dogs and police brutality directed at them by officers of the law in a last desperate but futile attempt to halt the onward march of freedom across this nation and the earth.

Get Ready for the Big March in 1964

A few months from now primaries leading up to the General Election for 1964 will be held in every city, county and state in this nation. As the time approaches our interest in seeing a determined effort on the part of Negroes to double their voting strength increases. In connection with the idea, we think it is not too early to begin organizing a March To The Polls that will outdo the recent March on Washington.

In line with such an effort, we are appealing to Negro leaders of the National Association for the Advancement of Colored People, CORE, other organizations and individuals in the civil rights struggle to begin organizing now every city, town, hamlet and crossroad for a great March To The Polls in the Primary next May and the General Election in November.

If the leaders of the March On Washington will devote the same talent, time and ingenuity they exhibited in that project, we are convinced that Negroes will rally to the cause and register and vote as they never have before. If our ministers, teachers, businessmen and women, labor leaders, fraternal organi-

zation heads, heads of club and other groups will bestir themselves in an all-out effort to organize a March To The Polls, we are satisfied the voting strength of Negroes can be increased over one hundred per cent.

Many young people who have not yet reached voting age, can help in the movement by starting a register and vote campaign in their respective communities. The time to begin such an effort is now, and we appeal to Negroes everywhere to talk, walk, sing, preach, teach and sleep register and vote until every Negro man and woman who is qualified becomes registered.

The demonstrations staged in various sections of the country have done much to awaken both races to the inequalities and injustices suffered by Negroes. Demonstrations, however, are not enough, and public officials, from the president down to the town constables, who are endeavoring to make the democratic dream a reality instead of a joke must be supported at the ballot box. Such support can only be furnished by those who are interested enough in good government to register and vote.

Pity For the Durham County Citizens Council

The separate but similar resolutions passed by the Durham City Council and the Durham County Commissioners, declaring racial discrimination by businesses and public facilities to be contrary to "public policy of Durham County," will be admitted by all fair-minded and sensible persons to be a step in the right direction. Actions of the two governing bodies at least can be said to have created a favorable climate for the ultimate enactment of legislation or an ordinance that will protect the right of Negroes in this city to be treated as other citizens when patronizing businesses or public facilities. Both the members of the City Council and the County Commissioners are to be commended for taking such a forward step.

On the other hand we would like to appeal to Negro leaders and citizens of Durham in general not to look too harshly upon the members of the Durham County Citizens Council which has as its objective the perpetuation of segregation or second-class citizenship for Negroes. Anyone who has had the opportunity to observe the unintelligent conduct of such representatives of the organization as recently appeared before the City Council, should be persuaded that members of the Durham County Citizens Council are entirely lacking in what it takes to make a progressive community.

It is our feeling that members of the DCCC should be pitied rather than condemned for their attitude. Therefore, we would like to suggest to Negroes of Durham that their attitude should approach that of the lowly Naza-

rene while he was being crucified by his enemies when he cried aloud, "Father forgive them for they know not what they do." While admitting that Durham has yet many kinks to be worked out of its racial situation in employment, education, housing and other areas it is our opinion that its leaders are moving in the right direction. Such organizations as the Durham County Citizens Council should give impetus to efforts on the part of its intelligent and respectable citizens to not only continue in the direction they are going but to speed up.

CITY, COUNTY TAKE WELCOME STAND

The city-county resolutions declaring racial discrimination contrary to public policy should be welcomed by everyone in Durham no matter where he stands on the race issue.

At last official public policy has been clarified here. The resolutions show where Durham stands on the race issue. They also put responsibility for that position where it belongs.

There has been a fiction that negotiated changes in Durham's segregation practices were purely the work of the Mayor's Interim Committee. This fiction served no useful purpose. Whether the committee is "blamed" or "credited" for the results of racial changes here, its role and its results needed to be better understood.

It would have been misleading and unfair for the committee's work to stand as some sort of unofficial sluke — to be cursed or praised by Durham's elected officials according to their interests of the moment. The committee has been an agent for Durham's local governments. Without low rating the excellent job we believe it has done, Durham should understand that the committee would have had little or no chance for success without tacit approval from the City Council and County Commissioners.

By endorsing the principle that discrimination is contrary to federal, state and local policy . . . Durham's local governments have established beyond any doubt the current approach to the difficult race issue here.

—Durham Morning Herald

INTEGRATION CORRECTS SUCH DEFECTS IN OUR EDUCATIONAL SYSTEM



SPIRITUAL INSIGHT

REV. HAROLD ROLAND

The Things Within Men Determine The Way They Will Look at Life

THEY ARE FILLED WITH THE WRONG THINGS

"They are filled with injustice, malice, envy . . . Rom. 1:29: Our outlook in life is determined by what dwells within us. Here we have a very simple or natural fact. The things which fill us do determine our inner control. Let us look at the simple biological necessity of eating. The nutritionists rightly tell us that we are what we eat. Physically we are determined by what fills the stomach. And this truth stands out in the realm of the things of the spirit. The psychologist would tell us if we would maintain our balance in mental health we must be most careful to guard against the destructive feelings of vengeance and hatred. Thus the writer reminds us that we should be careful about letting injustice, malice or envy fill our minds and hearts.

A persistent attitude of justice works against the welfare of individuals as well as society. Injustice has been one of the great scouring plagues

of mankind. Blind men refuse to give other human beings their just dues. Injustice is one of the root causes of the great revolutionary movement stirring among men everywhere. Injustice is the cause of the President's Alliance of Progress in South America. Why? There they have in a frightening abundance the wide gap between the masses and the few who in blindness would not share the God-given blessings with their fellowmen. So we must overcome in justice to assure the peace of the world.

Our souls must be emptied of malice. This is true because malice is a destructive power. When malice is nurtured within, it moves us to do harm to our fellow human beings. Thus we all must keep up the fight against malice and keep it from dominating and destroying our happiness or even life itself. We should, therefore, shun malice as we would a dangerous rattler. For malice would banish our inner peace and harmony. Thus we must

not let it seep in to bedevil our lives with its fruits of unhappiness. Malice, therefore, is one thing which should have no place in our souls.

The ugliness of envy fills too many of our souls. Why do we become such easy victims of this spirit of envy which is a basis of so much human sickness and unhappiness? Many of us on account of envy are unable to accept the good fortunes of others. We worry ourselves sick through envy about our neighbors. What advantage is it to you to be envious of your neighbor? We must work hard to save ourselves from envy. It is not an easy job. It is achieved by the spiritual process of sincere prayer before God. Yes, we need God's help to save ourselves from harmful effects of envy.

Then let us fill our souls with noble thoughts so that life for us may become creative, wholesome, and healthful. This is the meaning of the abundant life that The Christ came to give us.

Lawrence Manages to Find Evil in D. C. March

By ALFRED DUCKETT

David Lawrence, one of the nation's more distinguished reactionary news commentators has always fascinated me with his ability to live in the past and to positively prove that a blue sky is actually green.

Mr. Lawrence was one of the few Americans writing who voiced his opinion that the March was a disgrace. Martin Luther King, Roy Wilkins, A. Philip Randolph and Whitney Young are just not Mr. Lawrence's kind of Negroes.

If they were all like Booker T. Washington (may he rest in peace.) Mr. Lawrence would prove them.

That is — if they were like the Booker T. Washington Mr. Lawrence believes Booker T. Washington was.

Mr. Lawrence, in an article in U. S. News and World Report, has come up with some lyric prose, labeller, "Let Booker T. Washington Speak Again."

The gist of what Mr. Lawrence has to say is that the wrong speeches were made at the Lincoln Memorial on August 28th.

What Mr. Lawrence would have liked would go something like this:

"As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives if need be in de-

fense of yours, interlacing our industrial, commercial and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate, as the fingers, yet one as the hand in all things essential to our mutual progress. . . . The wisest among my race understand that the agitation of questions of social equality is the extreme folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing . . ."

Mr. Lawrence reports that this famed address, made at Atlanta, so moved the then Governor Bullock of Georgia that the Governor rushed across the platform to congratulate Dr. Washington for his eloquence.

I do not believe, with Mr. Lawrence, that Dr. Washington really meant all that trine. I do not believe he was so much an Uncle Tom as an opportunist. He enlivened white people in the palm of his hand by pretending, as many Negroes did with excellence in those days, that they did not want full freedom — yes, even the freedom to make it with a white chick when they felt like it and she felt like it — which many white chicks often did and do. And another thing, even if Dr. Washington was a real Uncle Tom — which I doubt — Mr. Lawrence overlooks the fact that the most illiterate Negroes in America have finally gotten the message — that they don't have to be to white folks any more; that freedom is for

them and even for Uncle Toms too.

Matter of fact, I'd be willing to bet little ole David that had Dr. Washington been in Washington on August 28, 1963, he would have shouted with Dr. Martin Luther King: "I have a dream" and that dream would not be the nostalgic nightmare, with which David Lawrence lives and which conditions him to regarding his intellectual naval as the world turns.

Yes, We All Talk

COLLEGE SLANG

By MARCUS H. BOULWARE

Some years ago, I had an interest in slang and lives of college students. At the time, I was an English composition teacher, and one would wonder why a professor would take such a problem for research.

Presently, I am setting up a pilot study in the area of slang of college students. Among other things and materials, I will need to build a significant slang vocabulary of college students.

Thus, I am appealing to my college student readers to send me some slang words or expressions they know together with the meanings.

Another important aspect of my study will be some treatment of the origin of certain slang words. If a student knows how a particular slang word originated, I would be pleased to get these facts.



WE ARE NOT ALONE

One day, in the near future, a new church building will rise on the spot where now stands the ruin and debris of the dynamite-levelled Sixteenth Street Baptist Church in that unholy city of Birmingham, Alabama.

The terrifying sounds of the bigots' sticks of dynamite, as they exploded and blasted four innocent Negro youngsters into eternity on that fateful Sunday morning were sounds heard around the world. The angry explosions not only shocked the sensibilities of civilized men everywhere, but they shocked the conscience of the international community. In every corner of the globe, the reaction was one of anger, disbelief and disgust that such an atrocity could happen in this "land of the free."

Through the media of Press, Radio and Television, we learned that Europe, Asia, Africa, Latin America and the West Indies have already recorded their revulsion — the same kind of feeling which was evidenced by the majority of Americans. The newly independent island of Jamaica in the Caribbean was one of those geographical areas which felt the shock-waves of the Birmingham racial explosion.

This fact became evident, a few days ago, when we received a five hundred dollar check presented to us to be relayed through the NAACP to those responsible for the Sixteenth Street Baptist Church Re-Building Fund. Along with the check came a gift of inestimable value — a message of moral support to Birmingham's dark-skinned citizens in their resistance to an unjust system. The person who brought the message and the check was one of Jamaica's most distinguished young sons.

He is the tall and articulate Senator Hugh Shearer, the leading member of that nation's Senate and Chairman of the Jamaican delegation to the United Nations 18th General Assembly. It was in that latter role that he was visiting New York. The Senator took time out from a heavy schedule of official duties, a few days before making his government's policy speech before the Assembly, to visit my office and personally identify Jamaicans with the struggle of the American Negro. The Senator was accompanied by Keith Johnson, Jamaica's Consul-General in New York, and Morris DeLisser of the NAACP Life Membership Division.

The check the Jamaican presented came from members of the Bustamante Industrial Trades Union and the Jamaica Labor Party which is also led by the Prime Minister.

I was tremendously impressed by the pertinent sentiments expressed by Senator Shearer in his brief statement as he handed me the check. His tone was urgent and compellingly sincere. It was also tinged with the usual platitudes, in its clan's usual platitudes, in its indictment of racial prejudice.

The Senator's compatriots at home, he told me, were conscious of the ugliness of bigotry and deeply concerned over the plight of the Birmingham Negro and his fight to eliminate racial discrimination from their daily lives. The members of the organizations he represented fully support the struggle for justice, for they too have a vested interest in it. Senator Shearer reminded me that the national motto of Independent Jamaica, "One of Many, One People," graphically portrays the island's multi-racial image. It also underscores that in spite of the wide variety of ethnic groups which call that tropical land home, racial harmony has always been the foundation of its society. Because of this respect for human dignity, the Senator pointed out, it should not come as a surprise that Jamaicans abhor racial bigotry anywhere it is found and are willing to demonstrate that abhorrence with meaningful action. The Senator expressed the hope that, from the agony of the bombing, there would arise a new structure, not only a place of worship, but an international monument to the memory of the four who perished there.

The gesture of moral and financial support from the members of the Jamaica Labor Party and the Bustamante Industrial Trades Union to a phase of our civil rights struggle, will remain among my cherished memories. It would be a noble thing if this example of positive support from the sunny island of Jamaica set the stage for similar overseas contributions to the Sixteenth Street Baptist Church Re-Building Fund, in the name of international goodwill and the brotherhood of all mankind. On behalf of all people who love justice and cherish freedom, I want to thank Senator Shearer and the people he so well represents.

Heroes of the Emancipation

ROBERT PURVIS

The rescue operations carried on in conjunction with the Railroad were the most dramatic form of escape to freedom.

There was in the East, a group of exceptionally able and zealous men whose major contribution was in the rescue of fugitives. Outstanding in this group was Robert Purvis who was of English-Negro-Moorish-Jewish ancestry. Purvis was free-born in South Carolina in 1810. His father was a Charleston merchant and his mother a free Negro woman. In 1819, Purvis was a brought North to Philadelphia, where he was given a good education and subsequently was graduated from Amherst College. Purvis was fair enough to "pass" for white, but refused to do so and identified his life with the Negroes of Philadelphia. He was intellectually brilliant and wealthy as his father had willed him a large amount of money.

Purvis married the daughter of James Forten a pioneer Negro Abolitionist who had amassed a fortune as a sail manufacturer and who provided the necessary finances for William Lloyd Garrison's paper, The Liberator. In 1833, two years after Garrison founded The Liberator, Purvis helped organize the American Anti-Slavery Society and the Pennsylvania Anti-Slavery Society. He was

an excellent speaker who gained renown on the anti-slavery platform and was in continuous demand as such.

In addition, his anti-slavery writings appeared in the press, periodicals, pamphlets and books. Purvis was also active in state vigilance committees which worked to protect free Negroes from kidnapping and, in defiance of the Federal Fugitive Slave Law, to shield fugitive slaves from recapture. He became a prominent member of the Free Negro Convention Movement which held annual conferences for the purpose of planning and promoting the campaign for the Negro protest movement.

Practically the entire life of Robert Purvis was devoted to the work of the underground railroad. During his lifetime in the early days of the anti-slavery struggle, men like Corish, Wright, Forten and Purvis fought side by side with William Lloyd Garrison, Theodore Weld and other renowned white Abolitionists. They employed all the traditional weapons of agitation: resolutions, books, pamphlets, petitions and oratory. These tactics combined with the network of the Underground Railroad itself made this period unique and unparalleled in American history.

Purvis died in 1898. A. and M. University, Tallahassee, Fla. Zip Code 32307.

One of these days, is a condition in accepting a scholarship, some applicants will demand that the college guarantee on graduation a job at \$10,000 a year.

The Carolina Times

Published every Saturday at Durham, N. C. by United Publishers, Inc. L. E. AUSTIN, Publisher Telephone: 675-2913 and 681-4613 Second Class Postage Paid at Durham, N. C. SUBSCRIPTION RATES \$4.00 per year (plus \$2.00 tax in N. C.) anywhere in the U. S. and Canada; \$5.00 to service areas Overseas; Six months, \$2.50 (plus \$1.00 sales tax in N. C.); Foreign, \$7.50 per year. Single copy 25c. Principal Office located at 436 E. Pettigrew St.