

They Stayed Away in Doves from Wallace's Speech

The nation's Number one gubernatorial clown, Governor George C. Wallace of Alabama, came to this city last Sunday to deliver an address, at what was styled by the Durham County Citizens Council, as a mass meeting at the Durham County Stadium. It appears however, that instead of a mass meeting Wallace and the Durham County Citizens Council discovered to their dismay that the self-esteem of the Alabama Governor and the mutual esteem each has for the other is not concurred in by a majority of Durham's 80,000 population. Instead of an overflow crowd of some 12,000 or more listeners that officers of the DCCC had predicted and prepared for in the stadium, Wallace spoke to a gathering estimated to be, at best, only about 2,500.

The Durham County Stadium seats ordinarily about 10,000 people. However, with the borrowing of around 2,500 extra chairs that had been placed on the playing field, the DCCC was ready for an attendance of 12,500. To the horror and chagrin of its officers and members the people of Durham stayed away in droves and that on a most beautiful and pleasant Sunday afternoon. Thus, instead of borrowing 2,500 extra chairs the DCCC officers and members should have gone down to the state of Alabama and borrowed some of their kind to occupy about 10,000 empty seats that glared hungrily at them for occupants.

Unlike Wallace's Sunday afternoon appearance here, which barred Negroes, the Alabama segregation leader spoke to an unsegregated audience in Page's auditorium at Duke University Sunday night. To the delight, amuse-

ment and entertainment of an audience composed for the most part of students of the University, the Alabama Governor proved to be one of the greatest clowns of the century. During the question period which followed his address at Duke, the audience was applauding what was plainly an anti-Wallace question when the Alabama Governor brought down the house with a counter question: "Are you applauding me or the question?"

All respectable citizens of the state should salute Governor Terry Sanford and Mayor Wense Grabarek of Durham for setting the tone for the citizens of North Carolina to follow in becoming the reluctant hosts to such a character as Governor Wallace. It is probably the first time in the history of the state that the chief executive of a sister state has visited a city and the state with so much evidence that his presence was unwelcome, unwanted and unacceptable.

We also commend Durham and North Carolina in general for the manner in which both took in stride the visit made to this city and state by one of the nation's arch segregationists. We feel it was only right that he was allowed to put in his appearance here and have his say. We further feel that Durham and the state have both made a distinct contribution to the ultimate abolishment of such an un-Christian and un-American program as that advocated by Wallace and the DCCC by the manner in which the people stayed away in droves from the program at the Durham County Stadium on last Sunday afternoon.

The Important Question in the Birmingham Situation

The important question in the stalemate that has arisen in the controversy now going on in Birmingham, Alabama, between Mayor Albert Boutwell of that city and Dr. Martin Luther King over the matter of employing Negro policemen is not who is going to surrender, give in or bow to the other. The only question worth considering is whether or not the employment of Negro policemen will bring about improvement of the sordid race relations in that city, and do Negroes have a right as taxpayers and citizens to seek employment as such.

Mayor Boutwell's statement to the effect that the solution of Birmingham's racial problems "will never be done in response to threats or deadline from anyone" is the same old broken record that is played so often in southern cities when Negroes make even the most polite and conservative demands for their constitutional rights as citizens. No other role for the race except that of a beggar is ever acceptable to the average white southerner. Thus, instead of an honest effort at solving its racial turmoil, Birmingham's Mayor has embarked upon a road of resistance and downright stubbornness.

In short, Birmingham city officials expect Negroes to forget that their silence and

humility for the past 100 years since slavery have failed to achieve even the employment of one Negro policeman in that city. Add to this the numerous unsolved bombings of Negro homes and property, including that which resulted in the death of four innocent little Negro girls at Sunday School, and you have some conception of what the attitude of the average white citizen of Birmingham is toward its Negroes, and what chance Negroes will have trying to communicate with the white community.

Negroes of Birmingham, Alabama, in general, know full well they cannot rely on the courts or the police department for protection. Their own last recourse, therefore, is to resort to demonstrations in the streets in the hope of delivering the message to the white citizens that they are tired of being second-class citizens. The mayor's reply that the problem will never be solved "in response to threats" does not show strength of character or statesmanship but weakness born and nurtured in the heart of a guilty conscience and frustration. If and when the demonstrations are begun again, the mayor will have no one to blame but himself and the general attitude of other city and state officials toward Negroes.

A Fine Example of Christian Business Leadership

"Except the Lord build the house, they labour in vain that build it." Psalm 127:1

The North Carolina Mutual Life Insurance Company presented a fine and impressive example of Christian business leadership here Sunday in the "Placement Capsule Ceremonies" held at the site of its new home office building now under construction. Although the company is the world's largest Negro business enterprise, ranking 176th in insurance in force among 1,500 such companies in the nation and 125th in admitted assets, the capsule placement ceremonies plainly demonstrated that its officers are well aware that "except the Lord build the house, they labour in vain that build it."

We think the officers of N. C. Mutual are to be commended for the fine example of humility they exhibited on last Sunday and pray that those into whose keeping the destiny of the company will fall in the years to come will always follow in their footsteps.

The ceremonies that were interspersed throughout with prayer were typical of the deep religious faith of the Negro. In the face of whatever business knowledge, education and technical skill the race may achieve, it is comforting to know that among the best it has to offer are to be found men and women

who still feel the need of Divine guidance in their undertakings.

The Capsule Placement Ceremonies were, therefore, spiritually inspiring and impressive, and we are satisfied that when the new home office structure is completed and the dedicatory program is arranged, it will be equally so. This is the spirit that has been the foundation and the bulwark of whatever success the Durham Negro has had in business, education and otherwise. It is the foundation laid by such great men of Durham as John Merrick, Dr. A. M. Moore, C. C. Spaulding and James E. Shepard. It is the spirit that will continue to make it possible for Durham's Negro leaders in all fields of endeavor to present a united front in their efforts to advance the race as a whole rather than themselves personally.

A GREAT OPPORTUNITY

Probably it has never been dreamed of or given serious consideration, but it is our feeling that athletic officials of the Durham High School and Hillside High School are missing a grand opportunity from a cultural standpoint as well as a financial one in not staging an annual football game between their football teams. Of course, there are in Durham diminishing segments of the population in both races that will throw up their arms in holy horror at the mention of such an idea. These are the same people who always scream to high heaven when a progressive step toward better race relations is taken. In spite of them, Durham is slowly but surely moving forward as the ideal city when it comes to an honest understanding between the races.

Whether it comes now or next year the time is not far away when some enterprising young citizen or citizens of Durham, with an eye for bolstering the financial strength of the ath-



SPIRITUAL INSIGHT

REV. HAROLD ROLAND

Man's Refusal to Recognize God As Creator is Height of Foolishness

"They are hateful of God, insolent, arrogant." Rom. 1:30.

The height of human stupidity is man's scornful rejection of the God the mighty God of the creation. The Bible opens by recognizing God as the sovereign power behind the creation. How then can man with a dangerous smattering of science and technology rule God out of His creation? Man has tried to do just this. How blind we humans can become. Are we just creatures of chance, fortuitously set, amid the breath-taking wonders of God's creation? Man, pridefully drunk, would rule God out of His creation. The God-scorners are unable to change the great truth of the Bible. "In the beginning God created the heavens and the earth."

Only the blind could miss seeing the God of creation. God is all-pervasive in the creation. Blind scorners may not see Him but God is there. Wherever man turns he may see God, God is

seen in the life structure of a little seed. The seed comes to life with the impact of warmth, light and moisture. How can the scorners miss the clear signs of the Almighty? Then the Creator is seen in the strange conception growth and birth of a little child. Truly God's handiwork and design is seen throughout His creation.

God's hand writing is seen in the wonders and beauties of the creation. What but the sovereign power of God could account for the unimaginable vastness of our space? The heavens indeed declare the glory of the God of the universe. Phillips, the English preacher, is right when he says our concept of God is too small. In the study of the universe we need to enlarge our idea of the God of the creation. There is a mighty God behind this universe. How naive and blind the God scorners can be?

In rightly seeing and interpret-

ing the God of the creation we must say with the Bible and the song-writer: How Great Thou Art. God is Holy and Mighty in power. God's sovereign power gives us a weak, mortal creature the assurance that we can safely depend upon the Unlimited Power Behind This Universe. The God of the creation is a dependable God. Amid the tides of change and time the God of the creation stands sure to keep and sustain every believing soul. Let nations and men scorn God, but finally when the chips are down it is the mighty God of the creation who gives us power to endure and overcome the crises of life which we know as sickness, trouble, trial, sin and death. You remember it was the great God of the creation who gave Christ the victory over sin and death.

Then let blind, stupid men scorn the God of the creation but let them stand with the men of wisdom to trust the all-powerful God of the creation.



By ALFRED DUCKETT

Everybody wants to go to the Heaven of integration, but so few people want to die. Medgar Evers died. A white mailman died. Four girls and two boys died.

The great majority of tan folk claim they want integration so badly, but the great majority of tan folk don't vote.

Those who do vote. Those who do vote have proven, beyond a shadow of a doubt, how powerful the Negro vote is. We elected John Kennedy. We defeated Richard Nixon. In Birmingham, we couldn't get the authorities to find the bomb-killers. But, in that same Birmingham, Bull Connor publicly admitted that the Negro vote defeated him when he sought to get himself elected Mayor. If the Negro vote is this powerful now, imagine how much more potent it could be if the free voters in the North voted en masse. In the North, we don't have to pay the kind of dues our folks have to pay in the South. In the North we can just vote. In some parts of the South, you can get slapped in the mouth for just saying you want to register. That is a gentle warning. You can get your head whipped, property foreclosed, business shut down, life taken away as a reward for your determination to set free an American citizen.

It is about time colored folks stopping blaming all their woes on white folks who they

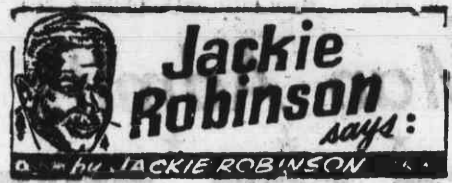
who could cancel out that right? Local sheriffs could cancel it out. Local judges could cancel it out. Local head whipping cops could cancel it out. Local mortgage-calling-in banks could cancel it out. The South is an island unto itself. It has and imposes its own law. The South can interpret Federal legislation to mean what the South wants it to mean. The South can find many, many ways to disfranchise the Negro, even after he has become legally franchised.

But, you know what. If Negroes could in tremendous numbers in the South, some intelligent and scheming white people who are out of office and who want to be in, would turn against the head whippers and vote thieves so they could get themselves into office. Also, some Negroes would get elected.

Getting the legal right to vote is one thing. Getting to use it — in the South — is another. Using it wisely is the key to the total problem.

The greatest memorial Negro Southerners could pay to the Birmingham kids would be the formation of one tremendous black phalanx which would terrify the white segregationist until his red knees knocked together. And the greatest tribute, Negro North erners could pay to those Birmingham kids would be for them to get up off their rusty dusties and march to the polls. You think the March on Washington was something. The march of black America to the polls would give this nation a new birth of freedom.

Ballot for Birmingham. Vote for Victory. These should be the slogans in every village, city and county where men of color and men of conscience live.



TWO POLICIES OR ONE?

For a number of years, THE NEW YORK POST has established and maintained an image as a liberal newspaper which fights the battles of minority groups. I wonder if that image is true. I have my reasons for wondering.

Recently, an agency which represents the Robinson-Patterson Homes, a new integrated housing development with which Floyd Patterson and I are connected, submitted some ad copy to THE NEW YORK POST. I am advised that the POST told the agency that they could not run the ad unless the words "integrated community" and the pictures of Floyd and me were deleted.

Now, it just so happens that THE NEW YORK DAILY MIRROR and THE NEW YORK AMSTERDAM NEWS both ran the ad which the POST rejected.

I am at a loss to understand the attitude of THE NEW YORK POST in this situation.

There are several things I could believe.

I could believe that THE NEW YORK POST is simply anti-Robinson.

I once wrote a column for THE NEW YORK POST. I began writing this column because I was promised by the publisher and the editors that I would have free rein to say the things in which I believe. From all I could learn, the column was good for the paper's circulation. Every thing went along very well until the 1960 elections were looming. THE NEW YORK POST is what is called "independent Democratic." I was in favor of Richard Nixon at that time. I said so. I also announced my intention of taking a leave of absence from the Chock Full O' Nuts Company in order to campaign for Mr. Nixon. I don't know whether my boss at Chock, Bill Black, is a Democrat or a Republican. I don't know whether he was in favor of Nixon or Kennedy. I do know that Bill Black believes a person has a right to express his convictions. So Chock gave me a leave of absence.

THE NEW YORK POST also gave me a leave of absence. But I hadn't requested that. I was told the paper could not have a columnist writing who was actively involved in a political campaign. However, the POST con-

Letters to the Editor

I would never wish to be without the Carolina Times, especially so because of the editorials which inspire thinking by those who read them. However, you may not always be right; at least you could be mistaken in part, as in your editorial of Oct. 19th, "What Price Segregated Education."

I agree wholeheartedly that segregation in the public schools has been tragically costly to taxpayers money; and more so in the spiritual and moral acumen of Negro children. But it is a two sided question and we cannot charge all the lack of preparedness of Negro children to the existence of the segregated system.

Men like yourself and thousands of others who came up under a far more rigorous segregated era-Atkins, Smith, Moore, Shepard to name a few-made good despite the handicaps of the segregated system. But there was not the glamour, the fun and frolic, the clowning, and the indifference with which our youth of today are so deeply afflicted today.

I say, let them march let them picket; let them demonstrate, but let us guide them to become more serious in their educational development; let them be willing to sacrifice some of the fun and frolic which does not help their mental faculties, nor enhances their dignity; let them "burgeon out the best there is in them"; let them put their talent to good use; let them learn restraint; and above all, let them "seek first the Kingdom of God and his righteousness and all these things will be added unto them."

What Rudolph Jones, Lomax and Elder are trying to do in effect is just what you were trying to do in a recent editorial, "March on to registration and voting." Our children are too quick to think, "We've got it made." We've got a long way to go and demonstrations alone won't get us there.

You are doing a great work with your newspaper, but let's try to have our youth see what men like Jones, Elder, and Lomax are inferring and try to disprove their philosophy by steadfastly endeavoring to fit themselves for the places for which we are fighting and sooner or later the terrible scourge of segregation will be the way of all the earth.

Your friend,
Goldsboro

Heroes of the Emancipation

Free born at Gallipolis, Ohio, in 1836, James Madison Bell grew up to become a fiery anti-slavery lecturer and poet. He moved to Cincinnati in 1842 where he learned to be a plasterer. Because he was determined to secure an education, he studied at night after working at his trade from twelve to fourteen hours during the day.

According to the historian Richard Barlow, during Bell's lifetime there were 32 leading Negro spokesmen. The principal service of six of this number lay in their literary contributions to the struggle while they were at the same time involved in other forms of protest. Barlow states that the poverty in pure literature in this generation is largely explained by the crusading preoccupations of potential literary talent that might well have flourished in more tranquil times.

Noted among this group of leaders was James Madison Bell whose single-minded allegiance to anti-slavery propaganda thwarted the development of real technical excellence. By 1868, at