

Campus Echo

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Duplicity In Co-Eds' Request

When North Carolina College's Women's Assembly approved the idea and the committee to survey local and surrounding night clubs selling and allowing "hard liquors" on their premises, they made a step which will prove vital for future NCC co-eds.

The six-girl committee, as it now stands, will only make a survey to learn the reputation of the clubs, and it is not certain that their findings will be suitable to NCC officials. There is a possibility that the survey might serve to bring stricter rules concerning night club attendance for NCC co-eds.

On the other hand, the report might reveal pertinent attributes of night club life that were not previously known. In either case, the college officials should not take the committee or the survey lightly.

NCC has many rules for her co-eds that are not in keeping with a progressing college. There was a time when NCC was hailed a good place for training Negro women for the traditional roles—first for Negro women and second for women in general. In their early days, the present rules were probably valid, but today, thank God! they will no longer serve their original purposes. They must not—indeed—serve to keep the NCC co-ed from her long needed liberation. If they do, NCC will find itself no longer a place for educational training, but, rather, for something else.

Our is a defiant generation. The modern woman and co-ed will not stand to be relegated to stereotype patterns of the "second sex;" they seek to be first and last human beings. And it is in this realm that the present request by our co-eds is important. Certainly they do not have an overwhelming desire to go to night clubs; they simply want to reaffirm their right to have the choice of going or not going.

A Revert To Primitivism

An historian once remarked that man would soon reach the epitome of civilization and then this manly virtue would descend until man is back to primitivism. For this view some other historians labeled the lone historian a pessimist, and others, believing that man with his enormous, brilliant brain will prevail, passed over the statement as a spurious conclusion. But should those doubtful historians visit NCC, they would, no doubt, find that lone historian's view true because around here "everybody's doing the dog" and all sorts of other dances symbolizing animals.

On any given Friday or Saturday night, one has only to visit the recreation room of the New Residence Hall to see this revert to primitivism. Once the rock 'n' roll music, with its elephantine beat, comes piping out of that portable howling dog (apologies to RCA Victor), the basement of that 20th century architecture is turned into a zoological garden. There is one slight difference: the place does not reek of urine, but rather of Chanel No. 5 and Old Spice, with a smell of sweaty underarm fumes.

There are three basic dances performed in this garden: the "dog", the "monkey," and the "mockingbird." In doing the "dog," one wags his tail until it brushes the ground, shakes his head and shoulders as if going mad, and very often makes use of a fire hydrant, a tree, or any other standing object.

The "monkey" dance is a classic: One does not only wag his bottom and hop around, but peels and eats his banana, slings his limp arms and hands on his hips, and hears no evil, sees no evil and speaks no evil. This dance is done in groups as well as among individuals and couples.

That "mockingbird," harmless to everybody according to a recent best selling book, simply wags his tail feathers, flaps his wings, and bobs his head.

On one occasion, when a girl was dancing all three, her partner apparently felt that she was dogging, monkeying and mockingbirding too much; for he pulled out a shotgun, aimed it, cocked it and fired away—that dance was called the "cross-fire."

That such gross dancing fads with their primitive aspects have engulfed this campus is unquestionable. We are concerned about why they started and what we are to do with them now that they are here. Perhaps the groups and persons around here interested in promoting "high culture" have the answers for us and are probing the situation themselves.



THE FIGHTER

... a print by Willie Nash

Charles Jarmon

Past Oppressions Temper "New Negro"

The Negro in American society is made to appear as being a people without a heritage, rich enough to assure him the rights of a first-class citizen. But no! this can not be the case, for the Negro since 1619 has provided America with a vital source of strength. At first, areas of barren land were made into fertile fields of tobacco, cotton, corn, and other products that were essential for a nation that depended on the resources of her soil. As America began to move from a basically agrarian society to a more industrialized nation the Negro was there to cut her timber, to build her railroads and construct her roads. He was there to work in her mills and factories. The Negro shed blood fighting in her wars. His part in helping to make America grow has been overlooked; consequently, he has been placed in the shadows of America's mainstream.

But to the Negro, America was not to forever remain indifferent to him. In the effort to claim his inherent rights, he has found that he can only have his merits recognized by being stubborn enough to challenge those who for meaningless reasons dispute his claim to his inalienable rights.

Today the Negro has sat-in, marched, picketed, been in and out of court rooms, and has used many other forms of demonstrations to accentuate his feelings of protest. This social movement is a product of young Negroes who have not developed a tolerance level for accepting the back seat.

James Baldwin, a noted American author, during a visit to North Carolina College last spring gave a vivid picture of the young Negro of today as contrasted with their parents of yesterday. He stated that the younger generation has never learned how to say "yes sir" to the white man, nor has he been overburdened with having to chop cotton. This within itself indicates that America is producing a new Negro.

The indignities that are suffered by the Negro throughout the country brings to mind a mirror of thoughts that reflect the Negro's position in a society that is still harboring on unequal lines, lines that are as unequal today as they were during the days that Booker T. Washington spread his fingers in Atlanta, Georgia, to symbolize the black conditions of this day.

TODAY our schools and colleges are reflections of the

American philosophies that are geared to destroy the man who dares not move in a changing and dynamic time. As products of these progressive institutions, the Negro has found ingrained in his mind and body an incessant drive that keeps pushing him on and on with such dignity and force that no man can afford to ignore. He realizes that stopping or merely slowing down would mean a destruction of the path that has already been built and would be a blockade to the path that will lead him to the full ownership.

See NEW NEGRO Page 3

LETTERS

The editor of the Campus Echo will gladly accept letters and any topic from students and other members of the college community.

Letters must be free from libel, in good taste, and limited to 300-500 words. They should be typed, double space, if possible.

All letters become the property of the Campus Echo and may be published unless the writer requests otherwise. Unsigned letters are not solicited and will not be printed.

NCC Sends Seven To NAACP Confab

By GLORIA SNIPES

Seven students will represent North Carolina College's NAACP chapter at the 20th annual North Carolina National Association for the Advancement of Colored People convention in Charlotte next week-end. They will convene at the Gethsemane AME Zion Church near Johnson C. Smith University.

Quinton E. Baker, Carol Car-bough, Marie Harris, Collin D. Bull, Morris Johnson, Courtney Scott, and Annie L. Sherrill were elected delegates to the convention by members of the local chapter at a call meeting held last week.

The delegates will be part of a four-day convention which is expected to draw over 500 Negroes from cities throughout the state.

According to Baker, local chapter president, the convention will comprise talks, encouragements and exhortations about civil rights.

Kelly M. Alexander of Charlotte, NAACP state president, said labor leaders, A. Phillip Randolph, had cancelled his Sunday speaking engagement, which was to have been the climax of the convention.

"Randolph is busy with negotiations in California," Alexander said. His place will be taken

by Gloster B. Current, national director of NAACP branches. Harry Golden, noted author and newspaper publisher, will also speak at the final day rally.

Baker said that according to releases from the convention committee, this is expected to be the largest convention ever held in the state.

-New Negro Tempered-

Continued from page 2

ship of a rightful inheritance. TODAY, the young generation of Negroes no longer look at the world of entertainment as a gate of transition which will take them away from poverty and depravity. TODAY they are dissatisfied with double-meaning signs of fair employment opportunities. TODAY they are tired of hearing the words of "unqualified Negroes" used as excuses. It is with this purpose that they attempt to let no one forget their motives to be nothing short of a man. The motives are understood by most people but very few realize that they are part and parcel a separate ideology as compared to a great many of their fore fathers. This new generation has become engulfed with the spirit of complete freedom or nothing.

In their struggles for dignity and respect, the Negroes have found that it is necessary to take uncompromising stands. Why use valuable time trying to communicate with one who turns his deaf ears towards you? Time has not been a poor teach-

"It is expected to draw the largest group of militant and dynamic civil rights leaders ever to visit the state," he said.

The NCC students will stay in several hotels and motels which desegregated last spring when the Charlotte NAACP chapter threaten city wide demonstrations against segregation.

er in making them aware that mere words are worthless unless given an avenue for expression. They know that as long as the Negro is still relegated to the role of bowing and scratching and scrapping for everything that he desires, these separate lines will continue to exist. One who asks for appeasements places himself in a subservient position. But as soon as he begins to demand his share on firm bases he gains rightful respect. Therefore, they approach without feelings of sentiment those who stand in opposition to their justifiable aims.

The new generation wants America to know that they are her products and that they will not forsake her, nor will they be forsaken by her. Every cog of human relations will be turned over and over again. Uncivil and bias attitudes will not blind them as they endeavor to unshackle her bonds of ignorance, misconceptions, frustrations, and prejudices. Their goal is to channel America into a harmonious state whereby every man will be able to stand side by side and watch each other progress according to his efforts and ability. It is for this reason that they dedicate themselves to be leaders guided by national principles.

With continuous persistence and hard work they shall show to all America that she is still the land of the brave and home of the free.

-Co-Eds Seek-

Continued from page 1

In addition, Dean Latham said the findings will first go to the women's steering committee, second to the Dean of Women, next the Dean of Students, then to the President, and could go as far as the state legislature.

The present rules according to Dean Latham, was adopted in concurrence with the aims and objectives of the college.

Dean Latham said the present rules would allow them to attend "bonafide eating places" which serve beer. She mentioned the College Inn Ice Cream Bar, College Plaza Bowling Lanes and the Ranch House in Chapel Hill.

Though NCC co-eds are presently allowed to frequent places serving beer, the present rules will not allow them to visit places known for selling and allowing hard liquors to be consumed therein.



THE DEAN YOU SAVE MAY BE YOUR OWN

Colleges are complicated and bewildering places, filled with complicated and bewildering people. Today let us examine one of the most complicated and bewildering—yet fetching and lovable—of all campus figures. I refer, of course, to the dean of students.

Policeman and confessor, shepherd and seer, warden and oracle, proconsul and pal—the dean of students is all of these. How, then, can we understand him? Well sir, perhaps the best way is to take an average day in the life of an average dean. Here, for example, is what happened last Thursday to Dean Killjoy N. Damper of the Duluth College of Belles Lettres and Femmican.

At 6 a.m. he woke, dressed, lit a Marlboro, and went up on the roof of his house to remove the statue of the Founder which had been placed there during the night by high-spirited undergraduates.



At 7 a.m. he lit a Marlboro and walked briskly to the campus. (The Dean had not been driving his car since it had been placed on the roof of the girls dormitory by high-spirited undergraduates.)

At 7:45 a.m. he arrived on campus, lit a Marlboro and climbed the bell tower to remove his secretary who had been placed there during the night by high-spirited undergraduates.

At 8 a.m. he reached his office, lit a Marlboro, and met with E. Pluribus Ewbank, editor of the student newspaper. Young Ewbank had been writing a series of editorials urging the United States to annex Canada. When the editorials had evoked no response, he had taken matters into his own hands. Accompanied by his society editor and two proofreaders, he had gone over the border and conquered Manitoba. With great patience and several Marlboro Cigarettes, the Dean persuaded young Ewbank to give Manitoba back. Young Ewbank, however, insisted on keeping Winnipeg.

At 9 a.m. the Dean lit a Marlboro and met with Robert Penn Sigafos, president of the local Sigma Chi chapter, who came to report that the Deke house had been put on top of the Sigma Chi house during the night by high-spirited undergraduates.

At 10 a.m. the Dean lit a Marlboro and went to umpire an intramural softball game on the roof of the law school where the campus baseball diamond had been placed during the night by high-spirited undergraduates.

At 12 noon the Dean had a luncheon meeting with the prexy, the bursar, and the registrar, at the bottom of the campus swimming pool where the faculty dining room had been placed during the night by high-spirited undergraduates. Marlbors were passed after luncheon, but not lighted, owing to dampness.

At 2 p.m., back in his office, the Dean lit a Marlboro and received the Canadian Minister of War who said unless young Ewbank gave back Winnipeg, the Canadian army would march against the U.S. immediately. Young Ewbank was summoned and agreed to give back Winnipeg if he could have Moose Jaw. The Canadian Minister of War at first refused, but finally consented after young Ewbank placed him on the roof of the metallurgy building.

At 3 p.m. the Dean lit a Marlboro and met with a delegation from the student council who came to present him with a set of matched luggage in honor of his fifty years' service as dean of students. The Dean promptly packed the luggage with all his clothing and fled to Utica, New York, where he is now in the aluminum siding game.

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