

EDITORIALS

NEW YORK MEETS THE CHALLENGE

The enactment of the Ives Bill has put the State of New York in the vanguard of the movement to eliminate job discrimination because of race, color or creed. The first state law of its kind, it may well serve as a model for other states, and should be an example for Congress.

No human right is more fundamental than the right to a job wherever one can meet the qualifications for it. Job discrimination because of race, color or creed is coming to be recognized as a violation of one of the basic civil liberties, and the outlawing of job discrimination by the most populous of our states is a great step forward in the firm establishment of that principle.

The size of the majority for the bill in both houses of the New York legislature, despite the organized opposition of certain strong employer groups and labor unions, indicates the strength of the sentiment in favor of the law. If public sentiment is as strongly behind it as the vote would seem to indicate, enforcement should be relatively effective. There will doubtless be violations, evasions, and other difficulties. But the law has teeth, and so has possibilities of being far more effective than an "educational" law, such as was proposed by some of its opponents as substitute.

In assessing the probability that such a law as has been passed will be enacted by other states and by Congress, one should remember the unusually large Jewish and Catholic populations of New York state, and the political influence of prominent Jews and Roman Catholics, as well as the voting powers of these two minorities, which also benefit by the new law. The Negro group was only one of three minority groups interested, and possibly the weakest of the three in influence.

Another obvious side light is that the political fortunes of Governor Thomas E. Dewey, whose support was definitely behind the bill, have not been injured by the passage of the measure.

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THE UBIQUITOUS NEGRO

Photographs appearing in the newspapers showing Negroes among the Americans released from Philippine prison camps by MacArthur's liberating army remind of us of a recurring phenomenon of American life: In spite of limitations and proscriptions, the American Negro turns up everywhere. Wherever the American flag goes, some black American will be found. He gets there somehow. From Crispus Attucks on Boston Commons to Dorie Miller at Pearl Harbor it is the same old story.

They say there was only one Negro on Corregidor when it fell—but there was one. And he suffered capture and imprisonment with the other Americans. There was only one with Peary at the North Pole—but there was one. He suffered and endured with the rest. There were not many in the California gold rush, or in the trek to the Yukon—but there were some. They were with Washington at Valley Forge; with Jackson at New Orleans; beside the Rough Riders at San Juan. Wherever courage, hardihood, adventurousness and devotion have been demanded, the American Negro has been there. In spite of difficulties and snubs, he has been on hand to add his bit to the history of his native land. Unobtrusive, often ignored by his contemporaries and forgotten by the historian, he has been in there working and sacrificing for the people and the country he loves.

Flexible and adaptable, the Negro has met the highest test of human efficiency, the ability to live and thrive anywhere;

to adjust himself to any place and to any conditions which human beings can take. He gets there with the first and is among the last to leave. He may be only a barber or a cook, but he's there with the rest, and ready for anything. Some followed Washington, and others followed Cornwallis. Some were with Grant and others with Lee. But there they were.

One day we may be startled by the solemn and documented pronouncement of some historian that there was at least one Negro on the Mayflower!

IS JUSTICE BLIND?

In Wake Superior Court a few days ago two white men, duly indicted for murder, were permitted to plead guilty of manslaughter in the killing of a Negro—an alleged watermelon thief, or would-be thief. Having entered a plea of guilty the only business left was the sentence. They were given a prison sentence, which was suspended. The slayers were placed on probation for five years, on good behavior, and on condition that they pay \$1,900, to go toward the burial expenses of the victim, his hospital expenses, AND the support of his wife and six minor children. He was in the hospital a long time, since several months elapsed between his receiving the wounds and his death.

We wonder just how the family will invest what is left of the \$1,900 after expenses are paid, so as best to support the widow and six children.

We wonder also just what would happen in court to two Negro farmers who fatally shot a white alleged watermelon pilferer. A suspended sentence on a plea of manslaughter after an indictment for murder? Or do you think so?

The CAROLINIAN is not for vengeance. It is not so disturbed that these slayers, who probably did not intend to kill, and who showed their real feelings by rushing the victim to a hospital, were not sent to prison. It is not particularly shocked by the inadequate size of the money indemnity, if it really represents the ability of the defendants to make amends in that direction. But the CAROLINIAN is interested in equality before the law, and the equal protection of the law, for all the citizens of the State of North Carolina, rich or poor, high or low, white or black.

FROM SEVELEN TO LEDO

From all over the world come stories of the great contribution of Negro troops to allied victories, present and to come. Whether in combat duty or in the services of supply they are meeting the requirements in noble fashion.

The thrilling story of the 784th Tank Battalion has appeared in the daily as well as the weekly press. Cut off by the blowing up of a bridge in their rear the task unit in its first combat action fought its way out of an enemy encirclement described as "little Bastogne," in an eighteen hour struggle with crack Nazi paratroopers. The 784th received the accolade of the veteran 35th division to which it was assigned. "They can fight with us any time," said the 35th.

On the other side of the world, in Burma, when the first convoy started over the new Ledo Road into China, notice was taken that 65 per cent of the American workers who completed this marvel in army engineer accomplishment were Negroes. The hard, rough, dangerous, and in many respects thankless job of hacking out a road through the jungle is a practical monument to the skill, tenacity and devotion to duty of thousands of black Americans.

We say "thankless" because when the first convoy began to move, not a Negro truck driver was in it. One can see the expression on the faces of the battered engineers who lined the road, looking first hopefully, then despairingly, and finally with dignified bitterness, as their gaze revealed no black face behind the wheels.

Again it had been, "Load that barge! Tote that bale!" and stay in the background when the glory and recognition are passed out. The engineers protested; and by the time the convoy arrived at the Chinese border there were some Negro drivers. It would have been criminal to have it otherwise.



IF YOU HEAR IT—DON'T REPEAT IT!



Second Thoughts

By C. D. HALLIBURTON

In an address before the Sunday Evening Forum at St. Augustine's College recently Dr. John Hope Franklin, the well-known young historian, discussed the role of race in bringing about the present war, and more particularly the menace of imperialism based on racism to the future peace of the world.

Dr. Franklin stated that the Nazi theories of race were a potent factor in precipitating the present war. The theory of the superiority of some white subrace over others was one of the pillars of the Nazi ideology. Fundamentally of course the theory of race superiority and inferiority is the same whether applied to different subdivisions of the white race or to the different races as divided by color. Dr. Franklin says that though the Allies began this war in a frame of mind definitely denouncing racism, they have tended

to accept, that non-white peoples are inherently inferior to white peoples; therefore the white man is justified in seizing resources wherever he finds them, if those resources belong to a non-white people. Enslavement of dark peoples is defended on the basis that in exchange for enslavement and exploitation the natives are brought the benefits of civilization.

On such theories were built the justification for Negro chattel slavery; for the near-extirpation of the American Indian in the earlier years, and for his progressive banishment to less and less desirable land as the frontier moved relentlessly westward.

On such theories have the European nations shoved themselves callously into Africa and Asia, with the arrogant British in the lead. For the most part the whites have not considered it necessary to offer any explanation or justification for their aggressive appropriation of the resources they find inadequately defended. Nor have they felt any call to defend their exploitation of the natives themselves. So far have they been from feeling any compunction that they have deemed it entirely proper to punish any native resistance or resentment by ruthless suppression, and even extermination.

It is shocking to think what has happened. The imperialists' muscle in, and having arrived, do not hesitate to use any means to "protect" themselves from the "encroachments" of the natives, who have committed the heinous and unpardonable offense of having been there first, and are so unreasonable as to want to keep for themselves a little of what they have always regarded as their own! They sometimes have the unmitigated effrontery to want to maintain even their freedom, rather than offer their labor and resources for the enrichment of the interlopers!

Later on, when the inconsistencies of their policies are revealed in the cold, clean light of their avowed principles of democracy and Christianity, "science" in the form of theories as to the superiority of the white peoples, and the inferiority of all others, offers a convenient rationalization for the already firmly entrenched system of exploitation.

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For Negroes there is a special significance in Arthur Bartlett's warning in last Sunday's This Week Magazine to the effect that the old-fashioned servant "is becoming a vanishing American, not just for the duration, but for keeps." He continues by saying that "we are moving, however, toward something new, perhaps better. We are going to have specialists, not slaves; service not servitude."

The statement is to a large extent good news for the former white domestic worker who left his or her job in the home and sought war work in order to make a larger salary and gain respect as a citizen whereas before he or she was an underpaid nonentity who in the eyes of the public deserved no particular respect. Adding the dignity of "specialists" to this group will most certainly draw a larger number of better trained white people to this field. And they will not be faced with the smoldering resentment which is being held against Negro domestic workers because they too sought factory jobs for better pay and some respect.

For Negroes, however, Mr. Bartlett's conclusions based on a cursory survey of former domestic workers, employment agencies, and householders carry a sobering note, a warning and an admonition.

The sobering note is already suggested in the fact that more whites will be employed by white employers with alacrity when the field of service is given greater dignity. Many of us are already aware of the fact that there is a desire to "get even" with Negroes who left their domestic jobs to do higher paying factory work during the war. The question was raised by a listener to a radio forum on which the author of this column appeared. The implication of the question was that Negroes who seek domestic jobs after the war may find more than token resistance and as a result may suffer badly the effects of unemployment since such a large proportion of Negro women are employed as domestics in order to stretch out the meager incomes of their frequently unskilled husbands. This fact is especially applicable to those living in the South.

The warning is very much in evidence when the dignifying of the jobs is said to include a standardization of working hours, the systematic organization of the duties to be performed by experts in food preparation, childcare, house cleaning and the like, the provision of wages comparable to those paid in industry, social security, and the bonding of the workers. Whereas the white girl can suggest that she may find it pleasant to return to housework from a factory job she can make certain stipulations as to what she will or will not do. The Negro girl may be called upon to do whatever is asked on terms already decided upon without her agreement or else.

Sometime ago reference was made in this column to the fact that it was eminently necessary for Negroes to prepare themselves for the specialized requirements of homekeeping as a vocation requiring skills. Mr. Bartlett's article suggests the same thing by implication in quoting a home economics professor to say that "it takes as much training to do a good job in a modern home as it does in an office or factory." Therein is the admonition or exhortation. It is almost essential for many Negro women to take advantage of the many training courses offered them so that they may learn the techniques involved in handling electric mixers, electric stoves, electric irons and the various other household gadgets. A knowledge of vitamins, calories, and the foods in which they may be found will be required of a good cook.

Negro high schools have missed in many cases an important opportunity when they have permitted their students to drift perfunctorily through domestic courses without learning the elements of neatness, how to boil collard greens, or the difference between the composition of the diet of an office worker and that of a welder. In all too many cases parents have objected to these necessary

courses through domestic courses without learning the elements of neatness, how to boil collard greens, or the difference between the composition of the diet of an office worker and that of a welder. In all too many cases parents have objected to these necessary courses by insisting that they did not send their children to school to be "ordinary cooks" or what-nots.

Now while there is yet time considerable attention could be given to emphasizing the importance, dignity, and real service in household duties. High schools and colleges might well propagandize the fact that domestic service of the best type is in reality an art. It will require the temperament and skill which we have too often exclusively associated with professional work of another area. It will be necessary also for us to disinfest our minds of the pernicious thought germ which puts into an inferior social group anyone who earns a living, however honest it may be, by doing domestic work.

Soon the war industries will be closing. Soon millions of workers will again be trying to find a way to earn a living. The time of scoffing at certain types of jobs will have passed. The Negro, man and woman, who will be the first fired as he was the last hired, needs now to turn not only to new fields of endeavor in which to gain more laurels but also to return to and to make himself more proficient in the occupations in which his worth has been demonstrated convincingly to the Nation.

—DO YOU AGREE?

EDITORIAL SHORTS

Taking life easy doesn't make life easier.

Any married couple, with a family of youngsters, knows that marriage is a racket.

Smoking, we are advised, definitely shortens life, but who can make the smoker believe it?

History what a smart writer thinks occurred.



Lest We Forget...

By W. L. GREENE

Advanced thinkers are becoming honest. Numerous examples of this fact are appearing with increasing regularity in the press of the nation. It is now beginning to appear that there are thinkers who are vocal and popular who are not advanced. Popular thinkers who are neither advanced nor liberal are misquoting as liberals when really they are exploiting their popularity. Nowhere in the nation is this tendency to exploit popularity achieved in less critical times. More marked than in the South, where a relatively liberal in speech, thought, and writing five years ago today tends toward the reactionary. This is especially true in the light of what the world is learning about the basis for satisfactory adjustment of human relations in a post-war world or-

ganization for permanent peace. Three kinds of integration, which are really one kind in the total, are necessary to the success of a world organization which will smother growth of the causes of war and nourish the seeds of peace. The laws of nations must be integrated to the extent that common factors will sanction international cooperation rather than conflict. Many parts of the world are over-populated and under supplied. Emigration will help some in such cases, but migration must be properly controlled, and kind written into the laws of countries which are under-populated must be revised before a proper balance of the world's population can be achieved through such a medium. The means of industrialization must be shared if all the regions are to be fed and clothed with a

modicum of plenty such as promotes the use of peace. Colonial status and old-world mercantilism must give way to mutual sharing of the goods of different regions for the good of ALL PEOPLE EVERYWHERE. Human brotherhood must be accepted. There is enough Christian missionary enterprise in action to guarantee all the promotion needed if governments will but ALLOW men to practice complete brotherhood and guarantee legal sanction to ALL ETHICAL HUMAN RELATIONSHIPS.

Integration is the answer to the question, "what shall the status of such and such a group be?" Ad- vanced thinkers write and speak this doctrine. All who veer away from such a stand are tradition-mongers and should not be trusted.

After silencing and condemning the Pharisees (Matt. 22:41-46; Matt. 23:1-36). He laments over Jerusalem. It will pay us, poor mortals, to ponder over and prayerfully consider these sorrowful words in His farewell message. If we have not seen and hate your brother whom ye have seen? (Jno. 4:20). In summing up the law and the judgment Christ said: Inasmuch as ye did it unto one of these MY brethren, ye did it unto ME—even the Least. All of our service (acts) if we would be counted worthy, in the sight of the master must have behind them the highest and purest motive. We must either serve or neglect our brother. Can one have love, patience and faith for his enemy, for the less favored, for those who are down and out who do not acknowledge the Fatherhood of God and the brotherhood of man? Can a man

administer justice and mercy to others, who himself, does not know the God of justice and mercy? Hardly not. True, we have millions of men and women who have accepted the Christ's way of life and are doing their part in the name of the Christ for world peace and brotherhood; but can we say as a Christian nation, as a Christian State, as a Christian Community, we are doing unto our brothers as we would have them do unto us? In this lesson, the ax is laid at the root of the tree. If not, God is giving us a chance to repent. The day of judgment will eventually overtake us. Will we be sheep on the right hand or goats on the left? Eternal life or eternal damnation? Which shall it be? You must decide.

WASHINGTON — Ambulance planes of the U. S. Troop Carrier Command between D-Day and the middle of January flew more than 100,000 wounded allied soldiers from the Continent to England without loss of a patient.

THE CAROLINIAN
118 East Hargett St., Raleigh, N. C.
Telephone 9474
Published by The Carolinian Publishing Co.
Entered as second-class matter, April 6, 1940, at the Post Office at Raleigh, N. C., under the Act of March 3, 1879.

P. R. JERVAY, Publisher
C. D. HALLIBURTON, Editorials
Subscription Rates
One Year, \$2.00; Six Months, \$1.25
Address all communications and make all checks payable to The Carolinian rather than to individuals. The Carolinian expressly repudiates responsibility for return of unsolicited pictures, manuscripts, etc., unless stamps are sent.