

EDITORIALS

OUR HAZARDOUS HIGHWAYS

In the month of August alone 649 automobile drivers in North Carolina had their licenses revoked, more than half of them for driving while intoxicated. Accounts of fatalities in automobile accidents figure prominently in the daily news columns, and especially on Mondays. The automobile is not an unmixed blessing of the twentieth century, and the combination of a drunken driver and a car capable of the modern rate of speed in definitely a curse.

One who is entirely out of sympathy with the philosophy of the prohibitionists might well be moved to advocate the return of prohibition, except for the realization of the fact that prohibition did not appreciably reduce the consumption of alcohol or drunken driving, but instead added other evils to those already existing.

Many highway accidents today are attributable to the end of gasoline rationing while old and defective cars with worn out tires are more plentiful than ever. That condition will gradually be improved; but even so there will still be too many accidents and fatalities.

The thing that will do most to reduce highway accidents is a higher appreciation on the part of drivers of the really awesome responsibility assumed by all who sit in a driver's seat.

THE VANGUARD

The recent action of the Raleigh Ministerial Association (white) in adopting and launching a plan for the improvement of the status of Negroes and the promotion of better race relations in Raleigh shows that church leadership here is taking seriously its Christian responsibility for the fostering of justice and brotherhood. Both its objectives and its plans for reaching them are worthy and practical.

The humility with which the committee on race relations presented its recommendations as "by no means ideal" is appropriate, for Christianity is a religion of ideals; and if the clergy do not lead in the di-

rection of these ideals, who will?

One of the suggestions was that the ministers use their influence to obtain better accommodations for Negroes on public conveyances, and better treatment at stations. Very mildly put, but still a worthwhile objective. The association would not have been going beyond practicality, however, in setting up a goal of equal rather than simply better, and it is quite possible that it will do so as progress is made toward the more limited objective.

The churches represent a tremendous potential for good, and the clergy are usually ahead of the laity in their grasp of the Christian ethic. With the leadership of the ministers the general level of relations within the community can be raised to a point which the pessimist might regard as unattainable.

THE FULL EMPLOYMENT BILL

The thinking of the diehard economic conservatives in and out of Congress on the Full Employment Bill is hard to understand. The bill provides only that the Federal government collect information and make forecasts as to nationwide employment, and then try to provide job opportunities for the surplus labor. Those who oppose this minimum effort to try to meet the menace of unemployment evidently prefer the do-nothing tactics of the latter part of the Hoover administration, when the Government took the attitude

that widespread unemployment was unfortunate, but that the Federal government did not have and could not assume any responsibility in the matter.

Recently a radio commentator remarked that the Full Employment Bill implies that the Government has no confidence in private enterprise. No such thing. The Government and the man in the street know from experience that private enterprise, which is operated under the profit incentive, will not and cannot be expected to solve the problem of mass unemployment alone and unaided. The proposed legislation aims only at foreseeing and making some provision for taking up the slack in employment left by private enterprise.

The time has passed in this country when the Government may deny responsibility for coping with unemployment. It has become a part of the American creed that people who are able and willing to work shall not be threatened with starvation or demoralized by charity. The right to work for a living is coming to be recognized as one of the fundamental human rights. Now if our society, through its government, does not implement this right to work, who or what will?

The commentator said also that such a program as would result from the passage of the Full Employment Bill would involve taxes. No one likes taxes; but it is shortsighted to prefer the risk of widespread suffering, social chaos and possible revolution to the burden of necessary taxation.

The nation has learned from bitter experience that measures to cope with unemployment should not be postponed until there are eight or ten million people out of jobs. The Murray Bill is an attempt, and a sane one, to be prepared. If private industry can continue to supply year in and year out sufficient employment for the American people, well and good. If it cannot, public measures must be invoked.

ON THE SPOT

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General MacArthur put the big army advocates on the spot when he announced that by spring an occupation force of 200,000 would be adequate to police Japan. Since General Eisenhower has already stated that 400,000 American troops would soon suffice for our part of the European occupation army it is going to be more and more difficult for the military brass hats and their civilian supporters to justify the huge army they still want to keep.

A big army means lots of posts for high officers. It means power and prestige for officers. As the army is reduced in size high officers promoted during this war will be reduced in rank. Very few men have the kind of honesty which will make them strive for a reduction of their own rank and pay. That's one reason why we can't leave the demobilization rate and the size of the army to be determined by army men.

LOSING FIGHT

The white Democratic powers-that-be in Atlanta have won a fight, but they will lose the war. They may as well give up now, for ultimately they must. The barring of approximately 4,000 qualified voters from participation in the city primary, admittedly non-partisan, would have been illegal even under the white Democratic primary rule. It is doubly unlawful now that the Democratic white primary has been outlawed by the Supreme Court.

Disgruntled white Republicans are fuming in Atlanta now, and threatening to run a Republican candidate against the man nominated in the non-partisan primary which turns out apparently not non-partisan at all. It may be that Negro voters will have a chance to function in Atlanta sooner than anyone expected.

But whether now or later, Atlanta, Georgia, and the whole South will have to come into the Union and capitulate to the American principle of the free ballot for

all qualified to vote.

Too many people are so worried about the future that they overlook the task of the present.



EDITORIAL: A hurricane of destruction sweeping across the nation as a tired world is waiting, watching and listening, America.



Second Thoughts

By C. D. HALLIBURTON

In a recent issue of a local daily appeared an unusual and very interesting letter to the editor. Whether it was written by a white or a colored person cannot be determined from the contents, nor does it matter greatly.

The letter was in praise of a certain bus driver, who by his tact, courtesy and common sense has been able to perform his function of administering the segregation law with the minimum of discomfort, embarrassment and friction.

In giving some details of the methods of the bus driver, the writer of the letter says: "If the bus begins to fill up with white passengers, he courteously asks the Negroes to kindly move back in order that the other passengers may have seats. If white passengers are sitting near the front, he courteously asks them to kindly move up in order that the Negro passengers may have seats. He never says: 'You colored folks go back to the back of the bus where you belong,' as I have heard many drivers say. There is never any fric-

tion on his bus because he doesn't set the stage for it."

Here is illustrated a point often emphasized in these columns, that as long as the segregation laws remain on the books the way is open for discrimination of all kinds against Negro passengers. Whether they get reasonable treatment under existing laws is determined largely by the personnel operating the conveyances. An intelligent and decent conductor or bus driver is at present the most important factor in determining whether or not travel for Negroes is to be safe and tolerable. The next important factor is the ticket-selling and station personnel.

Transportation companies are obligated to, and can, do two things to make competent, sensible and responsible employees. One is to select them carefully. One is to select them carefully

of his employers' patrons. This means also that Negro patrons must resort to injuries and discourtesies to the traction authorities.

Insofar as I have been able to judge, the situation on the Carolina Power and Light Company's buses in Raleigh is very much the same as that described in the letter quoted above, which was in reference to a Mr. Dawson, who operates a Trailways bus passing through Bricks and Weldon. Whether it is a conscious policy fostered by the CP&L or the general high level of civilization of Raleigh's populace, I don't know. Maybe both. But it appears to me that the transportation segregation laws are made to weigh about as lightly in Raleigh as possible, granting that they are to exist and be enforced at all.

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That is simply as it should be, for theoretically segregation laws are not for the purpose of inconveniencing or humiliating anyone. They are supposed to provide for separate but equal accommodations, and equal treatment for all.

Lest We Forget...

By W. L. GREENE

How often we hear the conclusion reiterated that northern communities not governed by Jim Crow laws are just as unsatisfactory to live in as southern communities. Some southerners actually argue that the southern communities are more satisfactory.

The point of view is important. The facts are relative as to what they mean if we admit, for the sake of argument, that the champions of the south have a good argument.

Let us admit that the southern employer will take a personal interest in the welfare of his colored employees when they turn into "trouble." Why does he nearly always offer to pay their doctor bills, serve as bondsman for them when they are arrested and arraigned before the courts, or seek to provide for their release

from any circumstance which will take them away from their work? The answer is obvious. We merely give it again to remind us that the total situation affecting us makes us forget too soon the fundamental issues of American sectionalism.

The colored citizen in the southern pattern is expected to be a limited citizen, not free to compete in the open market for any job he can do, but is expected to work at such jobs as are open to colored people at less wages than other citizens would demand for the same work. The employer who seems to be so benevolent toward an unfortunate or wayward employee has his eyes open. He knows that he is underpaying the employee, and is interested in keeping available a stockpile of cheap labor, grateful for personal

favours and reconciled to a lowly position in society. If the employer would encourage the colored worker to join labor unions, buy farms, vote, organize consumer and producer cooperatives, and seek promotion on the job, the same employer would expect the employee to get help in emergencies from those sources. But because the southern pattern calls for the colored citizen to occupy a proscribed place in the social order, the employee with the attitude of the boss. Once the southern colored worker is paid the same wage as northern workers receive for the same work, all the goodnoses of the boss will be gone with the wind.

A chance to compete is more important to the colored man than a mere chance to eat.

SUNDAY SCHOOL LESSON

By Rev. M. W. Williams

Subject: The Israelites In A Foreign Land. Gen. 46:50. Printed Text: Gen. 47:1-12.

Key Verse: Lord, thou hast been our dwelling place in all generations.

The Sunday School leaders this morning will visualize an old man, but with years of mourning, long beards and hoary haired, together with eleven sons, one daughter, fifty grand children and four grandsons and a caravan of cattle and wagons, traveling from Hebron in Canaan to Zion on the Nile delta in Egypt, nearly four thousand years ago. Jacob was filled with misgivings until he received the assurance of God's presence at Beersheba which gave dignity thereafter (Gen. 46:15).

JACOB MEETS PHAROAH

Judah who had played a leading role in the family's life heretofore (Gen. 44:18-34) went ahead and notified Joseph that the family had reached Goshen. Joseph made ready his chariot and went up to meet his father and fell on his neck and wept and then cautioned them what to stay to Pharaoh

(Gen. 46:28-34). He then goes through the formality of presenting Israel to Pharaoh (Tutank men). Pharaoh inquired about their occupation and about Jacob's age, and tells Joseph that the land of Egypt is before him. He gives them the best pasture land possible. Two Kings face each other. One represents the material and the other the spiritual — The sense of gratitude is manifested in both cases, with the latter taking the precedent.

A SON'S CARE FOR HIS FATHER

And Joseph nourished his father, and brethren, and all his father's household, with bread, according to their families. (Gen. 47:12). This verse reveals the unselfish devotion of Joseph to his loved ones. It also brings out the pride Joseph took in his aged father. That tenderness and thoughtfulness which the father had once given him. No doubt, Joseph was the busiest man in Egypt. It would have been easy for him to say: "I am too busy." With all the people to feed in the whole of

Egypt, yet he found time to look after his father. How many young people today who are doing well and their parents who nurtured and looked out for them when they could not look out for themselves are suffering for food and care? Their children are too busy. How many of us get too busy to go to Church and Sunday Schools on Sunday mornings? To busy? Yes, but can find time to go where we particularly want to go. Church leaders too might not get too busy to plan suitable programs for those who do attend. Time will not permit a detail discussion of the last days of Jacob nor Joseph, but if the readers will peruse the last two chapters of Genesis they will find that both got their wish in regard to their burials.

1. A family is united and a nation is being trained under Divine guidance.

2. An individual, race or nation that is led by the Holy Spirit need have no fear of the future.

3. The Lord is our dwelling place in all generations. Ps. 90:1.

THE NEGRO IN LATIN AMERICA

HAROLD FREECE

INDEPENDENCE DAY IN MEXICO

Four bar Negroes who knew how to shoot and their commander, Miguel Hidalgo were Mexico's first army of independence — something that our neighbors below the Rio Grande celebrated with pride and remembrance as they celebrated the 135th anniversary of their republic last Sunday, September 16.

A Negro priest, Father Jose Maria Morelos, rallied the scattered forces of the Mexican revolutionary armies, grown to thousands of Negroes and Indians, when Hidalgo went down before the firing squad of the Spanish king. When Morelos was also captured and executed, it was a Negro mule skinner, Vincent Ramon Guerrero, who took up the sacred cause and continued to fight till the last Spaniard left the shores of an awakened country, battling, among other reasons, to free itself of the color prejudice of the white Caucasians.

Today, as I write this, the Negro has virtually disappeared as a racial type in Mexico — peaceful assimilation and inter-marriage having accomplished what all the Spanish armies failed to do. But American Negroes, on this anniversary of Mexican independence, can see in Mexico another monument to genius of their race. For not only does Negro blood flow like a deep, hidden river in the veins of the Mexican people. But Mexico, itself, owes its independence to the bravery and the self-sacrifice of Negroes who knew how to shoot but not how to surrender.

Last year, for example, Mexico's literary critics met to award the annual national prize for the best book produced in their country during 1944. Hundreds of volumes by Mexico's best authors were considered for the prize. But in the end, the award — the highest honor that can be bestowed upon a Mexican writer — went to Francisco Rojas Gonzalez for his novel, "La Negra Angustias."

NEGRO JOAN OF ARC

This fine book, yet untranslated into English, has for its central character a Mexican mulatto girl, Angustias, who led a force of mixed Negro and Indian fighters during the revolution against Spain. Like France's Joan of Arc Angustias was a shepherdess before she left her sheep of the fields to lead an army in the field. She could have sold out by marriage to a wealthy man or could have accepted bribes of millions of acres of Mexican lands if only her army of those who knew how to shoot was disbanded and sent home.

But Angustias was a Negro as well as a Mexican. She could shoot, but she could not surrender.

By the time that this is published, the festival of Mexican Independence Day will be over. But our brothers below the border will be preparing for another feast day, September 27, in honor of the 124th anniversary of the capture of Mexico City by the great Negro, Guerrero.

Mexican independence actually dates from that afternoon in 1821 when a Negro general received the surrender of the crack forces of the Spanish king. A white historian has written that "Vicente Guerrero was the only Mexican revolutionary leader who maintained uninterrupted resistance."

NEGRO COLONEL

Nor is it any accident that one of Guerrero's bravest officers should have been the fearless Negro, Colonel Juan Del Carmen, who, the Mexican historian, Villaseca, says, "was very black, of unprepossessing appearance, and extraordinary bravery." The courageous Del Carmen did not live to see the accomplishment of his highest hope — the freeing of Mexico's Negro slaves — but it is said that his memory influenced Guerrero, later to become the country's president, in issuing the abolition proclamation of 1829.

In this column, last spring, I traced the career of "Mexico's Black Lincoln," Guerrero and showed how he was finally martyred, as was the white Lincoln, in a fascist — like revolution partly drummed up by the Texas slave-owners. Texas was then a part of Mexico, but its richest land had already fallen into the hands of migrant slavers from Dixie. These dealers in human flesh

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Today, both of Mexico's two outstanding Negro heroes — Morelos and Guerrero — have states named for them. Today, Mexico, remembering Morelos and Guerrero, has stubbornly refused to adopt the color line of the men who murder Morelos and Guerrero.

But, 200 years before the birth of Morelos and Guerrero, Mexico had raised up another great Negro leader of the Mexican people. His name was Fanga and I'll tell about him in this column, next week.

On Being Well-Bred — By Ruth Taylor

Conventions are the hall marks of civilized living. They are the traffic rules which make it possible for the better conduct of his life. Their observance is the card proving his right to membership in a civilized society.

There is no law against pushing your neighbor aside in the street, or if you do you mark yourself ill-bred and unused to the amenities of civilized society. There is no law against discourtesy — but it just isn't practiced by the kind of people you want to know.

Conventions are designed for the protection of all. The common usages of society are ingrained in children from their earliest contacts with those around them. We do not condemn a child for his bad manners, but we do comment caustically upon his home environment.

To those conventions with which we are all conversant, should now be added a new one. A person who condemns another not as an individual but because of the group from which he comes, should be considered as guilty of bad breeding as he who transgresses any of the other more material conventions. It just isn't American, and it just isn't done by ladies and gentlemen. We should hold it as important to be kind as to be courteous, to speak fairly as well as truthfully, to respect our neighbor's beliefs as we respect his possessions.

We are now entering on one of the most trying years of our material life. Let us resolve to conduct ourselves as well-bred people during this trying time. Let us be good American ladies and gentlemen first and set a seal upon our lips. Arguing as earnestly as we will, let us observe the canons of fair play and decent speech and not indulge in generalized charges against anyone.

Observing at all times the conventions of society let us prove to the world that the democratic form of government with its freedom of speech for all people can

still be not only the most civilized but the best bred form of government.

DDT does not control boll weevil on cotton and a number of other pests. The new insecticide must be used in the proper form and in the right strengths for best results.

The classification of registered herd enables the dam owner to measure his progress in breeding.

QUOTES OF THE WEEK

"Free Pack of Cigarettes With Every Grease Job" — Postwar sign in Atlanta filling station.

"I'm as surprised as anyone." — Lucius F. Baitiff, 88, very much alive in Covington, Ind., nine years after he preached his own funeral sermon.

"Ernie is lying where he would wish to lie — with the men he loved." — Mrs. Ernie Fyle, objecting to removing his body from Ia Shima.

"Government can't legislate jobs, management must invest them, labor can't force them... but all three working together can develop them." — Warner A. Sweeney Co., Cleveland.

"Unity of effort between the worker and his employer is a postwar must." — Rep. Joseph W. Martin, Mass.

"Buy a farm and retire on it! It's a good trick — but don't try it!" — Farm Security Admin. official.

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118 East Hargett St., Raleigh, N. C.
Telephone 9474