

The Carolinian

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OUR PLATFORM: We Stand for Full and Equal Constitutional Rights and Privileges and Civil Liberties of All People, Regardless of Race, Creed, or Color.

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PAUL R. JERVAY, Publisher
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OF MEN AND MUSIC

THE confidence in themselves and their Alma Mater was shaken to the very roots of the Washington High graduates who have entered the music field. For Friday night, May 9th, the Junior-Senior Prom witnessed music furnished by a white orchestra.

While we are not opposed to using white musicians for Negro affairs, it's difficult to understand the preachment so often heard of patronizing the Race through the pulpit, meetings, etc. If we believe in such prachment along with circulating the dollar as long as possible in the hands of the Race, school administrators that condone robbing the musicians of the students' dollars should be taken to task and their resignation sought, should a disregard for Race consciousness continue.

Raleigh presently boasts one of the best trios in this entire area — the THREE DEUCES, products of the high school. Whether this date was filled by the Three Deuces or some other Negro band is immaterial, because ample time is available to engage musicians every year as the date is known from year to year to be the second or third Friday in May.

With the national income of the Race dropping from twenty-eight dollars a year from 1945 to 1949, against an increase of over four hundred dollars for whites in the same period, we would do well to promote and practice frugality from birth to death.

Our suggestion would be that an orchestra be formed from the band personnel with the express purpose of furnishing dance music for school affairs when such occasions arise. This would automatically reduce the cost involved in commercial aggregations, and in our opinion, find suitable music for a high school junior-senior prom.

With our present economic status so far below par, we would do well to adhere to our preachment of patronizing the Race whenever and wherever possible.

NOT A CHANCE

ACCORDING to Associated Press a caucus of Negro southern Democrats leaders has agreed that a candidate's being southern should not be a bar to Negro support of the right man. If he were a real liberal, a southerner could be supported, the colored leaders said. Then in a formal statement the group spoke with great wisdom, we think. The statement said, among other things:

"The failure of Southern leadership is not geographical but moral. No man is qualified to lead the nation who withholds loyalty to that highest of American ideals—dignity and opportunity for all.

"A truly liberal Southerner, who faces squarely the obligation of the

government to protect and extend the rights of all citizens, can be more than just a President. Given wisdom and courage he can be a great President."

There are men in the South who could meet the above specifications. The trouble is that the really big political powers in the South would not support such a man. They would regard him as a traitor, and therefore would be harder on him than on a true liberal from some other part of the country. The experiences of Frank Graham and Judge Waites Waring show what we mean; not to mention the Man from Missouri, Harry S. Truman, whose unpopularity in the South is due more to his civil rights program than to all his other acts and expressions put together.

A real southern liberal will get nowhere that his fellow southerners can prevent his getting.

COMPROMISE TALK

THE News and Observer's editorial of April 15, counseling a compromise on the civil rights question, was an excellent one, and deserves careful consideration.

Its theme was taken from the column of Thomas L. Stokes, by no means a reactionary, which appeared on the same page. While both Mr. Stokes' article and the News and Observer editorial were lenient with the South's position, each recognized respectfully the views of those on the other side of the question.

We favor a compromise on federal civil rights legislation, and do so from a practical point of view. Congress is out the Supreme Court. We believe in fighting for every victory which can be gained through the courts. We also believe in fighting for every victory which can be gained through Congress, but we realize that the two situations are just different.

The chances of getting a compulsory Federal fair employment practices law enacted by Congress within the near future are very slim. Granting that such a law could somehow be passed, its enforcement throughout the country would be a tremendous problem, and of doubtful effectiveness. The CAROLINIAN is all for the principle of fair employment, naturally, but we believe that compulsory fair employment enforced by the federal government on a universal basis impractical.

The federal government has the undoubted power and the duty to maintain employment practices without racial or religious bias in federal employment, including work done under government awarded contracts. We should like to see the United States government carry out such a program, through its administrative agencies, supplemented by legislation where necessary. We also favor federal legislation which would create, as Stokes and the News and Observer discuss, A Fair Employment Practices Commission with publicity, advisory and educational powers. The News and Observer thinks such a measure "would pass overwhelmingly in this or any other Congress." We do not share the newspaper's unbounded assurance that such a measure would pass, but we should like to see Congress give a chance to pass it, and to find out if and vote for it.

We have no objection to another proposal of Representative Brooks Hays who would and who would not support of Arkansas abolition of the poll tax by constitutional amendment. We think that ought to be tried also, to see which states would, and which would not ratify it. If the objective can be accomplished by amendment, the results would be just the same as if it had been brought about by legislative enactment.

We are all or laying out some common ground on which honest men can agree in this matter of civil rights; and especially are we interested in finding out which men are honest and who, on the one hand, are bluffing, and who, on the other are plain die-hards, opposed to any and all improvements in the citizenship status of Negroes.

THE ANNUAL SCOURGE



C.D. Halliburton's SECOND THOUGHTS. Includes a small portrait of C.D. Halliburton.

A Word From A Minister

By Rev. Howard Cunningham

A WORD FROM A MINISTER to a college graduating class must needs include a word of congratulation—upon reaching the present goal, a word of caution—against some of the evils which seem to be incompatible with our social and economic systems.

Your graduation here represents some sacrifice on the part of those who supported you as well as a good measure of perseverance and intelligence on your part. But to a minister it seems an act of faith: the College and your supporters have faith in you that you will actually achieve the goals, both in being and doing, which your matriculation here has made possible. If you fail in a job or a profession it will be easily understood and forgiven; but if you fail to achieve the highest manhood or womanhood of which you are capable, you will, unarguably, bring shame upon the individuals and institutions with which you have been identified. Even God's concern with men is in the quality of their characters, not the quantity of their goods. With apologies to Mr. Shakespeare, "To be or not to be" is not the question. To be is a moral imperative: to be what one ought in the light of his own recognized ideals. You are being congratulated in a way upon what you are expected to become in the future.

THE MINISTER'S WORD of caution is against some of the evils which seem to be an almost necessary by-product of our secular educational system. Our preoccupation with modernity imposes upon us the idea that all that is old is obsolete, whether in the realm of man's moral values or what have you. But it is to be remembered that every age has called itself modern, and that the old is the indispensable foundation of the new. Let us avoid an attitude that would allow us to be blindly critical of ideals which have come to us from the test tube of time, having survived trial and error, Joe and sword.

They are the best that God and man have yet devised and may be trusted until a greater personage than Jesus, the Son of God, shall appear on the earth. Instead of being glibly critical of them, let us subject them to the most valid tests at our disposal and know that it is, indeed, we, not they, who are on trial.

ANOTHER UNFORTUNATE BY-PRODUCT of our secular educational system, one which imperils the soul, results from the schools' lack of opportunity to teach things spiritual and moral. Pupils are prone to emphasize in later years these things that are given emphasis in school. Thus we run the risk of producing a mass of Godless intellectuals. A person without God has no need to recognize moral or social obligation, nor is he concerned for any of those goals which man in his higher moments recognizes as worthwhile. A man without God is a dangerous animal. It is religion, a force which gives meaning to life and motivates him to achieve happiness and fulfillment.

A final word of caution: as you enter the world of affairs, seek not to conquer the world, but to serve it; go forth, no,

to compete, but to cooperate, to give, to empty oneself so as to make room for receiving. Finally, is there reason to hope? Is there reason to be optimistic in a time so obviously chaotic? Can one really achieve the abundant life even as the demands of the age force so many stresses and frustrations upon us? Optimism and the achievement of the good life are not only possible, but they are necessary. Even as one who stands upon the shore may observe but a small portion of the ocean's expanse, so may one, standing amid the rubbish that men make of their lives, observe but a small portion of the good that is at work in the world if we have no hope of achieving our hearts' desire, then is our striving foolish, our being vain. There are countless individuals and agencies at work pouring forth into the stream of humanity activity and agencies at work pour-

ing forth into the stream of human activity such a spirit of brotherly kindness and zeal for freedom that men are throwing off the yoke of disease, the blight of ignorance, and the frustration of fear. Your own graduation from college could not have been possible except for the selfish cooperation and devotion of many persons. Their success and yours has depended, and will depend, upon the conviction that God fights on the side of those who strive for worthy goals. THOUGH A SINNER has little right to be optimistic, a Christian can be as optimistic as was J. Addison Symonds when he said, "Those things shall be a lot better than you think. Than 't'ot the world hath known shall rise, With flame of freedom in their souls. And light of knowledge in their eyes."

BETWEEN THE LINES BY DIANE HANCOCK FOR ANP. Includes a small portrait of Diane Hancock.

Jews and Negroes

Figuratively speaking, the Jews have gone to Palestine and built a Nation in a Day. The great work wrought there is one of the miracles of modern times. But the Jews have been driven through oppression to hang together as well as hang separately. They have been hanged both way but they always come back. It has been aptly said that you can't whip a man who will come back for one more round. The Jews always come back. Because they do they are the inspiration of the ages. When Grant was appointed commander-in-chief of the Union forces under Lincoln, the charge was made that Grant was a drunkard. Lincoln's answer to this charge was "Please tell me the kind of liquor he drinks I am recommending it for all my generals."

Every organization of Negroes is on the eve of a split. One Negro refuses to follow another, and so he pulls out with his crowd. Even if a crowd pulled out to organize a grand united order of struggle, hell-bound there would be those to join it.

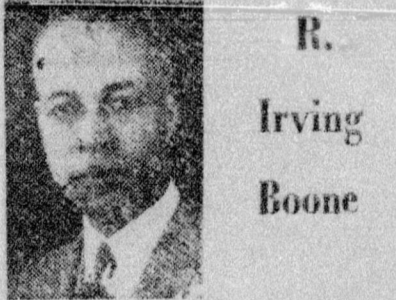
Whatever foolishness the Negro masses may evince they may be abundantly pardoned; it is too often the stupidity and the cupidity of this leadership that does the damage. Within a few months Negroes will be called upon to help elect a President of these United States. It is difficult to imagine a more hopeless array of candidates.

Taft, the CIVIL RIGHTS of the north is in the same class with Russell of Georgia. Between devil Russell and witch Taft I prefer devil Russell, who is at least honest. Then there is Eisenhower the venerated dilettant, who was charged months ago by this column for throwing a sop to the solid anti-Negro south by saying "race relations cannot be legislated, joyful sound to the anti-Negro south. Now that the south is all out for Eisenhower, the implications of our previous charge are obvious to even the casual observer."

Shakespeare, I believe, once remarked that as between a manish woman and a womanish man he preferred the former. As between a southern dilettant and a northern one I prefer the southern variety. Negroes must not be awed by the bulging purse of the Republican party that will surely appear in the months ahead. The Republicans have always been a money party, but the Negro who lets a few shekels determine his course in the coming elections is a Judas to his race. Every man has a right to his political opinions and convictions but cursed be he who loses these on financial consideration. Negroes Demand the Best!

ried leadership roles. Her sons and daughters occupy positions of responsibility and trust in practically every state in the Union, as well as on foreign soil. The past two decades have witnessed a veritable Renaissance in the life of Shaw. The standardization of academic offerings, building improvements and additions with an aggregate valuation of approximately a million dollars, the earning of Grade-A scholastic rating, the diversification of curricula and extra-curricular activities, the securing of increased endowment, the inauguration of added dynamics, efficiency and effectiveness in the entire surroundings — these are but a few of the remarkable advances that are indicative of this Renaissance.

OBSERVATIONS



SHAW MARCHES ON

For four-score and seven years—years of struggles, years of sacrifice, years of triumphs—Shaw University has been on the march. That same spirit of adventure, and of courage, and of faith which has characterized the life of this historic institution over the years, is still the guiding principle of her life.

From the very outset, Shaw University has been unique in certain important areas and has been known far and wide as an institution of distinct contributions. Hers is a unique culture. Typically Christian, with her roots penetrating deeply in the traditions of the Church, Shaw has, consistently, been in the vanguard in the matter of emphasis on the spiritual. Begun as a center of Christian training, she has held tenaciously to this sacred heritage. Shaw has majored in the matter of leadership training. From her walls have gone forth men and women who have pioneered in numerous fields of endeavor and have made outstanding contributions in various

Irving R. Boone

Sentence Sermons

- 1. Man has always carried from his birth a confused idea of his place in the earth.
2. It is true, he comes into this world crying, goes around sighing and leaves here hoping; but if to God he would be true, this whole picture for the very worst.
3. But sad, his trouble has always been to clean to close to the line of sin, and being influenced to follow his course, he exposes himself to the very worst.
4. Then there are others who have entered upon life's stage, with good intentions to write a brand new page, but met by the same powerful master, finally ended up in terrible disaster.
5. So no man cannot build his life alone; to try, is to accept from Satan that which resembles a fish, but is nothing more than a stone.
6. The lesson man needs most to learn is to live by the word of God, and his own selfish thoughts and wishes stoutly spurn.
7. Any man to commit an act for Christ's sake will have to decide against his own wishes and put on his own brakes.
8. This the decision one makes and the pledge a man or woman takes when coming over to Christ's side; Christ can well do without any dress-parade who just means to ride.
9. It is hard to get men to see that Satan's work is as free as the water we draw from the lake, but that to represent Christ here, it must be absolutely clear that works only count that are done for His sake.
10. When one fails to do what is honest and true and dignified under the banner of the Cross, he simply looks himself and deceives his Savior and neighbor with the silks and satins of a blood double-cross.
11. But ah what a relief to those who are true, to find others who despise mockery and fake, and for the love of Him who gave His life, do right for Christ's sake.