

EDITORIAL VIEWPOINT

Negroes Are Now Competing

E. Frederick Morrow, presidential aide, speaking in a recent forum at North Carolina College said with the coming of more integrated patterns of living in the United States, Negroes "are competing for a place in American life, and the places are limited and coveted."

From Mr. Morrow's speech has come thought gems of great magnitude. Whether we want to picture ourselves as competing for the top spot in General Motors, Sears-Roebuck, Chase National Bank, Harvard University, and many more categories including the highest office or title of the land, technically it takes one hundred years to seriously contend, we are definitely competitors.

But to compete for these coveted places and positions now held by others our minds must be cleared of inferior thinking. For years we have been made to believe that we could not manage large business responsibilities. Even now there are many in the face of successful management by Negroes, of insurance companies worth one billion three hundred sixty-three million, seven hundred seventy thousand, one hundred and two dollars who would still have us believe that we cannot manage big business.

ready competing . . . that we must learn to compete further for even larger stakes in the total American society. Somewhere, somebody must plant the seed in our minds that it isn't from whence we came or who we are-but where we can go and whom we can become.

The miserable plight of our economic lot here in North Carolina is not due to our inability to do a job well, as many would have us believe, but to the refusal of those more fortunate to allow total economic freedom to exist for the Negro. State jobs beyond janitorial (and prison labor is absorbing these) except for a few school or welfare "spots" have been kept from our reach. Nonetheless, whether the other man wants us to have these and other better paying jobs in business and industry we must continue to compete . . . compete with knowledge, skill, the ballot and with all our minds and souls to the end of meeting any challenges and destroying present and future obstacles that are ruts in our development toward full opportunity and responsibility in the American life.

Mr. Morrow urged Negroes to throw away "attitudes of inferiority" and asserted that the real job of teachers today is to convince (Negro) youth: "Given the right spirit and attitude, training and character, you will be able to completely measure up in this new era where the sole judge of a man's worth will be what he can contribute to the welfare of the whole."

And like Mr. Morrow the CAROLINIAN urges youth (Negro) to look forward with high moods and reverent spirits to a tomorrow that does not crush a man's soul and spirit because he has darker skin, but instead presents to him an awakening of an opportunity that knows no barrier other than the ability to compete.

Prejudice: A Two-Way Street

The lady is so right who wrote the Raleigh Times in last week's Wednesday, Nov. 7, issue under "Letters to the Editor" saying the CAROLINIAN could use the daily editor's talents.

It is heartening to see a Southern white editor who would take a stand for right, that might be in behalf of the Negro. Editors who are concerned with presenting anything but truth and right to their public are unfit to write under the banner of freedom of the press.

Anytime any newspaper editor stoops to the whims of a few at the expense of the majority in any realm of public ownership such as the schools, he has gone off his "beam". The editor of the Raleigh Times is not just another editor. His stature has been well established in a few months in the Raleigh area.

not to mention his position in the newspaper field before coming to Raleigh. Raleigh is indeed fortunate to have people of such high calibre come here to share their talents. We are sure as Miss or Mrs. Cotton said in her letter to the editor that we of the CAROLINIAN would gain much if it had the talent of so courageous and gifted an editor as the Times is so fortunate to boast.

We would hasten to recommend that the lady strike with the offerings of the Times' editor instead of cancelling her subscription. Prejudice seems to be a two-way street. Some times it is hard to tell which way some of us are traveling. However it wouldn't hurt to look both ways. We may not have the right of way all the time.

Municipal Golf For Raleigh

The CAROLINIAN does not have the answers to how a municipal golf course could be obtained in Raleigh. It does, however, have a question for the Negro leadership and the city council. The question is: why can't Negroes request a municipal golf course? Not for Negroes only, but for the citizenry of Raleigh.

Raleigh is in a singular position among North Carolina cities and towns, in that there is no municipal golf course for anybody. The CAROLINIAN believes there should be one.

And as long as there seems to be ample private facilities of this nature for white people it seems proper that Negroes should request the city to develop a public golf course.

All of us know there should be such a public facility in financial reach of everybody. White people would join with Negro leadership in seeking this needed asset to Raleigh's health and recreation facilities.

Raleigh needs golf for everybody; let's help her get it.

Good Business To Be Good Host

While Devereux Meadow sits idle two college teams are refused the right to use the facility purely because they are Negro institutions. In fact the city's own high school team the "Little Blues", that has been outstanding year after year, winning many conference championships, has never set foot on the city-owned, board-controlled park. Winning the championship is the greatest honor the "Little Blues" can bestow upon the City of Raleigh. But for a Negro Champion to be considered eligible to use Devereux Meadow apparently is not yet to be expected.

Raleigh would bestow credit upon herself by discarding antiquated patterns, like the one shown in the discriminatory practice of Devereux Meadow, by inviting Shaw, St. Augustine's and Ligon to use this facility if they chose to do so.

There are two games being played at Chavis Park on the same day. St. Augustine's plays Delaware State in a game at 2 P.M. that could decide the CIAA championship. Shaw plays Maryland State, last year's CIAA Champs, at the same field three hours later (5 P.M.) in a gala homecoming game. Few cities have the good fortune of so much football talent crammed in such a small space over so short a time as Raleigh will witness Saturday.

It seems to the CAROLINIAN that the business world of Raleigh could contribute much more to its cash registers if accommodations were better for large gatherings here as the St. Augustine's and Shaw football affairs present this time and in the future.

A good host city is certainly an enjoyable city to visit during football season and at other times . . . and it makes spending better.

"Hope At Last For The Victims Of Colonialism"



THE PULPIT VOICE

THE PULPIT VOICE

A dove and I met quite by accident one morning not long ago. It was in the hush and quiet of an early morning, as the sun slowly loosed its warmth and light upon thousands of growing things in a secluded garden.

I was there seeking the refreshment which comes to the human spirit when the day is so bright and young. The dove evidently was there because in a world like this there is more safety among trees, flowers and the little of the wilderness that is left than among the cluttered, busy streets of men.

Then too, the dove found food there, and nourished itself with what nature had provided; as Jesus said about the feeding of the five thousand: "Yet your Heavenly Father feedeth them". We came together along a path, and a friend and I who walked together were startled as we saw directly before us a dove—a bluish grey, its legs and feet of coral red, and eyes of pink but with the brilliance and sparkle of rubies.

It did not fly away even as we came near. It continued its feeding, but intermittently it eyed us, but without fright. My friend and I came to a reverent halt, and silently but with excited hearts watched the dove, so bold, in a garden, in the quiet of an early morning hour. Her kingdom was the wilderness away from the restlessness of men, but of us she showed no fear.

I inwardly knew that we were the intruders and not she. So silently we watched her there—in the spotlight of the sun which shone in spiraled rays through the trees. But then it was that the besetting sin of man arose in me, and I ventured closer, as to examine more closely.

My friend reached out his hand at arms length as though he would bend down and touch it. It was then that with a flip of her powerful wings, the bird of peace, the mournful dove flew away and left us there saddened at her departure.

My friend and I broke our awesome silence, almost simultaneously asking the same question of each other. Why could not we have been content with watching the unfrightened dove on the terms which she so graciously permitted? Who did man the aggressor, the possessor arise in us that we drove away in fright a dove which had remained before us just to be herself and about her daily way?

We pursued this thought in a far away garden in the quiet and still of the morning, but dimming the lustre of the moment was the consciousness that the drive in man to dominate, had lost us something fine, something innocent, an intimidation from God in a dove, a high privilege.

This was the drama of the garden of Eden. It was Adam's aggressiveness, to be like God, to see all he could see, to know good and evil . . . and the tree was to be desired to make one wise. It was this which destroyed the paradise of human existence.

There is a desire within man to know and to understand which sometimes causes us to lose the beauty and presence of some of life's most precious gifts. My companion and I could

only wonder, how much more we might have learned from

the dove, if we had not ventured too closely?

IN THIS OUR DAY

By C. A. Chick, Sr.

"In Everything Give Thanks"

Thanksgiving Day is an annual fall festival in the United States. It is celebrated with church services and family gatherings as one of the great American feast days. The first Thanksgiving proclamation in America was issued by Governor Bradford of the Plymouth colony in the autumn of 1621 in gratitude for the first harvest in the New World.

The Pilgrims came to America that they may worship God as they pleased. They experimented a few years in communal living. The experiment was a failure. Thus, the local government gave up its plan of communal living and gave the property to the people. This writer feels that it is well in order to review a few words from the Mayflower Compact—America's first written constitution: "In ye name of God, Amen. We whose names are underneath, having undertaken for ye glory of God, and advancement of ye Christian faith . . . a voyage to plant the first colony in ye Northern parts of Virginia, do by these presents solemnly and mutually in ye presence of God, and one of another, covenant and combine ourselves together into a civil body politic for our better ordering, preservation and furtherance of ye ends aforesaid."

Thus, the first settlement in 1620 was undertaken for the glory of God and advancement of the Christian faith. And, along with the advancement of the Christian faith, there soon developed the idea of democracy in government and in the matter of the individual and property ownership. We might well be grateful to God that the Pilgrim's early experience in communal living was a failure. Perhaps this experience in communal living helped them to build our nation on the foundation of personal liberty.

And so coming on down through the years we have, by and large celebrated Thanksgiving Day in an atmosphere of Christian worship and thanks to our Creator for His blessings towards us. Some have adulterated the Day with worldly pleasures alone. But the Day for the rank and file of American people retains its original Christian flavor.

And, as we approach Thanksgiving Day for 1956, there are many things over which we are thankful. We are thankful for the political, economic, and religious freedom each individual has in this country. No, we have not reached the ideal in any of the foregoing but one has only to scan the pages of history to realize the improvements that have been made in such matters. Just recently we had state and national elections—so to speak a political revolution. Yet, not a gun was fired to keep order.

No one was arrested for interfering with the election process. As a matter of fact,

from the standpoint of business and general social activities, it was just another day. There are not many countries in which such could have happened so quietly. We might well be thankful that we have more young people in the public schools and higher education than ever before. Certainly we want to be thankful that we work fewer hours but at the same time have more commodities and services than at any other period of our national history.

Thanks to medical science our days upon this land have been tremendously increased. So on this Thanksgiving Day 1956 let us thank God for all the material gains produced by our faith. Let us be thankful that we have sufficient religious vitality to turn to God in the days of abundance as well as during the days of adversity. We thank God that we are not involved in overt war. We thank God that from the landing of the Pilgrims down to the present time we have been blessed with a large number of leaders in all phases of our national culture who have been deeply God-fearing men and women.

POET'S CORNER

TAKE YOUR CHILDREN TO SUNDAY SCHOOL. By Mrs. Annie Z. Hinton

Take your children to Sunday School. Take your children to church. Reform and be good parents. And God will see you through.

Take your neighbors to Sunday School. Take your neighbors to church. Reform and be good neighbors. And God will see you through.

Call the sinner to Sunday School. Call the sinner to Church. Reform and be good Christians. And God will see you through.



"My husband said to vote for our pocketbook—but I don't see it listed here!"

Gordon Hancock's BETWEEN the LINES

For ANP

POST-ELECTION REFLECTIONS

The 1956 presidential election is history, with Eisenhower winning in the proverbial "landslide." Just as it is sometimes said that possession is seven points in the law, incumbency is seven points of the election. It is difficult to disclose the fellow already in office Stevenson had, was tacitly for his strength. Eisenhower had made a free president and with the threat of war hanging over the world, nothing is more natural than that the United States want a man of war in the White House. In Eisenhower they have one. Of course this column went out for Eisenhower but our going out for Stevenson would have made no difference. This was an Eisenhower year and the stars were fighting as it were for him against Stevenson.

This writer is inclined to agree with those who say that Stevenson lost something between 1952 and 1956. In 1952 he was fresh and engaging in his speech and manner. The man seemed inspired, perhaps with the idea that he might win. In 1956 he seemed listless and unable to get started. He would not put forth his program but insisted on a program of more criticism and castigation of the Eisenhower administration. Perhaps he knew from the beginning that he would be beaten and could not do his best. Again, Stevenson used the word "moderation" in connection with the matter of desegregation of the schools. It was a word that was patently designed to catch the vote of the Old South and it was executed by most by Stevenson is today a badly beaten man, for better or for worse.

An outstanding observation of the election is the return of the Negroes to the Republican Party. But this fact loses its significance with a great swing toward the Republican Party in general. Although the Negro swung heavily towards Republicanism, it is difficult to say that the Negro vote was decisive. Moreover it must be observed that the swing to the Republican Party was noticeable only on the Presidential level; but so far as Congress is

concerned, the election is a toss-up. It must not be forgotten that it is in Congress where the difference in party counts. Unless we can somehow change the complexion of the Congress from Democrat to Republican, there is but little encouragement for Negroes. Presidents by themselves cannot do but so much to greatly alter the picture so far as civil and social rights are concerned. Unless in some way the chairmanship of the various congressional committees can be changed, an 22 or discharge the deeply entrenched Democrats of the Old South persuasion, the Negro's pain is slight.

Then, too, Herman Talmadge goes to the Senate. That means trouble for the Negroes. In Talmadge we have another big time Negrophobe to contend with. The hope in the situation resides in the fact that Talmadge is an educated man and an educated man cannot be put so bad. Whereas his father was a Negrophobe at heart, young Talmadge is only a Negrophobe by profession and it is to be hoped that he will be less deadly accordingly.

In reading a southern newspaper's views on the election it was disclosed there was underlying the South's support of Eisenhower the subtle belief and hope that Eisenhower is utterly committed to a states rights policy that conforms generally to the pattern adopted by the Old South. This has been a phase of the South's rallying to Eisenhower that has not been clear. I hope these prognosticators are not right. Here we have the South rallying to Eisenhower because they feel that he will be an advantage to the defense of states rights and we have Negroes rallying to him standard in the hope that he will be strong for civil rights. Somebody is in for a rude awakening. Inasmuch as the President was supported in the South, the South has a right to expect the advocacy of their program and policies. But inasmuch as he had the overwhelming support of Negroes, they too have a right to expect some thing in the line about civil rights. This is a hard one for our newly elected President. Half to Eisenhower and half to

SENTENCE SERMONS

By REV. FRANK C. LOWRY For ANP

BEER, CRACKERS AND CHEESE

1. Quite odd is this subject, and seemingly has no place, only in matters of life relating to food and taste; but this is not wholly true, they are of vital import . . . some persons they throw off balance, while others their lives distort.

2. As to food qualities any one of these could stand a fairly high test, but under adverse conditions, these three could rob a man or woman of all they have possess.

3. One man in quest of crackers to eat with his breakfast beer, was standing behind closed gates at a Railroad Crossing, real near, and when the train going north had passed, he started across in a mad dash.

4. This was his last . . . for a train going south which he did not see (and the gates still down), hurled him instantly into eternity.

5. When his wife was informed of his tragic end, she replied "It is an awful price for what he went out to spend; he always liked crackers with his breakfast beer, and that is what he was bent on buying at a store near here."

6. My what a price for a thing so cheap . . . but for such, many are known to make a similar mad leap, all for a momentary trivial pleasure that robs the soul of its eternal treasure.

7. Another man, taking a long Sea voyage, bought a first class ticket for his passage, and took along a large supply of crackers and cheese, to satisfy his

hunger and maintain financial ease.

8. But when to his surprise it was told that first class meals were included in his first class fare, he was shocked for having come to an extremely far on his own poor bill-of-fare.

9. Then facing the serious matter, having no one to blame but himself, he wrapped the fragments shyly and hid them on a shelf; then he repaired to the Dining Room to do justice to himself.

10. How true this is of men who defraud, who cheat themselves as well as God, and slyly think they are getting by, while every second exposed to God's all-seeing eye.

11. Just when will men begin to see straight and stop heaping upon themselves God's displeasure and ill-tate; some men act as if really He cannot see, when Satan catches them to go on a wild spree.

12. This actually is starvation to the soul, while the Master stands pleading, "Be thou whole," offering heavenly warmth and matchless riches to all—who will not evade His continuous earnest call.

13. Just be sure deceptive measures will strike back. Joseph's brothers tried to ride this faulty track, until in a famine they saw their cheese and crackers were no more, and they remained but only one open door.

14. That door was Pharaoh's of Egypt when Joseph's brethren had to go for supplies and behold they had to bow in humility to their brother Joseph, who earlier they had victimized.

Letters To The Editor

TO THE EDITOR:

Please accept my belated congratulations to you and your staff for the fine Fifteenth Anniversary Edition of your paper. It was done well and I am sure your many readers and friends enjoyed it.

Over the years, your paper has had a significant role in the life of our city, county and state. It has been a friend to and a supporter of education, private and public. We at Shaw University appreciate the coverage which you give us and your helpfulness generally.

As you enter upon another five year cycle of publication, it is my hope that you will achieve still greater heights in publishing and in service.

With commendation for a job done well, I am Cordially yours, Foster P. Payne, Dean of the College, Shaw University.



I can do all things through Christ, which strengtheneth me.—(Philippians 4, 13.) "All things are possible—only believe." Too often too many of us give up in despair, turning away from the hand that always is extended to help us—the hand which holds all the power of the Almighty; the hand of Jesus, Saviour, through which we reach God.

THE CAROLINIAN

Published by the Carolinian Publishing Company, 518 E. Martin Street, Raleigh, N. C. Entered as Second Class Matter, April 5, 1940, at the Post Office at Raleigh, North Carolina, under the Act of March 1879. Additional Entry at Charlotte, N. C. Subscription Rates: Six Months \$2.75 One Year \$4.58 Payable in Advance—Address all communications and make all checks and money orders payable to THE CAROLINIAN. Interstate United Newspapers, Inc., 544 Fifth Avenue, N. Y. 17, N. Y. National Advertising Representative.

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