



### Leadership

Last week a group of Negro ministers from several areas of this state, met at a local church for the purpose of organizing and setting into motion an organization dedicated to leading the Negroes in North Carolina to the achievement of equality and full citizenship. The perfected organization will be headed by the Rev. Mr. S. F. Daly of Raleigh.

Rev. Daly is a veteran in the fight for civil liberties in this state and he realizes full well that the fight he is re-engaging himself in is one fought with many dangers and disappointments, both from within and without. The undertaking, on a state-wide basis, of a campaign to awaken the million plus Negroes in North Carolina to make an all out effort to secure for themselves and their posterity, the blessings of liberty toward which they have made so many contributions is a laudable one. It is an effort that should have the whole-hearted support of all men and women of goodwill, regardless of race.

It is altogether fitting and proper for a movement of this kind to be initiated and led by ministers of the Gospel, men who have consecrated their lives to the bringing of God's Kingdoms of justice and liberty to all mankind. It is possible that too long have the rank and file of Negro ministers neglected their full duties of leadership, of leading their flocks into the present green pastures of the abundant life. Salvation that ultimates only in equality and freedom after death is not the situation

that Christ preached and demonstrated.

Too long have many of our Negro ministers in this state been content to lead their hearers to a far away heaven but have utterly failed in helping them to achieve the many benefits of heaven here and now. It is most fitting that Negro ministers in this state undertake a campaign of this nature because the Negro church is the best organized and largest forum the Negro has.

Through his church, the Negro minister can reach and touch the hearts and the minds of the Negro masses. Another fact that should bias and further this new ministerial movement, is the reverence and allegiance Negroes, as a whole give their ministers. If the Negro ministers in this state will enter into this campaign with the willingness to make the necessary sacrifices and the faith that Christ will move mountains, they will find a ready response among a down-trodden but still hopeful people.

And what is far more important, they will find in their efforts the rewards and joys of accomplishment. Fortunately for us and for our ministers, the pattern and the achievements of such efforts have already been established. Successful movements of this type have been and are being led by Negro ministers in South Carolina, Georgia, Alabama and Florida. We are confident that our own ministers, by the help of God, can be equally as successful.

## "Only Strong Leadership Will Protect Our Heritage, Mr. President"

## Gordon B. Hancock's BETWEEN the LINES



### IN THIS OUR DAY

BY DR. C. A. CHICK, SR.

### More Serious Than It Appears

Recently a newspaper out in Missouri asked ten male and ten female students at the state University if they would sign a statement carrying the following words: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these rights are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, etc." Of the 20 asked to sign a statement containing those words which are a part of the second paragraph of the Declaration of Independence, only seven of the group, all males, agreed to sign.

There are one or two other recently reported instances where persons have refused to sign this statement, some went so far as to say it was a Communist petition. Now what does this mean? In the case of the university students, it could be considered rank ignorance of the knowledge of something that a grammar school child should know. However, this seems to point to something beyond ignorance of a very important American document.

The refusal of this group of students and of others to subscribe to the basic and fundamental doctrine upon which this country is founded should cause more than passing concern. Among other things, these refusals seem to indicate that the thinking in this country has veered so strongly away from even the concept of equality for all men, that the average American does not know that this country was founded upon that concept.

When "Mr. Average American" sees all around him the demand of elementary justice to millions of other Americans, how can he believe that those who conceived the American ideal, conceived it on the "proposition that

all men are created equal." By taking just a casual glance at the greed, ruthlessness, exploitation of the poor by the rich, it can easily be seen why "Mr. Average American" would never dream that any where in the American heritage was there ever a provision for equality, life, liberty and the pursuit of happiness.

At first glance those few who happen to remember, that those immortal words are in the Declaration of Independence and that the essence of those words are in the Preamble to the American Constitution, might scoff and laugh at the millions of Americans who do not have this information or who, having seen those words in their history textbooks during their childhood school days, have long since forgotten them in the wild scramble for survival and the never ending scramble to get the jump on the other fellow.

But this is really no laughing matter. It is a deadly, serious state of affairs, when the daily happenings in any country are no more at variance with the principles upon which that country was conceived and brought into being, that the average citizen of that country can not recognize even the words which spell out those principles.

It is high time for America to take notice of the impression its own citizens have formed and are forming about their country. It should not or cause surprise because the average American does not know that his country was formed upon the bed-rock of justice and liberty, with equality for all men the corner-stone of this formation.

The average American citizen has never seen those ideals in practice, why then should he believe in them or be willing to sign a statement attesting to them.

### Moderate Approach

In expressing his approval of the measure to modify the North Carolina statute on registration, Gov. Hodges has been quoted as saying that such modification was the moderate type of approach to civil rights legislation that "we believe in." Even with this so-called "moderate approach," does this mean that our governor is really admitting that there is a need for such legislation.

Viewing his statement from any angle, the

impression remains, that Mr. Hodges has made just such an admission. Now, if he will only communicate his discovery that maybe, after all, there is a little something lacking in this state's civil rights set up, to North Carolina's senior senator, Mr. Sam Ervin it might stop Mr. Ervin from beating his breast and tearing his hair out in his futile attempt to make everybody believe that North Carolina is a civil liberties paradise.

### Contentment

When in the time of trouble, call upon the Lord; but be certain you have put something in the storeroom so that he might answer you. This is important in your daily living and

life on this earth. Therefore, remember to do good for evil; help where you can; hold not an evil thought against thy brother; but face all with truth and the love of God in thy heart, for then you shall be free.

## THE CAROLINIAN

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### Africa Conscious

Anyone who peruses the newspapers and magazines most certainly has noticed the prominent place the continent of Africa is currently occupying in such literature. In fact, at the present time, Africa seems to be in the spotlight of world news. Politicians, diplomats, financiers, and investors all have their eyes on Africa. The United States at least is realizing that Africa must be seriously considered in the problems of world affairs—politically and economically.

President Nixon's recent visit to Africa was not the beginning of our government's becoming Africa conscious. But rather it was an open declaration of a long time behind-the-door planning.

There is an increasing willingness on the part of world powers to realize that the nations of Africa and their peo-

ples must be admitted to the tables of diplomats discussing world affairs. And, moreover, and this is the most important point in the entire situation, the African peoples as rising up and demanding more and more recognition in the economic and political affairs of the world. The foregoing is as it should be.

Our much used slogans "free people," "free governments," and "self-determination" must be made to mean in reality just what they say. The slogans must not be allowed to mean freedom and self-determination for certain peoples and certain areas of the world. But they must be interpreted to mean all the peoples in all areas. The natural resources of Africa are abundant. And, most certainly they should be developed in such a way as to be beneficial to all the world. But it must not be forgotten

that Africa and her peoples have the first claim on the natural resources there. Past evidences would seem to indicate that the people of Africa have not received from the rest of the world a fair rate of exchange neither for their labor nor their natural resources.

Negro churches along with white churches have been primarily concerned with the souls of the people of Africa. In the future we must concern ourselves not only with endeavoring to save the souls of the people in Africa but Negro churches must also become concerned with saving the peoples of Africa along with the vast amount of natural resources there. Negro churches would do well to put on courses of study pertaining to the wealth in Africa, and, thus, her economic, social, and political importance to world affairs!

## SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

- WHAT TIME IS IT? 1. When one hurriedly sets his clock by mistake an hour slow over night he is going to awake in the morning in a very sad plight. 2. And unless one is fortunate in making up the time, things throughout the day will appear out of line and some of them odd and very difficult to define. 3. Something similar to train wreck that throws schedules out of kilter and plans for the day begin to waver; but out of it all, new beginnings can be attempted, and with a persevering spirit, new ways and means invented. 4. The time left, though short, is not for complaint, but to rebuild with the salvage at hand; just remember early and not too late there is more in the man than there is in the land. 5. You have God's time in which to understand that He made this world especially for man, and when man forgets God, His great Mercy and Grace, then things begin to

- turn toward destruction and waste. 6. This is the time for men to ask "What Time Is It?", when things as they now are seem to have leaped into a wild fit, and only the power of God can set things straight, but the one great question is, will the appeal to Him be made too late. 7. The time is now far past due for man to return to Him, for without His aid and guidance he cannot hope to win, and greed, running in rapid order, confidence and faith seem hardly to exist, and Nations must seek refuge under military cover. 8. All the while the weight of this task is becoming most fatiguing, and life is losing its real depth of meaning . . . the majority of men are beginning to faint, but against their own evil doings are building up no restraint. 9. Time marches on and men grow weaker and wiser, giving

- Satan a wide chance to take over as chief advisor the very thing he desires to knock men out of line, so he can woo them to follow the value of time. 10. This Satan finds not a difficult thing to do, for men generally do not care to think things through, and while drifting him a variety of easy promises, he is certain he can fool him with a lot of dollar signs. 11. Then it is easy for man to forget that his time is far spent and it is time to repent, but Satan, his satisfying and agreeable undertaker, at this time proves he is a Master Faker, and if one can wiggle away from him then, he is one among a million upon whom Satan can't depend. 12. "WHAT TIME IS IT?" It is your time to get ready and prove to God that you can remain steady and with Him form a union and make Satan quake as you definitely say to Jesus, "And the all Hell should endeavor to shake, I will not, no ever forsake."

## THE PULPIT VOICE

BY REV. HAMILTON T. BOSWELL

It would appear that the meanness thing ever attributed to our Lord, is the cursing of the fig tree. It just doesn't seem to fit the personality of Jesus, that with his reverence for all life, that in anger or concern over his own impending crisis, would blast as it were, this little fig tree from life. But this is what the gospel of Mark reports, the " . . . seeing a fig tree . . . in leaf, he went to see if he could find anything on it. . . he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever fruit from you again." Mk 11: 12, 14.

First of all, before we can see in correct perspective, this cursing of the fig tree, its background is absolutely necessary for any real understanding. Fig trees are very common in Palestine, and the fruit which they bear is one of the essential foods of the nation's diet. What is not commonly known, however, is the unusual way in which the Palestinian fig tree bears its fruit. The gospel of Mark clearly states that "for it was not the season for figs." It is suggested by the late Dr. James Hastings, in his well known, "Dictionary of the Bible", that the fig tree produces along with its leaves what is called "lakshs", these are immature figs, or as the Book of Revelations says, "untimely figs". It is not until the summer months that the larger figs appear. Jews therefore, knew that there were no full grown figs on that tree, but he also knew that any fig tree which had such a healthy foliage of leaves should also have a crop of "lakshs or untimely figs." These would have been enough to quench the hunger of Jesus,

for he ate the fare of the common man. The tragedy of the tree is that with all of its leaves and an announcement of much fruit to come, the little tree was completely barren. In the hour of Our Lord's great need, the tree failed. Such trees are deceptive, their leaves are carriers of false tidings. This little incident is an example of a truth to be seen in a wider area. There are people whose lives are comparable to the little fig tree which grew on a Palestinian hill side. Outwardly they seem to exude a spirit of love which is goodwill. Their first appearances are impressive and captivating. People whom they meet are left with a good feeling, complete acceptance and security. And it is good and inspiring as we go in and out to meet such persons who externally appear to be so gracious, loving and kind.

### TWO GREAT MISTAKES

On October 20, 1942, a group of Southern Negroes met at Durham, N. C. in what turned out to be a historic meeting. The writer who was director of the conference, spoke as follows in his opening statement: "We are proposing to set forth in certain Articles of Cooperation just what the Negro wants and is expecting of the post-war South and nation. Instead of letting the demagogues guess what we want, we are proposing to make our wants and aspirations a matter of record, so clear that he at the coming of the Southern Regional Council, will have to keep in mind what the Negro wants and is expecting of the post-war South and nation. We are proposing to challenge the constructive cooperation of that element of the white South, who express themselves as desirous of a New Deal for the Negroes of the South."

In our Articles of Cooperation we are seeking for a common denominator of constructive actions for Negroes and this group of whites, who are coming many of the things we want done, and cannot do ourselves. In other words, we are proposing to draft a new Charter of Race Relations in the South. The old charter is paternalistic and traditional; we want a new charter that is fraternalistic and scientific for the old charter is not compatible with the manhood and security of the Negro, neither is it compatible with the dignity and self-respect of the South. It leaves the South morally on the defensive. The Negro has paid the full price of citizenship in the South and the nation, and the Negro wants to enjoy the full exercise of this citizenship, no more and no less. The foregoing statement was of course addressed to the white South and although only 72 Negroes met in Durham, more than 400 whites met in Atlanta to reply to our petition. After discussing our major propositions they decided to cooperate. Had the South kept faith with its Negro leaders, much of the stress and strain and litigation of the present might have been avoided. What is being accomplished by revolutionary means to resist to our petition, after discussing our major propositions they decided to cooperate. Had the South kept faith with its Negro leaders, much of the stress and strain and litigation of the present might have been avoided. What is being accomplished by revolutionary means to resist to our petition, after discussing our major propositions they decided to cooperate.

### found out that the Southern Regional Council was not to displace the NAACP.

The writer made it plain in one of our sessions that the Southern Regional Council was in no way opposed to the N. A. A. C. P., for as a matter of record, all the Negroes who composed the Southern Regional Council were members of the NAACP and would not relinquish this membership as a price for cooperation.

A few tried and true Southerners stood by their guns, but the masses of Southerners who at first were enthusiastic at the coming of the Southern Regional Council, fell away. It was a great mistake on the part of the white South not to keep faith with the Southern Regional Council and by cooperation, accomplish our desired goals. The worsened state of race relations in the South can be attributed to the failure of the white South to keep its first high resolves. Just as it was a mistake to break faith with the Southern Regional Council, it is a mistake on the part of the white South to concentrate today on holding the Negro down rather than holding the communists back. A large part of the great white South is quite willing to turn the nation and its destinies over to the communists if the Negro can be kept "in his place".

In other words, if the triumph of communism is the price of keeping the Negro down, the Old South is willing to pay it. It is a great mistake, as it weakens our nation in a vital moment of its struggle against communism. Democracy is fighting for its very life and the time and energies spent by the South in holding the Negroes back are sorely needed to stem the tide of on-rushing communism.

A nation as badly divided as our nation is on the color question will be a poor match for the Kremlin, with their solid front. What does it profit the nation to keep the Negro down while the communists take over? The two great mistakes: The first was in not cooperating with the Southern Regional Council, the second is trying to hold the Negro down with one hand and hold the communists back with the other.

It might have been in reflection that our lost thousands of the many people who had been during the years of his misery. He had come to Jerusalem, when as he said, he would be betrayed, seized and crucified in more than one way now he was alone. Many of his disciples had left him and followed him no more. Three who had looked so promising in earlier days had now proved to be so faithless. They were not like that for me. He turned to it for truth, and in his hour of need all it had to offer were leaves.

Leaves are no substitute for fruit, and other graciousness and decorum are no even exchange for a heart which looks out at his man for love and sympathy. It is an hour of need, or perhaps it may be an hour of need, the person who seemingly offers so much of himself in goodwill, that we too sometimes discover, as Jesus did about the fig tree, that you shall know them by their fruit, and not by their leaves. It is the disappointment, the surprise and indignity which is the surprise and indignity which registers faith in people.

## WASHINGTON AND "SMALL BUSINESS"

BY C. WILSON HARDER

Shortly will occur the sixth anniversary of the great crash. It is the anniversary of the death of the Republic by the Acheson-Dulles clique, the removal of General Douglas MacArthur from the Far East.

Since then, the nation's people have been arbitrarily deprived of the leadership and counsel of one of the most outstanding men developed by the Republic.

While MacArthur is best known publicly for his World War II leadership, his international recognition as the outstanding military leader of the war, his greatest work was perhaps in building free enterprise in Japan.

In comparatively short time MacArthur changed a centuries old rigid monopoly system of business in Japan into a working free enterprise system.

It is a matter of history that following his removal, Japanese economy reverted to old straggling feudal-monopoly system.

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No one could have ever blackmailed MacArthur, he had no value, or nation. Neither did he hold any fuzzy ideas. America should apologize for the fruits of his free enterprise system.

In fact, in Japan, he labored to help the Japanese emulate the American system. Probably never has success been treated so ignominiously, or so quickly destroyed.

But while he could overcome centuries of Japanese feudal customs, he could not prevail against the money machinations of the Acheson-Dulles clique in his mad postwar rush to build some global contact with billions of American tax dollars to fulfill some purpose that even they cannot define.

Thus, there is substantial speculation on why his clear headed talents are not again being used in the service of the Republic. And in past few weeks or months this speculation is increased by the fact that apparently no one, whether it be British Prime Minister, or head of Israel, seems inclined to place much confidence in the direction of American policy. Thus, say these commentators, if MacArthur were in government, there would be no doubt at home or abroad as to whether the U. S. has a policy, and precisely what that policy comprised.

## DRIVE SAFELY! SAVE A LIFE