

EDITORIAL VIEWPOINT

The CAROLINIAN'S

WORDS OF WORSHIP

From the book of Matthew, 25 chapter, 42-45 verses.
For I was hungry and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not.
Then shall they also answer Him, saying,

Lord when saw we Thee an hungered or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?
Then shall He answer them saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.
Our Weekly Words-We ask the question for thought during the week—"IS IT US?"

Will We Stop Such Nonsense?

THE GEORGIA LEGISLATURE convened Tuesday, January 13, for another session. One of the first items of the agenda according to certain representatives, will be a proposal to change election rules whereby voters will need to have higher learning to qualify to vote. Apparently the purpose of the proposed legislation to limit the Negro vote, since he is on the short end of educational measuring rod.
Eli Ginzberg, in *The Negro Potential* points out that the number of years completed in school serves as a rough measure of basic literacy. The armed forces have found that unless a man can read and write at least as well as the average fifth-grade student, he must be regarded as a "functional illiterate."
Ginzberg's study shows that one out of every five Negro men reaching adulthood in the South has not completed the fifth year of school. This represents a great improvement over the record of the preceding generation, half of whom were functional illiterates. However, in the South functional illiteracy is still three times as frequent among young Negro men as among white young men.
We must not marvel at changes in election laws, since in the past the South has used devious means to render the Negro politically

impotent. Poll tax requirements, elaborate and confusing election schemes, complicated balloting processes, and highly centralized election codes have been statutory techniques by which Negroes were disfranchised.
Many states went to the limit in establishing "legal" barriers to Negro suffrage. For example, Virginia reapportioned its voting districts five times within seventeen years in order to nullify Negro ballots.
Such changes as higher educational requirements always disenfranchises someone—white and black—from voting and the minimum requirements for voting is always better.
Such regulations as time of election, hours of voting, age of voter, affect all voters alike. But when a legislature designates educational qualifications then it is transgressing on the citizen's rights, and any such law, constitutional or statutory, is unconstitutional.
The mere fact that a citizen, illiterate or educated, wants to vote is requirement enough for him to qualify. Rarely do unlearned men want to vote, and getting the educated to vote is the great problem.
We hope that in the Georgia Legislature there are enough men who will vote against this proposal.

"My Father's Business"

Every Sunday School member and churchgoer will recall the occasion on which Jesus said to his mother: "I must be about my Father's business." But most of us have the wrong idea about what this business is. We fail to realize that there is no difference between working on our jobs and working in the church—work and religious work.
Somehow we have been led to believe that our daily work is selfish and that only time spent at church meetings and in religious and social service is consecrated.
What did Jesus mean by his "Father's business"? Most people would answer "preaching." Bruce Barton tells us that to interpret the words in this narrow sense is to lose the real significance of His life. It was not to preach that Jesus Christ came into the world, nor to teach; nor to heal. These are all departments of his Father's business, but the business itself is far larger and includes industrial, agricultural, commercial, educational, political, transportation, and domestic pursuits.
God seeks to develop perfect human beings, who in spite of adversities, will learn to live the abundant life with their fellowmen in peace and harmony. To achieve this end upon earth, the Almighty set going an experiment to which all His resources—human and physical—are committed. No single kind of human talent (professional, vocational, or scientific) and effort can be spared if the experiment is to succeed.
People must be fed and clothed, housed and transported, taught and healed, as well as preached to. Thus all business, daily and professional pursuits are his Father's business.
It may be hard to conceive this idea, but all work is worship and useful service is prayer. And the people who work wholeheartedly and unselfishly at any worthy calling is a co-worker with God in the great earthly enterprise which He has initiated, but which He can never finish without the help of men.

St. Augustine's Founders Day

Founders Day Celebration took place at the St. Augustine's College in Raleigh on January 11 and 12. Features of the observance were an Alumni Workshop in the Penick Hall of Science, a basketball game between the college and Shaw University, a banquet on Saturday. On Sunday the Founders Day Address was delivered at the Sunday morning services.
For ninety years, this Episcopal institution has served the youth of this land, and it has evolved from an elementary school to four-year college. Through its walls hundreds of individuals have passed into the sea of life and are pursuing useful vocations and professions.
A catalogue of the graduates of St. Augustine's and St. Agnes was first published in 1923, and a second one in 1928. At the time of the latter catalogue 539 graduates were listed for St. Augustine's and 172 for St. Agnes Training School, including the classes of 1927. From 1928 to 1937 diplomas were awarded as follows:
College 188
Junior College (1928 only) 10
College Preparatory 260
St. Agnes Hospital 68
Bishop Tuttle School 54
From 1938 to 1957, the college has graduated 27 Registered Nurses, 15 persons from Bishop Tuttle School, 13 young women with B.S. degrees in Nursing and 923 individuals from the four-year college.
The grand total of diplomas awarded by St. Augustine's College is 2,279. From the college were graduated 1,659, while 269 finished the college preparatory department. The St. Agnes Training School for Nurses graduated a total of 267 Registered Nurses and 15 students

holding the B.S. degree in Nursing. The Bishop Tuttle School sent out 69 graduates into useful fields of service.
St. Augustine's College aims to develop integrated personalities and socially responsible individuals with a philosophy based upon Christian values and leadership. It seeks to furnish an environment conducive to intellectual development of the capacities and abilities of its students in order that they may live more useful and purposeful lives in our democratic society.
Like all other colleges, St. Augustine's must gear itself for a greatly increased enrollment to meet the problem indicated in our national trend. For example, a total of 3,068,000 students enrolled in 1,890 colleges and universities early last fall, an increase of 4.1 per cent over the enrollment in the fall of 1956.
The 1957 fall enrollment was 45 per cent above the fall enrollment in 1951, the year of lowest enrollments in the immediate post-war years.
Education is the biggest business and most vital task of our country is that of rearing, training and educating youth. The future of our country depends upon how well institutions, like St. Augustine's College, do the job. St. Augustine's has been doing its job for ninety years, and may it exist to the end of time. For the many benefits that this Episcopal college has bestowed upon Negro youth throughout the land, let us hope and believe that it represents one of the greatest experiments in enhancing the aspirations, hopes, education, and prosperity of our people.
On this your Ninetieth Anniversary, St. Augustine's College, we salute you!

A Civil Rights Committee Can Loosen These Chains By Removing Our Own



What Other Editors Say

DON'T SWEEP UNDER RUG
The City Council took a proper first step intending the congregation of men at the corner of Dawson and Martin where they constituted an increasing traffic hazard. That was a poor place for hiring hall or a sort of club around a wine store. The city should not merely invite these men to take up their stand in seeking "day work" on the Auditorium parking lot, however. It should now see what it can do to aid in the job quest of these men.
Undoubtedly some of those who gathered on the corner of the park may have wanted no more work than that which would provide them money enough to cross the street and buy a bottle of wine. It is evident, however, that too many ready-to-work Negro men are finding it difficult to secure adequate employment. These men should not be moved from the corner merely to get them off the street and out of mind.
A traffic hazard has been removed. But the human hazard which remains deserves attention—News and Observer.

WHAT PRICE JIM CROW?
Alabama committed the final obscenity in its frantic effort to rob Negroes of the right to vote when it dismembered a county out of fear that Negro voters might ultimately dominate its choice of officials.
Tuskegee is located in Macon county—the county which was dismembered—and its teaching staff had begun to offer leadership to the neighboring Negroes. First the legislature put Negro voters out of the county seat to keep them from making themselves felt in city politics.
Negroes promptly retaliated by boycotting the town's merchants and at last reports many of those merchants had been forced out of business. The town is on its way to becoming a ghost city.
Dismemberment of the county was accomplished through a statewide referendum and the supporters of the measure made no bones about their purpose. They said in newspapers, on the air and in almost every possible medium of communication that their object was to forestall Negro voting.

In the face of this kind of a campaign the great "liberals" and "middle of the roaders"—the moderates as they like to call themselves—were silent. They lacked the courage and the honesty to speak out against this rape of democracy.
What has happened in Alabama certainly gives Congress warrant to act under that section of the Fourteenth Amendment which provides that where voters are disqualified on the basis of race the representation of the offending state shall be reduced.
Alabama has shown that it is determined to keep its Negro citizens from voting. It should lose a proper proportion of its representation.
It has just struck us that the time may come when Mississippi will have to be carved up and divided between its sister states; if the federal government ever gets around to enforcing the Fifteenth Amendment Negroes will dominate its elections. But what other state in the Union would do this?
—Atlanta Daily World

IN THIS OUR DAY

By C. A. CHICK, Sr.

Emancipation Celebration
It is often stated that when an individual begins to look back and starts talking about what "used to be" it is a signal that the individual is getting old. Well, I hope neither of the foregoing is true regarding the present writer. However, during the past several years when I attend Emancipation programs, in my mind I am forced to look back to my younger days, and say to myself "what used to be."
I can well recall the time when a large number of communities invariably had Emancipation celebrations on New Year's Day. Moreover, such programs were looked forward to by the vast majority of Negroes living in communities which had them.
In those days Negroes were not ashamed to have long and elaborate Emancipation programs consisting of such things as parades and speeches. But now-a-days very few communities where they are had, just a mere handful of people attend.
Unfortunately there seems to be many among us who sincerely believe that to have celebration in memory of our freedom is an indication that we want to be reenslaved. Say such people, "Negroes are too far removed from slavery to bother with such a program. It is time Negroes forgetting slavery. But curiously enough the selfsame Negro who makes such statements as the foregoing in memory of Negroes with Jews. Negroes often mention Jews as an example of a minority group who despite certain disadvantages have made great progress.
To all of which I most heartily agree. But let us remind ourselves that Jews still celebrate their escape from slavery (out of Egypt) in to the Promised Land. As I understand it, Jews use such

celebration, not for looking back into Egypt and their days in slavery there but rather to look at the present and into the future. The Jews, it would appear use such a day to build deeper reverence to their God for His having preserved the racial solidarity as well as a race despite of its many adverse circumstances.
My contentions has been, and is currently that a well-planned Emancipation program could serve Negroes in many ways. It could serve to enhance racial pride. It could serve to build racial solidarity. It could be a means of increasing racial confidence. It could serve to further our desire to be participation citizens in our respective communities. It could serve to increase our education for economic survival in a world of economic competition. It could be a means of securing mass thinking and action on social problems. It could serve to increase our thanks to and faith in the wisdom, mercy and love of the Creator of all mankind.
Today in the hour of our gravest peril since the founding of the nation nearly 500 years ago, we are divided and race prejudice divides us. If the Russians would find an opening for communism that will find it in a cleverness that race prejudice is making in our country. Divided we fall and nothing divides us more surely than race prejudice and its concomitants. But race prejudice is a matter of morals not money.
Our great President Eisenhower is calling for a conservation of our talents and our genius. God only knows how much genius has been sacrificed to the goodness of segregation. Of the millions of Negroes disqualified for their services to mankind because of the limitation of race preju-

dice, there were perhaps those who might have made it possible for the Vanguard to rise.
The fact that with limited opportunities Negroes have made such substantial contributions to the country's welfare shows and suggests what might have been had they not been fettered by prejudice. There is one thing of which we may be sure and that is, a nation that functions ninety per cent can never compete with a nation that functions a hundred per cent.
With every Russian giving his best and with only the whites of our nation giving their best, we can never overtake Russia in the missile and space-race. The genius that is needed to get our nation back on equal terms in this race that must be run at full strength, may be wrapped up in a dark skin.
We appreciate and applaud the scientific genius of George Washington Carver, but we often forget that there were—and are—other Carvers just waiting for a chance that race prejudice would deny them.
And our predisposition to spend and spend our billions is not the answer by itself. Unless there is a moral reformation to match our great expenditures for national defense, we are coming to grief.
The morals involved in segregation are just as important to national defense as money. Race prejudice is the millstone about the neck of our great nation, not poverty.



JUST FOR FUN

By MARCUS H. BOULWARE

CORNYARD AT FOUNDER'S DAY WORKSHOP

PENICK HALL OF SCIENCE: I persuaded Cornyard to become "highbrow" and register for the St. Augustine's Alumni Workshop last Saturday morning. Reluctantly, he consented, but I had to pull him in by "his tail."
When Cornyard had relaxed, he began to enjoy the erudite lecture on the responsibilities of an alumnae to his college. But soon Mr. Moses Belton, public relations director of Johnson C. Smith University, was driving home the point that "we hog for what we need but pay for what we want."
Cornyard beamed with a smile.
Then the speaker illustrated his point by saying, "We pay for Cadillac, Eldorado, Oldsmobile 88's ranch style homes, and ABC (Alcoholic Beverage Commission as known in N. C.). The shock made Cornyard swallow hard and uncomfortably. (You know Cornyard is especially fond of Slow Gin, Scotch, and—White Corn—and he pays for it too.)
By George, I felt for Cornyard and others like him. The statements like a punch below the belt, stunning.
FOUNDERS DAY BANQUET: (In Cheshire Building dining hall). Conspicuously absent was my guest, LORETTA (Cornyard's sister). You know one thing, she went off with Rudolph "Piney Woods Pete" Goldston, bigtime magnate who impressed her with the surface of things—Cadillac.
It goes to say that walking won't get me anywhere.
Where did you go, Loretta? I must explain that empty seat.

for a fairly important job as a mechanic in the newly completed Fairlane Auto Service Shop.
"But," said the employer, "are you an all-round man—a thoroughly trained mechanic?"
"Oh yes," Bolita Sam assured him. "For six years I had experience at Froggie Bottom Auto Works."
"And what did you do all the time?" said the employer.
"Well," said Bolita Sam, "I screwed or nut 639."
AW NO: There is a story going around about the man in the flying trapeze who caught his wife in the act.

HOW WE SPEND OUR TIME: A statistician went to the trouble of finding out just what a person does with time during his lifetime. He arrived at the following conclusions:
A person of 50 years of age has slept 6,000 days, worked 6,500 days, walked 800 days, amused himself 4,000 days, spent 1,800 days eating and was sick 500 days. He has eaten 17,000 pounds of bread, 16,000 pounds of meat, 4,800 pounds of vegetables (I hope spinach was not included), eggs and fish, and has drunk 7,000 gallons of liquid.
That takes care of about everything except the number of days which a person has spent in argument but I guess the statistician couldn't figure this out until he knew the subject was married or single.
SAYS FATS: Fats, the local piano "fiver," says if a certain bowlegged man who is in trouble will see me, I will straighten him out. "What sives, Fat? I am anxious to know!"

LOCAL PARAGRAPH: A local boy who was determined to learn the latest steps eschepated his teacher, Cornward, wanting to be helpful and encouraging, said naively: "Don't give up. It takes some circus six years to train a jackass." Boy, was I embarrassed.

BOLITA SAM: That hot guitarist at the Froggie Bottom Christmas party.

Bolita Sam, works regularly as an auto mechanic during the day. He was being questioned by an employer on his suitability

Gordon B. Hancock's BETWEEN the LINES

Money Or Morals
Our great country is terribly distressed and embarrassed, as Russia takes the lead in the missile and space-race. Too long have we been complacent, and too long have we been content to substitute money for morals. We have postponed our drive for brotherhood and concentrated on studied attempts to eternalize segregation and discrimination.
This country is one of the world leaders in segregation and this has prejudiced the darker peoples of the earth against our vaunted democracy.
Today instead of boasting of world leadership in the matter of human brotherhood, we are startled and humiliated before the up and coming communists, who seem determined to ultimately take over the world and rule it according to the communist formula.
It is somewhat disconcerting to see our proud and mighty nation fighting for its life. And the outcome of this fight concerns every American regardless of race or nationality or creed. We would be poorly advised if we minimized the threat that is upon us, and it is going to take the best that our nearly 200,000,000 can give if our way of life is to be saved.
We are worried and alarmed, as we well should be, and our statesmen must prove that they are real statesmen in such a time as this. But if as much time is spent in the future—as in the past—holding the Negro down and throwing him for losses, as in the current to stamp out the NAACP root and branch in the South, the future of our great nation leads uphill and into the dark.
This matter of race and the Negro to the front in times of war and to the rear in times of peace is a moral matter that must be faced if the grave situation that confronts us is to be saved. Nations like individuals must eventually account before the bar of God for their sins. The rise and fall of nations is in itself a mute testimony to the unerring working of righteousness and evil in the world.
The great pity of history is that there has not yet appeared on the horizon a nation that could stand prosperity. There is always some besetting sin that ends ultimately in destruction. Race prejudice is the besetting sin of America, and if not cured will ultimately destroy us.
Today in the hour of our gravest peril since the founding of the nation nearly 500 years ago, we are divided and race prejudice divides us. If the Russians would find an opening for communism that will find it in a cleverness that race prejudice is making in our country. Divided we fall and nothing divides us more surely than race prejudice and its concomitants. But race prejudice is a matter of morals not money.
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LETTER TO THE EDITOR

January 11, 1956

To The Editor:
Early last fall, I received permission from Superintendent Jesse O. Sanderson, to observe the special education classes in the Raleigh public schools for Negroes. I have prepared three articles describing the work in these classes, and they are appearing in the Carolinian in the January 11, January 18, and January 25 issues.
Copies of these issues will be sent to the superintendent at the end of the series.
As writer of these articles, I must say that the experience has been very rewarding. The Raleigh special education undertaking is one of the most worthy efforts in educational and social services of which we are aware.
I want to thank the superintendent for granting this privilege, and I urge Raleigh citizens to visit these schools and see what is being done for retarded pupils.
MARCUS H. BOULWARE

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