

# Editorial Viewpoint

## The CAROLINIAN'S

### WORDS OF WORSHIP

Editor's Note: The following words of Jesus, Our Lord Savior, were taken from the 10th chapter of the gospel according to St. John, 7 through 18 verses:

7. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers; but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture.

10. The thief cometh not, but for to steal, and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd; the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Our weekly words—We ask the question for thought during the week—"How far are we from the right door?"

## March Of Dimes Awards To Negroes

The 1958 March of Dimes is underway, because the National Foundation for Infantile Paralysis is determined that 100,000 children and adults — survivors of paralytic polio in past years—must be helped to more normal living.

The Mothers' March on Polio in Raleigh is scheduled to take place on Thursday, January 30, between 7 and 9 p. m.

Negro citizens have a stake in this crusade, because they have been recipients of the benefits of this great undertaking. Besides receiving rehabilitation treatment for infantile paralysis, a number of Negro students are receiving scholarship aid during 1957-1958 to study for careers in working with polio victims.

Institutions	Authorized	Net Amount
Tuskegee Institute	\$4,729,821.81	
North Carolina College	112,312.05	
National Medical Fellowship, Inc.	248,787.00	
Dillard University	322,203.90	
Meharry Medical College	588,849.87	
Howard University	12,626.21	
<b>TOTAL</b>		<b>\$6,014,600.84</b>

The awards made to these institutions, it must be remembered, have benefitted students in many ways—though not directly as scholarships.

In North Carolina alone, 23 Negro students have been awarded Foundation scholarships extending from 1947 to 1948.

Polio knows no race when it strikes, and we have been told that there is an urgent need for doctors, physical therapists, occupational therapists, medical social workers, speech therapists for those with bulbar polio and nurses.

We must share in this great enterprise, and may we urge Negro young men and women to apply for scholarships to prepare themselves for lives of useful service.

# Strong Leadership Can Bring Peaceful Compliance With The Law



## What Other Editors Say

**THE INDIAN UPRISING**

An explosion the Ku Klux Klan had hoped to set off in Robeson County has been avoided—fortunately without serious injury to anyone. It is the Indian "uprising" over the weekend didn't accomplish anything else, it should have convinced the Klan that North Carolinians have no sympathy with its effort to stir up racial trouble with the Indians.

The sympathies of the people of this state lie, rather, with the Lumbee Indians, although we cannot condone the way they took the law into their own hands. The job of keeping Saturday night's Klan rally within bounds was one for law enforcement officers, not for a band of vigilantes. Even though the Indians were obviously concerned with breaking up the rally rather than causing personal injury, their mass charge onto the field near Maxton could have touched off a bloody massacre.

Whether state and local law enforcement agencies could or should have gone further in heading off violence in Robeson is not clear. The Klan has the same right as any other group to assemble for peaceful purposes, as long as it complies with the law. But do its members have a right to bear arms, even if unconcealed at such a time? The right to bear arms and to speak freely is guaranteed by the Constitution. But as the late Justice Holmes said many years ago, "the most stringent protection of speech would not protect a man in falsely shouting fire in a theater and causing a panic."

Advance notice of the Klan's intention to hold a rally served as a warning that a riot might develop. Where the officers prepared for it, it is reported that the scene said that the only officers who could be identified were the county sheriff, 16 highway patrolmen and three carloads of sheriff's deputies. A force of that size could have proved inadequate.

In any event, the dust raised by outside agitators in Robeson County seems to have settled almost as soon as it was stirred up. Many people around the world may not understand that since the Klan rally has given Moscow radio an excuse to shout that Americans are persecuting the Indians.

The truth that we ought to proclaim to the world is that relations between the white people and the Indians of Robeson County have been harmonious for as long as the oldest citizen there can remember. If anything, the two races are likely to work together more smoothly than ever, now that they have a common enemy in the Ku Klux Klan.

**THE POWER OF LAUGHTER**

Two Lumbee Indians—Charlie Warriax and Simeon Oxendine—wrapped in a captured Klux banner like two blanketed warriors of old epitomize the devastating power of laughter over demagoguery, pomposity and the cowardly bully.

The bedsheet brigade had swaggered into Robeson County, intent on a mission of intimidation. When the Lumbee Indians, the object of the rally, took to the warpath, the would-be intimidators turned tail completely; a single confessed member of the brigade remained in the precincts and only then because booze slowed his fast retreat.

Only the Indians could perform this ironic act charged with the cleansing power of laughter. They were the original Americans. They had been here long before the Anglo-Saxons arrived. What the descendants

# JUST FOR FUN

**THE MAXTON AFFAIR**

Cornyard and I had been reading the newspapers which announced that there would be a KKK rally on Saturday night, January 18, with the Rev. J. W. Cole in charge. The radio broadcasts intensified this information.

Both of us were primed to go, and we wanted to be on hand "when and if" the fireworks started. Around 3 p. m., we headed for the appointed place and arrived early enough to while away some time at a local beerery located in "Jeetersville" a miles from the announced scene of the rally.

We tried to get up some conversation among the local "squirrels" but they JUST clammed up. They even breathed gaspingly, and, BOY, how the tension was MOUNTING!

While I was trying to dish up a "sneak scoop" for the CAROLINIAN, Cornyard made a date with a DISH and left for parts unknown.

Meanwhile, I inquired where one might find the best food in town. Referring to local beerery, I grunted a local vagabond who was sitting on a stool and sipping me up with some hard luck juice—hoping I would buy him a meal.

Anticipating his approach, I said, "Friend, join me with a bowl of beans" and, comrad, Madam, serve my friend a Miller's High Life Beer and make mine hot cocoa!"

Then the man said, "Tell your friend to lay off that girl he's with. Her name's Peenie and she is the special property of Big Dirty Red. He don't stand for any monkey business when Peenie is involved."

"Well—'saint I, but before could finish in rushed Cornyard yelling, "Let get out of here (pulling me by my coat lapel); somebody told a fellow named Big Dirty Red and he's coming after me." W-O-W, we just made it in time as Corn-

yard pulled off in his '55 Chevvy leaving Dirty Red within a block's distance.

"What am I gonna tell my boss, Cornyard? He wants a front-page spread you know," I commented when Cornyard got his breath.

Cornyard: "Come back tomorrow and get it yourself! That's a friend for you!"

**EN ROUTE TO RALEIGH**

The radio kept me chuckling, but Cornyard's mind was not on it. Poor fellow, keep cool!

The Grand Kleagle flew like an eagle. Old Rev. Cole ain't a merry old old soul.

A merry old soul ain't he! He calls for his sheets together in a meek.

But he wouldn't let the Indians be.

**IMPORTANT SHE IS:** (Said D "You know, Cornyard, a woman ought to fake sickness for a few days sometime just to remind her husband how important her work is.")

**LORETTA:** I bought two tickets to the musical concert next Friday and Loretta is going with me. At last! For once, I thought she was going off with that distinguished racket boss Piney Wood. Pete Astrom. It just goes to prove you never know about these things.

## The Challenge Of Church Tithing

Last week we mentioned several untapped financial resources that churches could make use of, if they would organize for constructive action. These resources must be considered apart from the basic Program of Self Denial. In this issue, we want to help you examine the practicality of TITHING.

The practice of tithing is based upon God's encouragement that we give generously and fairly to Him ten per cent of our increase, our labors, our harvest, our production, our weekly wage, and our monthly salary.

Passing the hat, circulating the plate, and begging are more polite gestures toward tithing. We must give sometimes until it hurts, but it won't hurt long because each one of us will in the long run develop spiritually and acquire a more wholesome attitude toward systematic giving.

Suppose a church has, for example, 200 members whose professions and vocations fall into these categories: 15 teachers, 2 lawyers, 2 physicians, 1 dentist, 2 nurses, 1 chef, 4 waiters, 4 railroad men, 20 skilled tradesmen, 40 semi-skilled workers, 50 laborers, 15 domestic and service workers, and 35 persons who do not work.

The annual income of this church would run something like this if each member gave God and the church a 10 per cent "rut" out of his earnings:

15 teachers	\$ 48,000
2 lawyers	14,000
2 physicians	20,000

1 dentist	7,500
2 nurses	7,400
1 chef	4,800
4 waiters	13,200
4 railroad men	16,000
20 skilled workers	93,000
40 semi-skilled men	120,000
50 laborers	125,000
15 service workers	14,400
35 non-workers	000,000
<b>200 members</b>	<b>\$663,000</b>

This small church of 200 members, for example, would earn a total of \$663,300 annually. This money would represent a ten per cent "rut" for God. Dramatic, isn't it?

Tithing is somewhat different from the "Program of Self Denial". In that a member of the church must dig down deep in his pockets and put aside God's share. Each member should do this prior to paying his bills. A tither wouldn't need to adopt a Program of Self Denial, and he could still indulge in some of the little luxuries as cigarette smoking, drinking of beer and "soda pop", and taking summer vacations.

Get out of that unassuming frame of mind, stop giving the "widow's" mite, and stop pinching pennies for the collection plate.

As we said last week, "If any church carries out this plan under the enthusiastic guidance of the minister, the church won't be able to count God's blessings."

**WE DARE YOU TO TRY IT?**

## IN THIS OUR DAY

By C. A. Chick, Sr.

**ECONOMIC RISK**

An economic or business risk is an inherent part of the American capitalist system. The owner, or owners, of any given business must of a necessity assume economic risks. And, even though, a great deal of economic risk may be reduced through various types of insurance, it cannot be entirely eliminated.

Indeed profits are often defined as rewards for business risks. Curiously enough, however, it often happens in small business as well as in medium-sized ones that profits are often confused with the wages of management and interest on capital invested in the business.

People who are afraid to assume economic risks do not share as much in the rewards of an expanding economy as those who will assume such risks. I, for one, feel very strongly that the foregoing is as it should be. People who bear the burden of economic risks are justly entitled to the cream of an expanding economy.

But, strangely enough, there are so many people who will, and do, assume economic risks seemingly unconscious of the fact that they are so doing. For example, take a person who spends four years in college at a cost of several thousand dol-

ars. He has assumed a pretty sizeable economic risk. Those who continue in graduate or professional school never seem to be conscious of the great economic risk they are assuming. If they should cease immediately after graduation, the entire cost of their training as well as its future value would be buried in the ground with them. My guess is there are very few who incur again such possible loss.

But, curiously enough, if it is suggested to many of those people that they purchase some securities in some of the most outstanding corporations in the United States, the immediate reply is "suppose the business goes bankrupt. And, as a matter of fact, the concerned suggested that he purchase some stock in something that has nothing like the chance of going broke as the one of dying. Many of the old corporations in the United States have paid dividends consecutively for more than a hundred years. Why not think of concerns as the foregoing as continuing rather than going broke? If they have paid dividends all these years, why would they take a notion to go broke if I become a shareholder in them.

Again it cannot be overemphasized that those who assume ec-

onomic risks get the cream of an expanding economy. According to the New York Times for January 19, 1958, the gross national product of the United States rose from \$299.1 billion in 1946 to \$435.9 billion in 1957—a fifty percent increase in eleven years. You can bet your last dollar that those who shared the greater part of that increase were those who assumed economic risks. Let's assume economic risks by becoming share owners in the great corporations in our nation.

## Gordon B. Hancock's BETWEEN THE LINES

**WHAT PRICE GOOD RACE RELATIONS**

Some days ago the writer was riding one of the city buses, and a white friend of many years was also aboard. The friend came over to share my seat. In the course of our casual conversation he spoke of the hatred and bitterness he encountered on his travels about the city and state.

He, of course, referred to the current struggle over the problems of desegregation. A casual review of the daily press will confirm the proposition that race relations are worsening but they are worsening in the right direction.

One of the elder arguments of the southern demagogue is propounding in this relation, "The deterioration of race relations. Violence in the South is widespread and threatening. The emotions of both Negroes and whites are highly wrought and there is just as much as ever going on in the south as ever went on in Russia."

It is one of the greatest tragedies that there has been since an outbreak against the Negro, and why? Because the Negro is seeking to throw off the bonds of second-class citizenship, working of course within the framework of the Constitution of the United States and the laws thereof.

If the Negro were working against the laws of the nation or if he were conving with the Russians one could easily understand the hatred that now afflict the citizens of this country.

If the Negro were undermining our democratic way of life the current outbreak of bitterness and hatred could be more easily understood. But what the Negro seeks is in accord with the underlying principles upon which our nation and the church were founded. The Negro seeks to live the democratic life; he seeks the Christian way of meeting the issues that face him in particular and the nation and world in general.

When it becomes dangerous to seek Christian ends by Christian means and when it becomes unsafe to seek democratic ways and means of living in our common country, we are heading into trouble of the most threatening and dangerous kind.

As long as the Supreme Court acceded to the wishes of the Old South and postulated a "separate but equal" program of interracial relations in the South, everything went along with comparative smoothness and the South's politicians called this a golden era of race relations and now they are harkening back to such era with a certain pride of achievements.

But the fact is the Negro was never satisfied with "separate" because the South never gave any attention to the "equal" aspects of the situation. And while there seemed to be but little tension, there was in fact plenty of tension, while the Negro sweated under the burdens and disabilities second-class citizenship forced upon him.

Now that the Negro is struggling to overcome the handicaps of the separate but equal effects of a subordinate status in the nation, there is a most ominous outbreak of hatred and bitterness throughout the nation.

This means that as long as the Negro accepts, without apparent resentment, the proposition that he is inferior which is implied in the principle of segregation, we are having a "golden era" of race relations.

But once let the Negro show his resentment against second-class citizenship; and once let him show that he resents the role of being rushed to the front in times of war and to the rear in times of peace, then the floodgates of bitterness and hatred are unloosed. The laws that inspire the Negroes to aspire to first-class citizenship were written by white men and interpreted by white men.

## The Benefit Of Clergy

In this issue, we want to discuss one of the problems connected with the services rendered to our Negro population in the State by the State Board of Public Welfare. There are many facets and aspects of this subject which needs greater exploration that can be treated in one editorial. For this reason, we plan to publish a series of editorials which will be directed specifically to some specific aspects of welfare services for citizens in North Carolina.

The problem under consideration this week is that of children born out of wedlock. The State Board of Public Welfare has recognized this problem as one which can only be lessened by the cooperative efforts of every agency for education, character development, and religious motivation in the State.

There is a stereotyped notion "going around" that this is strictly a Negro problem for the reason that colored people don't consider it wrong to have children without legal and the church's blessings.

It is also claimed that most of these illegitimate children have to be supported by parents who wait on welfare checks. In North Carolina, however, only 7 1/2 per cent of the children born out of wedlock are being helped through the aid to dependent children program of the State Board of Public Welfare. Regardless of how large or small the percentage of those persons receiving such aid, the

chief problem at the moment is that of eliminating or minimizing the impact of this condition.

If the charge leveled at Negro morals in this respect is true, we must do something about it. We suggest these proposals:

1. Single women should, as one editor puts it, "declare war on men who don't think them worthy of marriage." Should a male desire marital relations, the woman ought to see to it that the man acquire a valid license, call the minister, and have a ceremony performed.

2. Our women should avoid common law trial, or any other type of marriage contract that fails to give them and their children wholesome standing in the community and legal status in the courts. Unless the marriage is legal, women cannot force their mates to support their offspring.

3. If a male is "straightforward" and honest, he will welcome the blessings of the minister and priest. Otherwise, he will "hem and haw", dodge and fake sincere affection for the unsuspecting female. In the latter case, the woman should give him the "cold shoulder treatment."

Next week, we will discuss the ways and means by which a community may inaugurate a program that will prevent the problem of illegitimate children from rising to gigantic proportions.

## Sentence Sermons

**GOLDEN SLIPPERS**

1. This is one of the topics often discussed by dear old Saints who in God doth trust, who seriously entertain an understanding that this is an important part of Heaven's planning.

2. While of course this must be taken in a figurative sense, because spiritual