

Editorial Viewpoint

The CAROLINIAN'S

WORDS OF WORSHIP

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly are not so but are like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in congregation of the righteous.

6. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Good Government Better

When May 31 arrives the citizens of Raleigh and Wake County will have the opportunity to vote for three candidates to take seats in the N. C. House of Representatives. Between now and then you ought to study the past record of the incumbents and the qualifications and promises of the candidates who are running for the first time.

If you are a registered voter, you should consider including Nelson H. Harris among the three candidates you vote for to fill the three seats in the State House of Representatives. Nelson H. Harris will make a good government better.

What the Negro citizens of Wake County need is a man who will represent them in the House of Representatives. In the past, our legislators have worked for the interest of the majority group—paying very little attention to the urgent needs of Negroes.

A Negro candidate like Nelson H. Harris, if elected, will call attention to the problems that especially affect the minority group in the State. He will work for legislation designed to help the "man farthest down." His words

will bear the "legislative conscience" with respect to matters relating to unemployment and labor, public welfare and human betterment, desegregation of schools, morals and religion, and life and death.

Nelson H. Harris is the only man in the race, who, by reason of his experience as one of our group, can persuasively and sincerely lay before State House of Representatives our petition for elemental justice. Like Modesta W. Johnson, in his classic oration, Harris will "call upon (legislators) to kindle anew about the crucible of race relationships the fires of American faith."

The Negro needs skilled jobs in Raleigh and Wake County, and he needs facilities for training him to do these jobs. This is perhaps the crux of all his other problems. Someone must make known these needs to the political, educational, and industrial leaders of the State. The man who can do this well is Nelson H. Harris.

If you vote for Nelson H. Harris, he will make good government better!

Training School At Goldsboro

The public's attention should be called continually to the new North Carolina Training school for educable and trainable Negro youth. This brand-new \$4.5 million institution opened its doors in September, 1957, and is located in Goldsboro.

Dr. M. M. Vitols, superintendent, State Hospital, is the administrator of this school, while Mr. William J. Waters is the director of the program of education and training.

The school has an enrollment capacity for 600 persons, but at present it lists 226 pupils. If there is a need to increase its capacity, it can be done.

Special training is provided through the following departments: Academic School, Basic Training, Religious, and Vocational Training. Physical Education, and Vocational Training and Guidance. Each department has a director and several assistants.

The school will accept mentally retarded persons educable who, because of slow mental development, are unable to profit from the program in the regular elementary school. They can, however, learn many things in this special school. Their retardation is such that they are able to learn some of the academic skills such as reading, writing, and arithmetic up to about the fourth-grade level by 16 years

of age. This is why they are called "educable."

It is expected, however, that the greater portion of the enrollment at the school will consist of mentally retarded persons trainable. These youth are not able to profit from the program designed for the mentally retarded educable, but they have potentialities for learning (1) self-care, (2) social adjustment in the family and neighborhood, and (3) economic usefulness in the home, in a residential school, or in a sheltered environment.

Many of them have inadequate speech and language skills, and they will require some care, supervision, and economic support throughout their lives. Their mental development is approximately one-quarter to one-half that of an average individual. They are generally not capable of learning academic skills such as reading and arithmetic beyond the rote learning of some words or simple numbers.

There is no known cure for mental deficiency but no one can tell what the future holds for each pupil. The Goldsboro Training School is interested in the trainable potential of each child enrolled.

We urge each citizen in North Carolina to take time out and visit this school, and he will be amazed and gratified at the program and its facilities.

State Teacher Scholarships

A high school graduate who plans to teach in the state of North Carolina, and who needs financial assistance, would do well to make inquiry and apply for one of the 635 scholarship loans available to prospective North Carolina teachers on a non-racial basis.

The Department of Public Instruction official in charge, Niles Hunt, has reported that a committee working on eligibility for these scholarships states that of the 1,043 applications received to date 570 of them have been processed.

The committee also reports that of the 570 applications which have been processed, 299 have been classified as "good prospects."

Scholarship loans are made to qualified high school and college students who plan to make teaching a career. Students may borrow \$350 a year at 4 per cent interest.

In this editorial, we want to stress the point that students receiving these scholarship loans

do not have to repay them if they teach one year for each \$350 scholarship loan received. For example, if a student gets four \$350 scholarship loans, he must teach at least four years in North Carolina.

If a student decides not to teach in North Carolina, it is required that he repay the scholarship loan plus 4 per cent interest.

These scholarships are awarded on the basis of a fund established by the last General Assembly, and State school officials expect the scholarships to relieve the teacher shortage by 1961. We must hasten to add, however, that there is no shortage of Negro teachers in this state.

We are urging eager, alert, and competent Negro students to apply for these scholarships if they have decided upon teaching as a career. The letters should be addressed to the Teacher Scholarship Committee, N. C. Department of Public Instruction, Raleigh, North Carolina.

We Hardly Think So

The Philadelphia Tribune, May 10 issue, made reference to restrictions which barred Negroes from registering and voting in Southern States. In part it said:

"Just last year the Congress, acting in this area for the first time in nearly 100 years, theoretically legislated away the barriers to free and unfettered voting by Negroes in the Deep South."

The editorial said further that "Negro registration in the Southland is a virtual stalemate because of the arrogant tactics of Dixie authorities and the vigorous—and at times—violent—acts of expanding White Citizens Councils."

Let us grant that Negroes in the South have been hampered in their efforts to register and vote. But the present small number, that reg-

isters to be eligible to vote, cannot be blamed entirely upon the arrogant tactics of the South. Much of the trouble can be traced to most Negroes' apparent lack of interest in registering and voting.

One of the best examples of the Negro's lack of interest in registering was shown recently during the period which closed May 9 in Wake County. We estimate that 5,000 Negroes were qualified, but only 500 to 700 registered.

Many times, in order to get people to the precinct to register and vote, a committee of friends must remind them by telephone and transport them to and from the voting place.

Southern States may prevent many people from voting, but today the greatest hindrance is the lack of interest on the part of thousands of Negro citizens.

What Can We Pay?

The trend in the cost of education in North Carolina is spiraling upward. How far it can swing in this direction with regards to Negro college students is a matter deserving serious consideration. There is a limit to their ability to pay for an education.

Figures released by the Office of Education show that college costs have doubled since 1939-40. The average amount spent by students at public colleges last term was \$1,500. Private college students spent approximately \$2,000. The average in 1935-40 was \$747 for a student in a public college, and \$1,023 for a private college student.

The average amount spent by the Negro college student in North Carolina last term was \$675. This is approximately \$800 less than the amount spent by college students in the nation as a whole.

We know that the average Negro college student cannot afford to pay \$1,500 (state college) and \$2,000 (private college) annually for his education. While it is urgent that colleges get a fairer return from student fees, they must not close the door in the face of worthy young men and women who come from families in the low income bracket.

Period Of Calm? See That They Never Reach The Floor

JUST FOR FUN

BY MARCUS H. BOULWARE

THOSE SACK DRESSES
CORNBYARD and I dropped in on the Bull Corner's Club at the back of Jace Wright's Barber Shop. Guess who was there? There was "Speed Ball" Eddy, Jim Cloud, Fellow Gore, and "Fin Head" Jones.

Somewhat the conversation drifted to those sack dresses and Chemise worn by today's women.

I drew from my pocket a clipping from the SHREVEPORT SUN (Louisiana). It included a number of statements on this question, and I read the following to the boys:

MAN "A" — (The Trapease, Chemise, Balloon) "To me they look like a sack of potatoes without potatoes. They are just a throwback to the styles of the 'Roaring 20's.' (Ladies, can you imagine that?)"

MAN "B" — "I think that they are terrible. The 'Sack' (Chemise) looks like a loose piece of cloth thrown over a person's head." (Ladies, what's wrong with this man's head? He must be seeing things!)

MAN "C" — "On some people they look good and on some they don't. It all depends on one's build. The 'Balloon' dresses are too short and the 'Sack' is not for me." (Cornyard remarked that he thought they were "Crazy man—Crazy!" He said, "I think the styles are quite flattering to high school and college girls.")

Then my friend, Cornyard said, "DOC, what do you think about these styles?"

Turning the question over in my mind for a minute, I answered:

"They are out of this world and belong to planets like Mars, and they give both young and mature women that Space Look—Balloons, Turnips, and Chemise. The Chemise and Balloon make most women look good."

Ladies, if you like Cornyard's and my evaluation, drop us a card.

SHE WANTED BEES: In Atkins, Arkansas. (This is for real!) a woman visited Jud For-

rester's apary and offered to pay him to let some bees sting her.

Forrester gallantly refused the offer but the woman persisted, saying:

"I have rheumatism and need four stings on each knee and one on each arm."

Forrester let his bees sting the woman—free!

WHAT BREVITY: Airplane pioneers Wilbur and Orville Wright, a taciturn duo, hated to make speeches. Once, at a luncheon, they were scheduled to speak before a group of inventors. The toastmaster called on Wilbur.

"There must be some mistake," stammered Wilbur. "Orville is the one who does the talking."

The toastmaster turned to Orville. The latter stood up and said:

"Wilbur just made the speech."

HORSE NAME ANDY: When boy in South Carolina, a man used to come by our house selling vegetables. He drove a two-wheel cart and usually made this sales talk:

"I have a little horse named 'Andy,' and I send him to school to learn the rules. And he learns them very well."

"I go to the Springtime (name of textile mill) where the money never elms; I go to the Eureka (a mill) where I get me money quicker."

"I got beets—not the beets that lay around and loaf on the streets, but the beets that you can cook, pickle and eat."

"What is my cabbage lady (my mother)? Today is Saturday and tomorrow is Sunday—better get enough to do you 'til Monday."

Then Uncle Andy moved on to the next corner where he started all over again. He was a master salesman, and I'll never forget him as long as I live.

A FRIENDLY CHUCKLE: A woman used to ask a doctor if she could have children. Now she asks the landlady!



SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

CHRIST'S POPULARITY

1. Christ's popularity was due to his singularity, Divine Sincerity, and Humility, and with these He lifted lives and brought them out of obscurity.

2. He drew crowds, but didn't go along with them—said what He meant, and meant what He said, though He had no where to lay His head.

3. He did not pattern after anyone else... no one was greater than He. He was wholly truthful and impartial in any case and never made any distinctions between any race.

4. If folks were only looking for just a man about town, this was not the man commonly found, for He was followed by great throngs, even though He admonished them of their wrongs.

5. There was something so unusual about His nature that along any subject He could approach any creature... when hearts became faint and filled with dismay, all He had to say is come, "I AM THE WAY."

6. His magnetic power could permeate a crowd, and poor souls afflicted would cry aloud; blind Bartimeus heard Him passing by one day, and instantaneously was able to throw his can away.

7. He could speak, and listening to His voice, new life the dead would receive... the morose, the broken hearts would rejoice, and the humble, poor believe.

8. His popularity is the same today, while others, once powerful are now moulded in the clay and forgotten, but Christ's death on Calvary lives on, though the Cross thru the ages has rotted.

9. Even today in any Court, we swear by that blessed Book that contains His noble Record, and of this Isaiah spoke 680 years before His arrival, and in all of the years since, Christ has never had a Rival.

10. His popularity, even the Grave could not conquer... for even the three days while He slept, the Roman soldiers marked vigilance kept; but when He unlocked the sealed Tomb Door, it was then they set anew His popularity to explore.

11. Men of high rank have come and gone, and the earth has taken on a multitude of forms, but He the Son of God has weathered all the storms, and now as if He had just begun, He spans heaven and earth, while He holds in perfect balance the Stars, Moon and Sun.

12. His Popularity, it will never end, for He the Rock of Ages will always stand; His Kingdom will ever spread from shore to shore, 'till Moon shall wax and wane no more.

What Other Editors Say

THE ENEMIES OF THE SOUTH

The South has long had the idea that somebody wanted to destroy it. It has pictured itself as the misunderstood section of the nation.

This State Of Mind got started when slavery was first put under the band by a shocked Christian conscience. Right then began the work of making the South believe that the rest of the nation was against it. It took slave owners thirty years to convince the South that the other parts of the country were out to ruin it. The outcome of the Civil War plus the long poverty-stricken years that followed it firmly embedded this conviction in Southern thinking. It has been used by racists and politicians looking for a cheap way to make a political campaign every since.

There may well have some truth in all of this. No doubt there were people in the South and out of the South who felt that it would be better to destroy a society built upon human slavery than to let that society poison and destroy the other three fourths which were built upon human freedom. However, what the so-called "enemies of the South" really were trying to do, was to tear out this malignant growth and restore its health. No responsible element ever wanted to destroy the South.

The South, however does have its enemies. They are, however, not in Washington, or New York or Chicago. The people who have done most to destroy the South are Southerners.

Almost from the beginning certainly from the time of the bringing in of the first slaves—the South has poisoned its life by defending an economic and social system which all thinking people held to be uneconomic and destructive of society based upon democratic principles. It mined out the fertility that slavery and plantation practices left the South bereft of a basic wealth—the fertility of its soil.

Likewise the "way of life" romanticized about, which in reality was based upon first slavery and the later upon discrimination against the freed Negro, became an undertow which dragged down the white worker's fear of race mixing to kill off efforts of organization and political action. They have even been able to get white workers to do their dirty work for them. Who here is the enemy of the South?

A Minister of the Christian faith must stop at times and ask himself who it is that makes life so difficult for a southern minister? He must at times find it impossible to ignore the glaring violations of his faith and professions—based as they are on the fatherhood of God and the brotherhood of man—and he must admit in his inner soul—that he dares to say it openly—that it is the Byrds, the Eastlands, the Talmanages, that make life so hard for him.

These people are slowly but surely destroying the South. They keep wages down. They keep people from having the vote. They create an intellectual climate which bright young people feel holds no promise and from which they to escape. They make religion an insincere thing and give adherents of democracy the feeling of being hypocrites and cowards. They saddle all people of goodwill with a feeling of guilt which adds on to the day's work, pay or worship. These are the enemies of the South.

—by Aubrey Williams, Editor, Southern Farm And Home, President Southern Conference Educational Fund

—The Shreveport Sun

SOUTHERN PRESBYTERIANS SET LAUDABLE EXAMPLE

Under a Charlotte, North Carolina headline, the Presbyterian Church in the U. S. A. (Southern) went on record last Tuesday as overwhelmingly opposing the use of church buildings for classrooms as a means to circumvent the Supreme Court ruling outlawing segregation in the public schools. This action came on the final day of its 90th Annual General Assembly.

The council has frequently expressed opposition to segregation and voiced liberal views on other social issues.

The church pointed out its adherence to the principles of the separation of church and state, and its responsibility to determine the use of local church facilities.

Thusly, this denomination sets an example of the stewardship the general church owes to this age of frustration and unsettled conditions in our civic and social arena. It spells out the responsibility of the church and cities as well as the good offices and usages within the compass of Christian practices at the command of all religious bodies.

We have said all along that in such crisis as affect human relations and our social orders, the church had an enviable opportunity to arbitrate in such matters as we face today in regards to the moves on the part of some deep states to go to the extreme of closing the schools if such is the only alternative for the staying off the enforcement of the decision handed down by the highest court in the land.

These are times in which religious bodies can implement the full force of their impact toward law and order and those declarations stressed toward the ends of the fatherhood of God and the brotherhood of man. The church ought to be a mighty influence and a balancer in the equation of moderation and justice for all the people.

So the Southern Presbyterians have set another admirable example which we all can wisely follow. It further states: "The conscience cannot rest content with any level of compromise arrangement that brands any people as inferior, which denies them the full right of citizenship on the ground of race color or social status, or which prevents them from developing to the fullest possible extent the potentialities with which they as individuals have been endowed by the Creator."

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IN THIS OUR DAY

BY DR. C. A. CHURCH, SR.

"CLOSINGS"

The thought for this article was prompted by the fact that everywhere schools on all levels are getting ready for their "closings." So the thought came to me that by and large life is composed of a series of "closings." At this season of the year everybody connected with school work is in a rush. I dare say that but few students as well as but few professional workers in schools have accomplished all they planned for the current school year.

Thus, we are now "doubling

A DANGEROUS SYMPTOM

News accounts in both white and Negro newspapers of Negroes slaying other Negroes appear with alarming frequency. It is at times sickening to note the viciousness that Negroes have for one another.

With a great sector of the white press committed to the defamation of the race and with the Negro newspapers filled with accounts of Negroes murdering other Negroes, we have a sordid picture that is depressing.

Of course the phenomenon can be explained, but what we need is not explanation but prevention. As has been said here before, the Negro resents his oppression and his repression and the discrimination that afflicts him and stays his onward course.

Being largely divested of power to retaliate against the white oppressors, he turns upon his own race with the fury of an avenging angel, and too often with fatal results. More economic opportunity and more relief from the rigors and inhumanities of segregation would relieve the Negro of his bitter resentments that lead him to destroy his own people.

When we shall have explained that this interracial animosity stems from the Negro's oppression by white fellowmen, we are still far from the solution of this dangerous symptom that seems to manifest itself wherever Negroes are found in considerable numbers.

For generations, the Negroes have slain one another in the Southern cities; but within recent years this slaughter of Negroes by other Negroes, is being carried to our Northern centers of population and so one cannot cite any slaying of Negroes by Negroes as slaughter bent.

This is one of the evils of segregation and discrimination. Too often our white brethren renounce the solemn obligation that they are their colored brothers' keeper.

This same tendency to slaughter one another is also manifest among some Negro higher-ups. All too often one Negro of supposed importance attempts to attain into greater importance by disparaging other Negro leaders. It has come about that our all too scarce Negro authors spend entirely too much time on what they call "doubtinking" some Negro greats.

(one) endeavoring to make "home base" before the closing day.

And so is life. We are constantly closing something. By the time we get ready for one season of the year, it is time for another one. Thus, we cannot enjoy the "ready" for making arrangements for the next season. We hardly get our winter clothes out before spring arrives. And, then comes summer, fall, and winter again.

As individuals we are constantly passing from one age level to another. From "babies" we pass into the preadolescence stage and before we learn to live the foregoing we are in the stage of adolescence, the age of "crises." All of us who have passed through the stage of adolescence recall what a crisis it was in our lives. No body seemed to have understood, and cared less, about our problems

It began with the rise of Booker T. Washington. There have always been a coterie of Negroes of limited importance, who seemed to feel that to prove that Washington was a high class renegade would prove themselves great.

Long after Washington has become one of America's immortals and has been enshrined in the Hall of Fame, there are still to be found hecklers and snipers who glory in trying to prove that Washington was not found on the race question.

There is one monumental fact and that is Washington built Tuskegee in Alabama. He did not operate from New York or Chicago. He built Tuskegee in Alabama of the Confederate South.

It was just as bold and heroic for Washington to say and do what he said and did in his days as for the current would be great Negro to say and do what he is currently saying and doing. At least Booker T. Washington challenged the lien of race prejudice in his very den.

Moreover he got away with it, and founded and left for coming generations, the monument that is Tuskegee. This article is inspired by the subtle refections made within recent years and months in books authored by Negro writers.

All too frequently our budding authors take a dig at Booker T. Washington and his philosophy. Booker T. Washington's philosophy was largely one of survival.

The Negro has not only survived and advanced but he is hiding fair to achieve the full stature of American citizenship. The sheer survival of the Negro of the South and in the South is one of the highest tributes that can be paid to Booker T. Washington's leadership.

If he had said what Negroes can say today and if Negroes of his day had tried to do what Negroes of today are trying to do, the Negro race would not have survived.

But back to our point of a dangerous symptom. This penchant for the would be Negro leader to kill off and discredit other Negro leaders is extremely dangerous. It took a Tuskegee to produce a Montgomery.

It took a Booker T. Washington to produce a Martin Luther King. The "duccides" are just itching to dim the brilliance of the hero of Montgomery.

which were so "grave to us."

But soon we were adults, just about the times we had learned to live joyfully as adolescents. There again so few of us were ready for adulthood when we reached that stage in our lives. But we had to close the adolescent stage. Many of us are still adolescence in our actions. We are not able to assume the responsibilities of adulthood. No sooner than we have learned to be adults than we passed into that stage of our lives that no doubt most of us dread to see, namely "old age." We are generally not ready to close the adult periods of our lives.

Blessed are those individuals of life who so live that they are ready for the closings of life, whatever they may be. And, supremely blessed are those who so live that when the Great Summons comes to close out their lives.