

Editorial Viewpoint

The CAROLINIAN'S

WORDS OF WORSHIP

1. Rebuke not an elder, but intreat him as a father; and the younger men as brethren;
2. The elder women as mothers; the younger as sisters, with all purity.
3. Honour widows that are widows indeed.
4. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.
5. Now that she is a widow indeed, and des-

olate, trusteth in God, and continueth in supplications and prayers day and night.

6. But she that liveth in pleasure is dead while she liveth.

7. And these things give in charge, that they may be blameless.

8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

Are You Ready?

A recent ANP news article commented, "A periodic survey of school integration in the South shows desegregation is barely creeping along—or is at a virtual standstill and halt." The record shows 746 school districts desegregated and 2,125 still segregated.

In Arkansas, North Carolina, and Tennessee where partial desegregation has begun, the actual number of Negroes in mixed classes in these states is 270.

Seven states—Virginia, South Carolina, Georgia, Alabama, Mississippi, Louisiana and Florida—are still holding the segregation line. These seven states have threatened, one way or the other, to close their public schools if they are forced to integrate by court order.

In one of our editorials in the May 10 issue we showed that, should the Southern States abolish their public schools, millions of teachers would become unemployed and that hundreds of millions of dollars would be cut off from their economy. Naturally hundreds of thousands of Negro teachers would be unemployed.

But what is more than likely to happen is gradual and long-drawn-out desegregation from which a large number of Negro teachers would be unemployed. This would be the case until new wholesome attitudes toward Negro teachers instructing white children are developed.

In the meantime, there is a way out for Negro teachers who want to go North to make a career. Reliable sources state that in New York City, for example, job opportunities for young Negro teachers "who are qualified and have what it takes to pass the tough oral and written examinations."

However, if Negro teachers don't have it in their background and are "Not on the ball," we advise them not to go there looking for employment. Because they were "B" students in all their "education courses" at some down-state college wouldn't mean a thing. The point we are trying to make is obvious.

According to a UP story, the Springfield, Massachusetts school system is seeking 200 new teachers—regardless of race—for the term starting next September. Supt. T. Joseph McCook told a Parent-Teachers Association meeting that qualifications for teachers are high in Springfield and "that reduces our chances of getting teachers."

Now we also know, as with anything else, that in order to get in New York City, Springfield, and other northern systems, a Negro teacher has to be well-qualified as well as "darned-good." We believe that we have many Negro teachers who can meet these standards, and we urge them to make applications for these positions.

Are you ready to move out from the boundaries of Jim-Crow schools?

"Riding Ponies"

There is an old saying, "The teacher caught him riding a pony." This meant, of course, that the student was caught cheating on the examination. Whether or not the student is barred from further participation in the course is a matter left with the teacher. At any rate, the culprit is very much embarrassed.

Cheating on tests and examinations is fairly widespread among students in the elementary and secondary schools, colleges and universities. Perhaps many people would be amazed if they knew how widespread the practice is. Certainly it is being done to such a degree that it warrants our deepest concern.

In the upper grades in high school and also in our colleges and universities, various ponies are being used—yes, right under the nose of the teacher. Young men write notes (which they plan to use in the examination) on their shirt cuffs and fingernails. They often paste "ponies" on their knee caps which are covered by their trousers, or they may copy notes on pieces of paper which they boldly employ should the instructor permit them to use scratch pads.

The coed has the advantage in this game, especially if the instructor is a male. She puts preach honesty is the best policy. While teacher wouldn't dare enter. Many times examination notes are scribbled on her slip and petti-

coat, or a well-hidden note is concealed in the roll of her hose at the leg's calf. To be sure, examination ponies are frequently concealed in her brassiere. These techniques puts the male teacher at decided disadvantage if he hopes to catch the student "in the act."

Not only is this practice indulged in by many undergraduate students, but it may reach serious proportion among many graduate students—in-service teachers, principals, and what-have-you.

Now you may ask, "What can we do about this situation?" We have no ready made answer, but we feel that parents of youth can do a tremendous amount of good in correcting this practice.

We would like to call your attention to this well-known statement, "I would teach my child that it is more honorable to fail than to cheat." While teaching subject matter, the teacher should grasp every opportunity to preach honesty is the best policy. While teaching children good habits and obedience to discipline, parents ought to emphasize the virtue of honesty.

Of times parents insist upon their children earning high grades in school, and this may be a factor in the problem of cheating on examinations. We urge parents, therefore, to desist from such practice.

Formal Education Pays Off

There was a time when a man could take a few dollars and little schooling, begin at the bottom, and later find himself at the top. The recipe for his success was usually initiative and enterprise, hard work, perseverance and "stick-to-it-ness." Usually, he was willing to walk the second, undemanding mile. For his efforts he became wonderfully wealthy, and God smiled upon him His blessings.

Today, however—since the frontiers have been conquered and mighty industries and financial empires dot the land—the one-man success story is a myth of the past. At work are many factors which prevent one man from accumulating in his lifetime so much money that is will bury him if he doesn't watch out.

Coming to the fore is the new type of junior executive called just recently "the Organization Man." The new Organization Man is a crossbreed between the senior executive and the worker who works for some large corporation, belongs to it, and invests his future in it.

The new successful man is a high school graduate, but more than likely he has finished college—specializing in some field. Probably he won't earn more than \$10,000 a year; but with that sum, he treats himself and his family to some of the luxuries of the American standard of living.

In contrast to the one-man big-wig of yesterday, the new successful man does not expect to make a fortune. Whether he is a junior executive, staff scientist or researcher, industrial psychologist, principal of some large high school, or plant supervisor, he has found out that his education pays.

compared by \$3,500 for those headed by high school graduates. For families headed by grammar school alumni, the average income was \$4,200.

The Negro graduate, however, must not be misled by these figures, because racial discrimination and economic bias shut in his face many doors leading to junior executive-ships. Only now and then does a Negro "break through the colorline" into well-paid positions. But even though this is true, the Negro high school and college graduate fairs much better than one with a grammar school education or less.

The average Negro college graduate earns about \$3,800 annually, and there are few exceptions to rule when we consider the entire population. The annual income of families headed by high school graduates is approximately \$3,100 a year. Yet this is far in excess of the earnings of the average person with a grammar-grade education or less. For this latter group, the average pay is \$40 or \$45 per week in the nation as a whole.

We know that there are many youths who must drop out of school because of financial reasons. But take a youth with "the stuff" and ability, he can provide himself with this education and professional training.

We urge those youth, who have little money and who want a good education, to postpone marriage four or five years, to work one or two years and save money, to sacrifice the usual pleasures, and to keep up the faith. If there is no opportunity, you MUST MAKE ONE.

We must warn those youth who are the least bit faint of heart. There must be no dilly-dallying, no half-heartedness, and no happy-go-lucky attitude, because these can easily spell failure.

But At Home You Must Have Patience About Civil Rights



SAM DEAR—IT'S AWFULLY WHITE OF YOU—TO SHARE OUR DEMOCRATIC IDEALS WITH THE OTHER PEOPLES OF THE WORLD—I'M PROUD OF YOU!

YES, DARLING—I WOULD LIKE TO SEE EACH NATION'S HOUSE IN ORDER!

SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

"COME YE AFTER ME"

1. Any Fisherman knows that in this sport three essential things are required, a pole, a prepared line, and bait. . . and if any one of these are lacking, the trip will hardly compensate.

2. The Master of the world passing by, did not want men to grow weary and sigh. . . so His command embraced more meaning than these weary fishermen perhaps could sense at the beginning.

3. They first came of their own volition, but now are called to a high commission. . . one requiring special living and training; that in constant touch with this teacher of mankind, they would eventually be able to reveal things Divine.

4. His command "COME AFTER ME", was the mapped path of training that would set their own souls free, then into a higher realm of power, they would be able to lift every sin-sick brother.

5. These common fishermen already knew something about patience, but soon would be able to deal with cold indifference; all because their Master Fisherman one day came along, and taught them how to attract men out of howling throng.

6. The technique of this operation they would never have known if this humble Galilean had not left His earthly throne to come down to these muddy shores and submit himself to Heaven's chores.

7. What would they have known about that mysterious eternal touch that extricates every sinner from Satan's tormenting clutch, and sets him on his way rejoicing with a revitalized spirit and holy anointing?

8. Just realize, if you will, that when you are called to "COME AFTER ME", you then become a vice-regent in His stead, to heal the sick and the sin-sick dead.

9. JOHN caught sight of this when he said "Beloved, now are we the sons of God, and it doth not yet appear what we shall be"; even as far back as this, we have been taught that perfection is progressive, and that we get the greatest blessings from heaven when we are submissive.

10. In coming to Christ we get everything else, and on us He can depend to fight sin and every form of vice; we become the students of His University that teaches how to face every kind of adversity.

11. It is an Art only taught in this high seat of learning, and any student who enters here must have a deep spiritual yearning which must day by day meet the Master's approval, for the lessons taught here are everlasting and eternal.

12. If then you are willing to reach the Hall-Mark of success, you will bow at the feet of this Master who will gladly share with you, Heaven's very best.

What Other Editors Say

WHAT IS THE PRICE OF BECOMING A GREEK AT LINCOLN

Stanley S. Scott
Fraternity—"brotherhood, actual or in a formal association, as a college fraternity." This is the standard definition that can be found in almost any dictionary to define this group. But let's ask ourselves—What is the price of becoming a fraternity man on the Lincoln campus?
Just last week "Greek ships"

were prancing and dancing up and down our campus quadrangle in the finale to entering Greekdom. The faces of the fraternity men were stout hearted and proud as they stood erect in line for inspection. They were rightly proud because they had taken the best of mental hazing and barbarian physical torture from their big brothers and still survived. For the girls there were several chances of costume change each day for the activities

the cost of which in most cases represents a sacrifice for the parents or guardians back home.

However, all of the men were not fortunate enough to come out of the "sessions" without a scratch. One probate was rushed to the school infirmary after a "session" with his big brothers. At this time of the year is being put to press, this same newly initiated brother is in the school infirmary. He is lying prostrate with a seriously injured back. And some familiar with his condition, and the medical prognosis, believe the effects of his injuries may be life long.

Let's ask ourselves as mature college students—is this brotherly love, to use uncivilized methods on pledges to spread hate rather than brotherhood in an organization, to endanger a student life in one of the thrill "sessions"?

We believe there should be a reappraisal of Greek-letter organizations on our campus. The Greeks should both morally and spiritually have a high sense of values. They should be constructive rather than a destructive force in the life of our campus.

We can only hope that practice of near fratricide on its members is not practiced by all Greek-letter organizations on the Lincoln campus. We do not pretend to know how widespread this practice is, but when it can seriously injure even one single student, the organizations should change their policies. LINCOLN UNIVERSITY CLARION (Missouri)

RELIGION HAS NOT FAILED
The challenge to religion and the role of the church are no different to day from what they were in the past. While there are various creeds, philosophies and faiths, they seek essentially to bring about a communion between man and a Supreme Being. Differences in the manner of operating the various churches do not involve the substance of religious beliefs.

There is no reason to believe the pessimistic conclusions of some individuals, who assert that men and women are going to the dog faster than ever. Neither is there any basis for the opinion that millions and millions of people have turned "against God." If either of these conclusions is true, the inevitable deduction is that religion and the church have failed in

JUST FOR FUN

BY MARCUS B. BOULWARE

THE SHRINEE'S PARADE

Yes, I love a parade! I missed the St. Augustine College excellent parade to see the annual State Shrinee's Gala Day Parade which moved up Fayetteville and later down Blount Street to the Terrace at noon Saturday.

Cornyard and I walked up on the square in the front of the post office just in time to see the first unit of the parade. The sun began to bear down some degree, and were it not for our wide-brim Texas straw hats, I don't think we could have stood it.

Boy, how Old Sol get next to those fat men in the parade. But I must give it to them, and they could take it. (Come to think of it, I'd better watch myself, I've been eating too much at the cafe at night. Know one thing?—I have been gaining pounds since last September. Fact of the matter, I had to have all of my pants let out in the waist.)

Brother, I have not been eating to live, but rather living to eat. This foolishness must be cut out promptly.

As the parade proceeded, I was impressed with the floats depicting our fight against cancer and TB. To me they were a symbol of progress.

But my friend, Cornyard, was carried away with that Tarheel lovely—Queen for Kabala Temple No. 177.

CORNYARD: "DOC, who is she?"

ME: "I don't know, Cornyard." (But—it seems like I have seen her somewhere. You know my memory is poor, and I wouldn't be surprised if I left my head home one morning.)

Anyway I promised Cornyard I would get the information from Noble A. E. Brown, Illustrations Potentate, Kabala Temple No. 177. (Where are you, Mr. Brown? If you read this column, jot down the information Cornyard wants.)

RANDS LIKE LIGONS, Fayetteville's BTWs from Rocky Mount, JCTS "Hawks" (meaning, I suppose, Johnson County Training School) "whooped it up" and we saw a razzle-dazzle jamboree.

When I beheld those cute little girls, little majorette, heading the Oxford Orphanage band, their maneuvers lifted my heart into the blue of fantasy. The applause they received was indeed gratifying.

But, I'm not so sure about Cornyard, for he apparently had his eyes on the larger beauties like the nusses riding on the floats symbolizing cancer and TB fight.

THEY SLAYED ME—indeed they did, I'm talking about those initiates holding out that endless rope. (Nobles, you had two prospective candidates until we saw them. We just couldn't take it—your know we have our pride.)

Although the initiates took Cornyard by surprise, Mr. Brown, I think I can bolster up his spirit. At least I'll have a talk with him on this matter.

Momentarily we forgot the embarrassment of the fellows crossing the desert. Cornyard said, "DOC, wonder how would we look in them bloomer britches, yellow shirts, and tams? but may be you'd look better in one of those black cut-away coats, stiff-collared, and black bow tie. Then you ought to have one of them walking canes. We'd be "real cool", wouldn't we PAPA DOC?"

WE WENT FROM Blount Street for a little snack in a cafe, where the shelf was lined with such delicacies as snuff—Society brand, Rainbow Miller, Navy Scotch. Then there were plugs of Brown Mule tobacco.

My mind was carried away to Madison, Wisconsin, when I worked for Oscar Mayer Company. The assistant superintendent of the night operations, as a matter of courtesy, offered me a "dip" of snuff.

Crazy me, I had no better sense than to accept the first time. Boy! what a nasty mouthful—but I grinned and bore it like a veteran.

They tell me that cigarettes, cigars, and Brown Mule, can be no stretch of the imagination be compared to that sweet Scotch snuff. You may laugh now, but once upon a time the French and English playboys "sniffed" or "dipped" snuff. It was the fashion of the day.

THE APPEAL TO DYNAMITE
Our Supreme Court, highest legal tribunal in the land, has within recent months been denounced, defied and abused and all because of a unanimous decision to outlaw segregation in our public schools.

This abuse and defiance and denunciation have flourished in a large sector of the Southern press, and by politicians who have persistently sought to inflame the passions of the public.

This column was one of the first to warn that the very suggestions of violence would sooner or later lead to violence. So the rabid segregationists of the leader type appealed to the press.

Their followers are appealing to dynamite. The flouting and violation and defiance and abuse of the Supreme Court and the current appeal to dynamite are parts of the same picture.

Matters are becoming so serious that there was recently held their purpose. We are not prepared to accept this—SHREVEPORT SUN (La.)

A SLIGHT EXAGGERATION BUT NO LOSS OF CREDIT
Governor Chandler exaggerated a bit when he told the 11th annual conference of the Kentucky Branch of the National Association for the Advancement of Colored People that Kentucky is "80 to 90 per cent finished with the job" of public school integration.

It is true that school districts in which 80 to 90 per cent of the state's Negro population resides do now have actual or "permissive" integration programs. Louisville alone—just one of the state's 216 districts—has 38 per cent of Kentucky's school-age Negroes.

But there are still more than 50 districts with no announced plans for integration, and in a number of even those with accomplished programs, the degree of intermixture is slight.

This is not surprising in a state-wide program of compliance that owes much of its success to the fact that it is not being attempted simultaneously in the same manner in every community. But it is a long range program, and susceptible to extra difficulties from any widespread, but mistaken belief that it is already "80 to 90 per cent finished."

None of which is intended to minimize the important contribution of Governor Chandler himself to the success of the program. No governor south of the Mason and Dixon line has been as forthright and as consistent as he in upholding not only the concept of law and order but the basic belief as well that the Supreme Court is the final arbiter of what the Constitution means by its guarantees of justice and equality of opportunity. Where others have demagogued or pussyfooted on one of the great issues of our times, he has matched positive belief and declaration with positive action. Kentucky owes much to him for the relative smoothness and tranquility still happily marking a period of monumental change. —THE COURIER-JOURNAL (KY.)

Gordon B. Hancock's

BETWEEN the LINES

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Gordon B. Hancock's

BETWEEN the LINES

in Jacksonville, Florida a meeting of representatives of 28 cities to devise ways and means to combat the ways of dynamitings that is just getting underway.

Certain Southern newspapers have cultivated the baser passions of the people and now, the rabble is ready to take over. Let it be understood that dynamitings are not confined to the South but they are the patterns of protest against any relaxation of those anti-Negro traditions, which are threatening the integrity of our nation in the eyes of the world.

It must be clear to even a casual observer that there is in this country an element quite willing to hand over this nation on a platter to Russia, if Russia will in turn eternalize racial segregation.

There can be little doubt that Russia would play ball with this element. Already there are those who suspect that Russia is behind the current inter-racial strife. The picture is clearest in the South but the spirit of racial intolerance is abroad in all the land.

This matter of the bombing of Negro schools and Jewish synagogues shows which way the lawless winds are blowing in this country. The real pity of the situation is not the appeal to dynamite, but that this appeal has been carefully cultivated by certain influential Southern newspapers.

The great danger is that things will get out of hand, as they show signs of doing. The newspapers inciting the masses to riot and violence may know where to stop; but the masses do not!

The curses and maledictions heaped upon the Supreme Court for a unanimous decision sounds much like the stoning of the prophets. It is always easier to stone the prophets than to turn from their message.

The very fact that 28 cities have already manifested concern and are trying to devise ways and means of checking this dangerous course, is a hopeful sign; but it is just as well for the country to know that as long as we have an inflammatory press we are going to be afflicted with the dangers and disaster of the appeal to dynamite.

The real explanation of this newest development in resistance to the Supreme Court decision is not to be found in the appeal to dynamite in itself, but in the higher ups who incite the masses to violence.

This bitter denunciation and defiance and abuse of our highest legal tribunal, is bound to best its counter-part, which is violence. It would be well for the concerned cities to include the inflammatory press in their study of the current lawlessness, while his threatening to get out of hand in the South.

When race prejudice takes precedence over decisions of the Supreme Court and of democracy and of Christianity, we are heading for national disintegration. Some of the concern of the communist infiltration should be concentrated on the current appeal to violence and its incitement.