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The Platform of THE CAROLINA TIMES

includes:

Equal salaries for Negro Teachers.
Negro policemen.
Negro jurymen.
Equal educational opportunities.
Higher wages for domestic servants.
Full participation of Negroes in all branches of the
National defense.
Abolishment of the double-standard wage scale
in industry.
Greater participation of Negroes in political affairs.
Better housing for Negroes.
Negro representation in city, county, state and
national governments.

PRACTICE WHAT WE PREACH

There is something wrong with any Negro who lives in Durham for any length of time when he does not catch the spirit that has made Durham a center of Negro progress. There is something radically wrong with a Negro who does not catch the spirit of Durham after one of its leading Negro business institutions in the course of 20 years has been able to transform him from a raw, green, awkward backwoodsman to a respectable gentleman, and an official of that institution.

There may be found somewhere in the realm of actuarial science justification for all kinds of ingratitude, but until such a science becomes better understood by the man in the street there will be no way under high heaven to explain to him why a so-called Negro leader who has risen to his place of leadership on the backs of the Negro working masses can't use Negro painters on his place of domicile.

The spirit of cooperation handed down to the present generation by our beloved and departed forebears, Merrick, Moore and Avery is the spirit upon which Negro Durham has been built and it is the spirit that is going to carry us on to greater heights. We propose to perpetuate that spirit and we are opposed to those who would destroy it.

If a few years in northern universities are going to destroy every vestige of race pride in a Negro, then it is far better to let him remain in the backwoods where he will not become so educated that he can't tell a Negro painter from one of the opposite group.

Either we ought to stop pretending about cooperation in Durham or we ought to practice what we preach. This one-sided cooperation will never be winked at by this newspaper, however unpleasant the task may be to the contrary.

LET US HAVE THE TRUTH

The tragedy which occurred at Fort Bragg last week when two soldiers were killed in a brawl on a bus used for the purpose of hauling soldiers to the camp, will be regretted by all free Americans. As bad as the killings were they are not half as bad as the first reports of the treatment of Negro soldiers indicate.

It appears that the practices of permitting Negro soldiers to be persecuted merely because they happen to be Negroes had more to do with provoking the killings than the disorderly conduct of those on the ill-fated bus.

We think the tragedy should be thoroughly investigated by those who have the courage to go to the bottom of it, instead of the usual military investigation that is often resorted to in matters of this kind. To do otherwise is to stick a dagger through the heart of the democratic ideals and principles for which we are training our army to fight to preserve.

We have been told that the company which owns the buses used for hauling soldiers to and from Fort Bragg, uses separate ones for white and Negro soldiers. If this be true those who permit such condition to exist are doing the very thing that is going to undermine the morale of our national defense, rather than strengthen it. (You cannot train a human being to be a courageous soldier one minute and a serf the next.)

From all indications that Negro soldier who lost his life because he resented the brutal abuses administered to a fellow soldier by beastly military police has made a distinct contribution to our national defense.

We say again that the Fort Bragg incident should be investigated by an unbiased military and civilian committee. One that is able to look through eyes not beclouded with prejudice. Patriotic Negro and white citizens want the truth about this affair and nothing but the truth. Only in this manner can we defend democracy, at home, before we become the laughing stock of enemies of democracy abroad.

If the Negro soldiers are guilty of stirring up the trouble without provocation we are for letting it be known. If those who have to do with the treatment of all the soldiers in the camp have made conditions under which Negro soldiers live so miserable that they have to resort to violence to defend themselves we are for letting it be made known. In short let the public have the truth, and let punishment be administered to those who deserve it.

"PUBLIC FINANCE AND CHRISTIAN MORALS" ARE CLOSELY RELATED

By WILLIAM L. STIDGER

I think All the People of the church have become a bit uneasy about the lavish spending of our government. Instinctively, we feel that there is a moral issue involved in this matter. The government has a responsibility to us as citizens and taxpayers for the wise use of money.

There may be those who say that this is no affair of the church. But if the issue is a moral one, the church has a right to be heard. For the church is the guardian of morals, both public and private. I maintain, with all the weight of my pioneer American conscience, that the church should not—can not—stand idly by if there is wasteful and prodigal use of the nation's resources and earnings by legislators unaccustomed to frugality.

It is old-fashioned, I have heard, to preach economy. If so, I am proud to be old-fashioned.

In a year when our national government will spend a sum equal to 40 per cent of the total gross income of the nation, it would seem that watchful economy should be emphasized from the house-tops.

Emergency spending cannot be avoided, but certainly every expenditure which is not directly connected with the national emergency should be curbed to the limit.

There is a moral basis to both personal and public frugality. Wasteful spending is obnoxious to the basic instincts of the American conscience. I have preached as many as ten sermons in a single year dealing with such subjects as thrift, insurance, savings, economy, budgeting—all those activities which constitute the financial side of responsible living.

We all know where the road of unbridled personal extravagance leads. Well, unbridled governmental extravagance leads down the same road. It leads down hill, eventually at top speed, to inflation. And inflation means the breakdown of all moral standards and values.

In Germany, a long period of inflation was the seedbed which sprouted the anti-Christ Hitler. It was the evil key which unlocked a Pandora's box of untold disasters, threatening now to overwhelm the world.

An insidious, yet fairly obvious, poison is this toxin of wasteful spending. It is easy to recognize, yet difficult to combat.

How Can We Deal with it? Are any of us big enough to oppose it effectively—when it has already proved too much for the President and the Secretary of the Treasury, both of whom have protested in vain to Congress?

How can we deal with it? I am reminded of Kipling's jungle story of Mowgli, the boy who was raised in the wolf family. When all the citizens of the jungle fled from their homes before an invasion of wild dogs—whose prowess was due to their traveling in packs of hundreds—Mowgli decided to stay and fight them.

You will remember that he did not waste time trying to find an elephant or a lion or a tiger to help him repel the invader. No, he used the little stinging people of the jungle—the bees, the wasps and the hornets. None of them would have amounted to much alone or individually. But through the cooperation of millions of these tiny creatures, Mowgli put to flight the scourge which threatened the jungle.

So, if we wish to save our democracy from the destruction of unlimited inflation, it cannot be done by calling the elephant, the lion or the tiger. Like Mowgli we must call upon the millions of little people each powerless alone but mighty as a united driving force.

In union there is strength. And right now we need that strength to deal with our governmental units—local, state and national, and make them realize the close connection that exists between public finance and Christian morals.

Bankruptcy is an ugly work. In individuals it can be dealt with by financial surgery, like

a diseased member of the body or a cancerous growth. But the bankruptcy of a nation is a moral as well as financial bankruptcy, which saps the fibres of the nation's soul.

People say to me, "I realize that a lot of these governmental expenditures are unnecessary, but I'm not qualified to argue about it. I don't know enough about these various subjects. I'm ignorant."

In fact, our union in a great cause will give us wisdom in place of ignorance, for there is no wisdom like the wisdom of the common people when it comes to matters of basic public or private morality.

Union of the Little People in a great cause is the only way to solve "insoluble" problems. It solved the problem of slavery, didn't it?

Yes, a united effort is the way of Christian democracy. It is the way we in America have faced all life's puzzles. "All things work together" is a very important part of the text which closes "for good to them that love God."

I heard a very effective sermon from that text once, when I dropped into a country church on a summer Sunday morning. The young preacher had arranged beforehand with the organist to play, in turn, each part alone—the bass, tenor and alto—of the hymn Jesus, Lover of My Soul. Then finally the organist played all together, with the soprano.

As each of the parts was played the congregation was supposed to guess the name of the hymn. Nobody present could do it. Yes, even such a well-known hymn as this one could not be understood when played in separate parts.

Isn't there a truth here to apply to public finance? Taxes come to us piece-meal, and so do public expenditures. And as a people, unless we make an effort to piece together our taxes and expenditures, the understanding that will come with the whole may come too late—because the pieces may all add up to national bankruptcy.

So let's not wait for judgment to be thrust upon us. In this matter of public spending and Christian morals, we can safely act now, on our fundamental Christian principles.

We need nothing more than our tax bills to prove to our own satisfaction that the time has come for sharp economies in government. None of us wants to do anything to curb expenditure for national defense—that is an emergency that must be met with everything we have. But the very emergency itself, in its terrific urgency, emphasizes the need for the starkest paring of all nondefense appropriations.

No thoughtful citizen can be blind to where our tax burdens are leading us.

When I was a young man, I used to marvel that our nation was able to purchase government at so low a price. In those days, five cents out of every earned dollar was sufficient to cover the whole cost of all government services, federal, state and local, leaving 95 cents for living expenses, recreation and savings. This seemed pretty cheap government, when compared with the Biblical accounts of taxes in Israel under the kings—tithes, import duties, poll taxes, octroi, monopolies, licenses, tributes, gifts to the king, and forced military service of a month every year.

The halcyon days in America of government at five cents on the dollar have gone, alas, forever. Government has become our heaviest expense. Last year, if our governmental units had operated on a pay-as-you-go basis, they would have taken 27c out of every dollar we earned.

I suspect that no king of Israel was ever able to achieve a tax levy as heavy as that!

The basis of taxation in my youth was comparatively simple. Today everything is taxed, not once, but many times over. Even when death comes, taxes are hidden in the funeral ex-

penses.

The National Youth Administration and the Civilian Conservation Corps take \$2 a year in expenditures for every man, woman and child in the country. Aids to agriculture spend another \$8 for each of us. The average family with an income of say \$1500 a year, pays \$300 in taxes.

The fact that these taxes are mostly hidden and even unsuspected makes them no easier to bear in the long run.

When I first began to study Well, a lot of us ignorant little people can get together, like Mowgli's insects, on the basis of the Bible intensively, as a youngster, I was rather non-plussed at times by the bitter feeling of ancient Israel toward tax collectors, or "publicans." There was no such feeling in my community. In fact, the tax collectors, or "publicans," town went to our church and was a highly respected member of the neighborhood. For a time he was my Sunday School teacher, and a very good one, too.

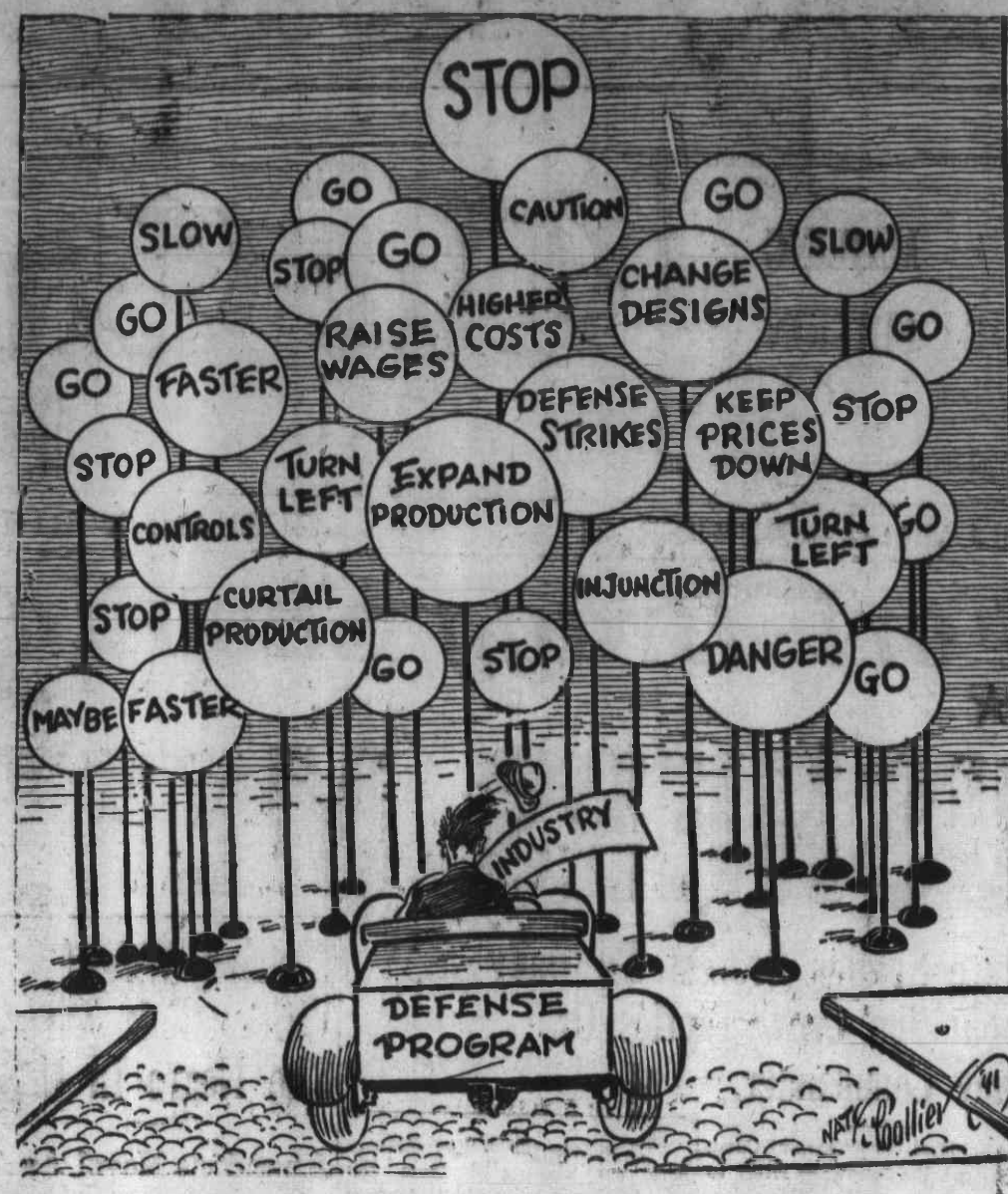
It was oppression, of course, that made the tax collector of Bible times so unpopular. Never does the Bible protest against just taxes, to defray the cost of just government. But wasteful spending inevitably leads to oppression.

Biblical History emphasizes repeatedly and pointedly the national disasters that follow in the wake of prodigal extravagance by any ruler. Not even Solomon was wise enough to protect his country against this: for his golden reign had an aftermath of depression that is vividly pictured by the prophets who came after him.

Nations, like individuals, prosper according to their right thinking. The idolatrous exaltation of a material sense of power inevitably leads to disintegration, decay and downfall. Only through moral right can a nation survive.

Democracy in America is an expression of the highest spiritual ideals of the founders. Jefferson forged them into the mighty words of the Declaration of Independence and the Constitution. Ben Franklin took these same spiritual ideas

One Traffic Cop Would Be Better!



and restated the whole fabric of Christian ethics into the homely terms of everyday pioneer life.

We need the maxims of Poor Richard in our government today, just as surely as we need the lofty political precepts of Jefferson.

True democracy rests in the bosom of the individual citizen. It needs his attention and his prayers, for a true democracy must be eternally alert and vigilant. And there is no better

place for the individual citizen to begin employing his alertness and his vigilance than in seeing that Christian morals rule public finance.

WET WEATHER BRINGS UP THE OLD ARGUMENTS

Years like this always bring up discussions about former wet seasons, but just about every one of

the older citizens who can remember that far back stick to their claim that 1901 was the most unfavorable year on record in this section in which to cultivate crops. In 1901 the rain set in early in June and last all summer. In some sections of the country practically nothing was harvested that fall except "crab" grass hay but about the only thing it is good for is to keep cows and horses from caving in.

ICE PRICES REDUCED!

The Durham Public Service Company announces the following new schedule of ice prices effective Sunday, July 27, 1941.

DELIVERED ICE

300 Pounds	\$1.20
100 Pounds	40 cents
50 Pounds	20 cents
25 Pounds	10 cents

ALL SALES FOR CASH

Minimum Cut 25 pounds for 10 cents

Special Delivery Service Minimum Cut

50 pounds for 20 cents

Platform prices at our Vivian Street Plant and the East and West Durham Ice Stations are the same as delivered prices with the exception of sales of 300 pounds or more at the platform which are at rate of \$1.00 for 300 pounds.

In return for these reduced prices we will appreciate your cooperation in the matter of cash payment, special delivery service, and greater use of ice.

For Better Ice Service Phone F-8961

DURHAM PUBLIC SERVICE