

CADILLAC PREACHERS AND HORSE AND BUGGY CONGREGATIONS

Several years ago we wrote an editorial about "Parked Cars Under Rented Trees." We attempted then to call the attention of our readers to the fact that there were too many members of the race parking high powered automobiles under trees they did not own. In short we tried to show some of the less thoughtful of the race that they ought to buy a home before they spent too much money for automobiles. Whether the editorial did any good or not we do not know. The only thing we do know we did our duty in a matter we felt was of great importance to the welfare of the entire race.

This week we wish to call your attention to another serious matter that is confronting the race at this time and that is the tendency of some preachers we know to ride around in Cadillac automobiles while the poverty-stricken members of their congregation are unable to pay their house rent or life

insurance premiums. In other words, the race is getting too many Cadillac preachers pastoring or preaching to horse and buggy congregations.

Here in Durham a cult leader who calls himself a bishop rides into town in two Cadillacs. He has rented a building for about \$60 per month in which he is supposed to be preaching the gospel of Jesus Christ to some of the most poverty-stricken Negroes in the city. Jesus never owned a jackass to say nothing about a chariot which was the equivalent to a Cadillac in our day. The Bible tells us that at the height of his popularity he rode into Jerusalem on a borrowed colt. He too might have made suckers out of the poor people by fleecing their rent and grocery money out of them but he chose to minister to them rather than have them minister to him. Before his triumphant entry into Jeru-

salem he walked. After this event we find him walking again. The ride into Jerusalem was probably the second He had ever had; the first being when He was a babe and His mother and Joseph escaped with Him into Egypt.

This newspaper does not object to ministers owning automobiles. Any man who has work to do in our times whether it be preaching, teaching or farming needs faster and more comfortable transportation than was needed when Jesus was on earth among men. This newspaper does frown on Cadillac preachers who pastor and preach to horse and buggy congregations. In our book they are no better than any other crook or flimflammer who lives off the sweat and blood of the ignorant and the poor. Sometimes freedom of worship can be abused to the point where it means freedom to exploit and take advantage.

A WORTHY BUT MOST DIFFICULT TASK

From the Brotherhood of Sleeping Car Porters comes a report that the membership "is greatly concerned about the increased competition being experienced daily by the railroads from airlines, buses and private automobiles for the American traveling public." The Brotherhood is now studying "methods of cooperating with the Pullman and railroad management for streamlining Pullman and coach services." The report which was issued by the president of the organization, A. Philip Randolph, says that "the porters are out to recapture lost railroad patrons."

We think the Brotherhood of Sleeping Car Porters has undertaken a worthy but most difficult task and we are of the opinion that their efforts are a little too late to be most effective. Certainly it is too late for the Negro traveling public that suffered such horrible indignities and abuses prior to the coming of bus, air and private automobile transportation. In those dark and dismal days when the railroads reigned supreme in the matter of travel facilities, we saw Negro passengers left standing at the station with tickets in their hands after being abruptly told "we don't have any room for you." We have seen car doors slammed in

their faces when the oft half-coach-and-baggage car provided for them could hold no more. This in spite of the fact that the white coach was not even half full.

We have seen the Negro women's toilets used by white crewmen. Prior to the coming of diesel engine the Negro coach was most always right next to the engine where the smoke, cinders and soot played havoc with any Negro passenger who dared travel over railroads in the South. We have seen railroad and Pullman ticket agents tell all kinds of lies to keep from selling Pullman accommodations to Negroes. We have seen a lone Negro, who by hook or crook, got hold of a Pullman ticket, hustled into a drawing room to prevent him from sitting in the other part of the car occupied by white people.

We have seen one end of a dining car reserved for Negroes and a curtain stretched across it to the humiliation of the Negro passengers. We have seen Negro women standing up in a baggage car when there was no room left in the half coach provided for their race, while at the same time only two white passengers were occupying another entire coach. Most of all we have seen

Negro porter stooges go to extra trouble to help a conductor humiliate members of their race—just to hold their jobs. In fact it is hard for us to determine who was the most revolting the conductor or the porter. The same applies to dining car waiters, many of whom have gone out of their way to help humiliate Negro passengers.

If the Brotherhood of Sleeping Car Porters is successful in their efforts to regain even some of the lost Negro patronage for the railroads in the South, where over seventy-five per cent of the races lives, its members are going to have to get the cooperation of railroad management in providing a better class of service than that afforded Negroes in the past. Even then it is doubtful if they can meet the high standard set by air lines that in most instances have no segregated pattern. Certainly the Negro who is able to purchase air transportation will not suffer the type of humiliation provided on the railroads. Others who are not able will either make the sacrifice and travel by air or bus, where in case of the latter, the accommodations may not be equal but at least are much cheaper than those of the railroads.

NATIONAL EDUCATION WEEK

With a theme "Good Schools Are Your Responsibility," National Education Week, beginning November 7 and ending November 13, will be celebrated all over the nation by those who are fully conscious of how indebted America is to its schools. Without good schools it is utterly impossible for a democracy to work as the government of a people. For in the end the people, not being properly informed because of their lack of intelligence, would soon become the foot mat of a few rather than a "government of the people, for the people and by the people."

Sometimes in the course of events a majority of us accept the benefits of a well-organized society, good government and good schools without the full realization of what these things mean to us. During National Education Week it might not be a bad idea to call to mind how dependent America is on its

public schools. When this is done with an open mind the people will become more concerned about the type of people who constitute the school boards, the employment of teachers and the construction of proper and adequate school buildings.

National Education Week should also call to mind that an occasional visit to our public schools is a duty of every well thinking citizen. There are many parents who, although much concerned about the education of their children, never take time out to visit the school to which they are going, nor join the Parent-Teachers Association, to say nothing about taking an active part. Such parents, in spite of their well-meaning are not living up to their full responsibility as good citizens.

The actual matter of operating a good school is the direct responsibility of those trained in that field, but the

responsibility of providing funds for that purpose is that of the people. Such a responsibility is often looked upon lightly by the most of us until a serious situation arises when the necessary money needed is almost prohibitive. It is then that the average citizen will rush to the polls to vote against school bond issues and resort to other means to prevent himself from being taxed for the maintenance of good schools. A day-to-day interest in our public schools will keep us informed as to the funds needed for their proper operation before the sum becomes staggering.

We urge our readers to become more interested in our public schools, to visit them from time to time and to join their parent-teacher associations. In this manner will they become more intelligent as to their needs in the way of teachers, buildings and other things without which a good school cannot be maintained.

Life Is Like That

BY H. ALBERT SMITH

For the last two weeks, this column has had room only for Hazel, but Hazel is dead, at least that is our hope, although memories of her still linger. This conclusion is not an assumption based on personal grounds, but arrived at by actual experience, the confession and the conversation of many persons with whom I have had contact. Such unhappy memories can best be forgotten by turning attention to matters more important.

A theme of perennial interest to me, and maybe to all of us, is the part that fate plays in our lives by determining our behavior and our destiny. By "fate," I mean our appointed lot, a predetermined destiny, against which we can do nothing or little. It is a philosophy of life, a point of view, that holds whatever happens to us has been decreed by something outside of ourselves whether we will it or not, like it or not.

Some people call this predestination. What ever happens to one, they say, had to happen. If it is death, whatever the cause may be, these people have the ready explanation: "His time had come." It matters not whether the person be six or sixty-six, nine or ninety-nine. Neither does it make any difference whether he dies in bed or out, falls out of a tree or the tree falls on him, neglects treating a dog bite or overeats, drinks himself to death or takes the more direct and quicker method of using a gun.

Some people might say that folks holding such a view are crazy, eccentric, weak in the head, or just plain fools. If he does, he will find himself including some people who are well educated and thoughtful. Some of these people can argue their point with remarkable skill and amazing effectiveness. They can amass evidence and cite instances that make their arguments both plausible and convincing.

Now, to question a person's sanity because we dislike his philosophy of life or to dismiss that philosophy as foolish may be good for the individual who has to resort to such brusque and direct means to keep his peace of mind and spiritual footing, but to me it is not the most satisfactory way.

A way more satisfactory is to examine this position and the premises upon which it rests. It is to see how many of the facts of life it really covers, how it stacks up against the thinking and teaching of the greatest of our spiritual teachers, especially, that Master Thinker, Jesus, the Incomparable Teacher from the Hills of Galilee.

So far as I am concerned, whatever does not fit into his scheme of destiny, his philosophy of life is null and void. His teaching is the only authoritative word on life I mean the only word that is final, and beyond which there is no be-

yond.

Now, Jesus was not a believer in fate or predestination. He was no believer in a decreed destiny unless the decree was that of the individual whose destiny on the physical side was something over which he had no control.

A few days ago, I argued this matter of predestination with a lady who is charming and able. She cited a number of illustrations to bolster her point of view. She also quoted scripture, notably the words, "It is appointed unto men once to die." Others have quoted that passage to me in similar discussions.

Let us examine the passage briefly. Certainly the words "it is appointed" points to a decree outside of men. But it does not say the age must be ten, twenty, sixty, ninety or one-hundred. It simply says death is inevitable. It does not say one must die with shoes off or on, in bed or out of bed, by violence or naturally. Neither does the "once" say anything about either the time or the manner. It only says that dying is something we have to experience one time only.

Jesus died when he didn't have to die, despite the fact that he was the Lamb, slain from the foundations of the world. He said himself, that he had the power to save his life, but he withheld use of the power that the ideal he brought to mankind might live.

He predicted wars and rumors of wars, but his prediction was based on a foreknowledge of what man would do and not on the knowledge of an omniscience (an all powerful force that compels men to fight against their will).

Jesus told Peter that he would deny him. Peter did. But Jesus didn't consult a horoscope or a Zodiac sign before he spoke. Jesus knew Peter. Conduct is always predictable to the extent we know individuals, their thinking, emotional, and overt actions, and the way they respond to given stimuli.

Some men die at forty, because that is their life's span; others because they shorten their days. Neither God, fate, or a force outside of men, or a controlling star compels or predetermines it. God permits the gun man to kill. He doesn't prompt or compel him to do so. God permits an innocent bystander to fall a victim as two vicious men "shoot it out," but he didn't decree that fate for the victim.

I read a few days ago about a man who was shot by the same bullet with which he shot another. The man who fired the shot died on the spot. The man he shot was taken to the hospital critically wounded. When I saw that in the head line, like Nicodemus, I wondered how such a thing could happen.

For the sake of some who might not have read the story (Continued on Page Seven)

"HAS IT PROVEN TO BE THE ANSWER?"



Spiritual Insight

"BEWARE OF ANGER"

BY REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"Let everyone be slow to be angry...for human anger does not promote divine righteousness." James 1:20

Anger is a very dangerous enemy of man's highest hopes and aspirations. That uncontrolled temper has got many people in trouble. Anger is dangerous! Beware of it! It will waste your God-given powers. It will impair your usefulness. Just the other day, I came across a tragic story of a man whose anger got him in serious trouble. Thus, the Holy Writer rightly admonished us, "Let Everyone Be Slow to Be Angry..." Why? He gives a very beautiful answer as to the wisdom of slowness to anger... "For human anger does not promote divine righteousness..."

Anger will defeat you in your highest ambitions and hopes. I know a man in a big position,

but he belittles himself by his frequent outbursts of anger. It is a millstone around his neck. I know another man whose easy anger got him into trouble everywhere he worked. He had great gifts, and was brilliant in his chosen line of endeavor. His gifts were cancelled by his angry outbursts. Too often he blew off and blew up! The dynamite of his anger blasted him out of several good positions. BEWARE OF ANGER! It's dangerous!

We have seen people who get angry with the dropping of a hat. Beware of anger... "Let everyone be slow to be angry..."

Very little good, if any, comes from anger. Usually it is very harmful. It wastes our powers and interferes with our usefulness; it upsets reason, and blinds you. It makes you temporarily insane. Yes anger throws you off the BEAM! Often the results

are bitterness and regret. Finally, anger imprisons us in the dark walls of regret, guilt, littleness and uselessness. Beware of the perils of anger!

Your own inner well being, if you want to be selfish, demands that you try to curb your anger, because it does more harm to you than anybody else. It is a sign of littleness rather than big-hearted graciousness.

We all desire the inner beauty of the fruits of the spirit. They make us feel good on the inside. Therefore, to cultivate the blessed fruits of the Spirit, we must guard against anger... "FOR HUMAN ANGER DOES NOT PROMOTE DIVINE RIGHTEOUSNESS..." It will blight your soul—and your life. It will spoil good relations, and it will destroy your home. Beware of anger. "LET EVERYONE BE SLOW TO BE ANGRY..."

STRAIGHT AHEAD

By Olive A. Adams

NEW YORK

A young man seats himself at the piano, with the air of the musician devoted to his art, and gives a performance which reveals clearly that he has spent many hours a day over a period of years, perfecting his technique and developing his interpretive sense. The television studio audience applauds him warmly, not having really understood it, they are sure it must have been "good music" he was playing.

Next, a young lady slides up to the microphone, dressed or perhaps overdressed for the occasion. She gestures alternately with palms upward, then downward, and finally with hands outstretched, mouth open, and head back. Oh yes. In the meantime, she has been "singing" a hit tune. It doesn't seem to matter too much whether she is singing a sad or sentimental song, or a "hot" one. She sings them all slightly off key, definitely off-beat, wears the same pained expression and uses the same gestures. Only the tempo is different.

Now, who wins the contest? The fellow who worked hard and passed up a lot of fun in the process, in the belief that he was going to make good? Nope, the winner was the little bit of fluff who "really knew how to put a song over."

There seems to be more than the mere fact that people "go" for familiar melodies. Perhaps here we have an example of the problem a group of parents and teachers were discussing last week. They deplored the very low level of our cultural standards, and wondered what could be done about it.

One teacher suggested that in making a pitch for the "common man" in the past few years, all of the emphasis had been laid on securing rights and privileges, with very little stress on the attendant responsibility. She contends that we have encouraged a certain

amount of disdain for "high art" and "long-hair" music. We have learned to tolerate a lowering of our standards of conduct in public; we have approved of a certain contempt for education and we have even allowed religion to be scoffed at. We have, therefore, not elevated the "common man" at all, but rather brought our culture down to a lower level.

This may be putting it a little too strong, but the fact remains

that we have a job to do in re-establishing some sort of appreciation for solid achievement as against the flash-in-the-pan performance by a 'fly-by-night' who has picked up all he knows in ten easy lessons. We have at hand the greatest possible facilities for giving our children the best in literature, music, and the arts. If their taste is poor, there is no excuse we can offer.

From Where I Sit -:

NEW YORK

As this is written, Prime Minister Nehru of India is completing a trip during which he has conferred with Communist leaders in China and Indo-China. We may assure that these conferences were friendly. Events like this have caused considerable resentment and suspicion in the United States. India is accused of being pro-Russian at worst and neutralist or isolationist at best.

Here is a nation of three-hundred million people, strategically situated, possessing great influence in Asia and beyond, led by intelligent and dedicated men, which Americans would do well to understand. India's leaders do not believe that they are following isolationist policies. They point to the fact that India supervised the Panmunjom truce arrangements regarding prisoners of war—a difficult task.

They do not consider themselves neutralist amid world crises. They point to their vote in favor of UN intervention in Korea. Nor can the Nehru government be considered "fellow travelers" in relation to Communists within India's borders. Nehru himself has said that the positions taken by them on public questions are conditioned by considerations of extra-territorial allegiance."

(That is to say, allegiance to a foreign power.)

Yet, India and the United States are frequently at odds. What is India's position? India will judge issues and make decisions on their merits, as she sees them, not on the basis of being in this or that camp. She refuses to be placed, as the United States was on the Tunisian question, in the position of doing the wrong thing to please the "right" people. The United States voted to keep the question of this French colony off of the UN agenda to avoid offending France. India chooses

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STRENGTH FOR THESE DAYS

I have set before thee a door opened—(Revelations 3.8.)

There are no closed doors between you and God. His love, forgiveness, and great tenderness. Always, ever, the doors stand open—you need only to go forward in faith to enter into the good life. It is we who need to open the doors of our minds and souls, cleansed of evil and selfishness, to receive God's blessings.

WASHINGTON AND "SMALL BUSINESS"

By C. WILSON HARDER

Among many items unfinished by last Congress, was report filed by Paul Kamerick, chief investigator for Senate Appropriations Committee, headed by Sen. Styles Bridges.

This report, charges that through Foreign Aid programs, U. S. taxpayers are giving British aircraft industry a great competitive edge advantage over domestic industry.

Seriousness of charge is C. W. Harder best judged by fact economy of many American cities, such as Seattle, Baltimore, Wichita, Los Angeles depends largely on aircraft industry, not to mention already hard hit New England industrial area.

The Senate Committee reports states in 1942, while still engaged in war, British government sponsored and subsidized development of jet aircraft. This was done, it is stated, because British realized American designing and engineering had captured world market for type of commercial planes then in use, and that to get this market, British would have to lead in development of commercial jet airliners.

In 1951 ECA stripped the then short American supply of 3,800 machine tools valued at \$75 million giving them to Britain where they are being used both for military and commercial aviation.

The report further charges that in 1953, the year Britain reduced their income tax, U. S. gave them \$469 million to be used primarily to modernize Royal Air Force.

Yet, while British get U. S. funds on grounds they cannot afford to finance their air defense undisputed estimates are British government by end of 1950 had granted subsidies of around \$400 million for development of commercial jet aircraft. Subsidies continue to be paid.

It seems well established British sold Russia some time after war jet engines that were presumably returners of present day Soviet jet engines.

Perhaps these engines were outcome of developments in commercial aviation, or perhaps developments in military aviation.

But fact seems to loom large that aircraft industry geared to turn out large numbers of jet engines, is in fine position whether it be military or commercial orders.

Thus, British aircraft industry, which already has orders from U. S. airlines, occupies an unusually fine competitive position being subsidized both by its own and U. S. taxpayers.

This report could trigger probe of entire U. S. foreign aid program structure. Although report deals only with the building up of the foreign aircraft business to a competitive disadvantage to U. S. industry, the same result is being created in practically all fields in which American commerce and employment depends.

This partly explains drive to knock down American protective tariff system by both European interests and U. S. firms with plants in Europe.

Due to tax laws aid by American business and labor the productive capacity of Europe has been built up by foreign aid programs to a point where European industry, with lower tax and labor rates, could if permitted, flood this nation with goods to wreck entire American economy.

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