

Protecting Our Teachers And School Children

There is one custom that prevails among Negro schools of North Carolina, and we suspect it prevails among schools of other states, that should be stopped, and that is the giving of entertainments, bazars, dances and other programs to raise funds for equipment, such as curtains for the stage, buses, playground equipment, etc. quite often "Uncle Tom" principals, in order to boost their stock with the superintendent and the school board, work teachers and students overtime and place upon them all kinds of burdens both physical and financial to raise funds to furnish equipment for Negro schools that is purchased out of tax funds at the white schools.

On several occasions we have known classes to be dispensed with for several days while the school fair, bazaar or what have you was being staged to raise funds. In many instances we have proof that the money has not always gone for the purpose for which it was raised. In a nearby county, teachers have not only been taxed to help in such projects but have been sent to surrounding cities to solicit fund during class hours. What was happening to the pupils the state was paying them to teach during those hours, we do not know.

Sometimes the money or part of it is divided between the superintendent and the principal. Then again the principal gets it all or if it does happen to be spent to purchase equipment that should have been purchased from school funds raised out of taxes, the superintendent recommends to the school board that as a token of "esteem" the new Negro school be named in honor of such an enterprising and valuable Negro citizen. The tax funds of course that should have been spent on the Negro school are, therefore, diverted to the white school or schools. Thus Negro citizens are doubly taxed and the only person benefiting therefrom is the sorry Negro principal or his equally sorry superintendent.

This newspaper would like to solicit the cooperation, confidential of course, of Negro teachers throughout the state in breaking up this pernicious custom. We are herewith requesting that they inform this newspaper when, where and what time such campaigns begin in their respective schools so that we may expose them. Teachers are hired by the state to teach and not to promote financial drives or to contribute funds out of their meager earnings to furnish equipment for schools. They have no more right to do it than other citizens, and this newspaper, if it can get the cooperation of Negro teachers, intends to wage a continuous war against it until it is broken up.

In one school it has been reported to us that the principal taxed the teachers \$20 each to raise funds out of their meager earnings for the school. We think this is outrageous. Any teacher who allows it to go on is just as guilty of the racket as the principal who instigates it. If and when teachers report these instances to the Carolina Times, we promise absolute secrecy, so much so that a teacher may send the information to this newspaper without signing or disclosing the source.

Cooperation Of All Citizens Needed

Every citizen in North Carolina should endorse and cooperate with the efforts now being made by Governor Luther V. Hodges to cut down the tremendous number of fatalities being experienced on North Carolina highways. It was brought out at the meeting called by the Governor in Raleigh last week that more people have been killed in America by automobiles than in all the wars fought by this country since its beginning. This, we think is a terrible indictment against America's regard for human life and we think the Governor is right in taking steps to curtail the carnage of human beings now being committed on the highways of this State.

Along this line, good citizens of the State can do much to help by obeying all of the speed laws themselves and urging others to do likewise. Excessive speed, drunken driving and sleep-ridden drivers are some of the many outstanding causes of wrecks on our highways. Certainly no person who is intoxicated should want to endanger his own life and that of his fellow citizens by driving an automobile. If he does and is caught, the law should show him no mercy.

It might not be a bad idea to organize a Safe Drivers Brigade in North Carolina and limit the membership to persons who are willing to solemnly pledge themselves to rigidly obey the laws of safe driving.

Oscars or other mementos could be given each year to persons who have driven 12 months without a wreck or without being cited or arrested for breaking the law of safe driving. The oscar could be displayed on the bumper, windshield or some other place on the car where it could be plainly seen. A person having five Oscars at the conclusion of five years of safe driving would be entitled to become a member of a select group, each member of which would be awarded a certificate signed by the Governor.

If such a plan is put into effect, this newspaper believes it would do much to decrease the high percentage of accidents now occurring on North Carolina public highways.

The Negligence Of Negro Nurses

Our attention has been called to the fact that Negro registered nurses in North Carolina are failing miserably to take advantage of membership in the North Carolina State Nurses Association and the Student Nurses Association of North Carolina. We have been informed that of the more than 1200 registered and student nurses attending the 52nd annual convention which met in Durham during the month of October that less than 100 were present and less than 15 attended the annual banquet.

It will be recalled that as far back as 1948 the white and Negro nurses of this state abolished the idea of separate organizations and united for the purpose of bettering the profession and the general welfare of all nurses, without regard to race. Since that time the nurses have been working together in their convention in various parts of the state with great success. This year they set a precedent and opened the annual banquet to their sister Negro members only to find, as stated above, that less than 15 took advantage of the opportunity.

It must have been discouraging to the many fine white nurses and officials of the organization who stuck their necks out for their Negro comrades to discover that they did not appreciate it enough to attend the meetings and the banquet in representative numbers. It must also be disappointing to Negroes who have fought and are fighting so hard to secure equal opportunities for Negroes in the professions and elsewhere.

Frankly, we do not blame the nurses and the student nurse themselves as much as we do the officials of the Negro hospitals of the state from which they have graduated and in which the students are now studying. It is the officials of these institutions that should furnish the inspiration and the guidance to both groups on the matter of availing themselves of every opportunity to become more proficient in their profession. Certainly the various discussions, lectures and panel discussions are worthwhile to the extent that every nurse who can do so should seize the opportunity to hear and participate in them.

It has also been brought to our attention that one of the largest hospitals of the state did not have a single nurse or student nurse at the meeting held in Durham last October. Others were just about as negligent in having representatives on hand, both at the meeting and the banquet, so much so that it was embarrassing to the few who did in having to explain or make excuses for the failure of others Negro nurses to attend.

Officials of hospitals may not be in position to increase the attendance of registered nurses, but we are the opinion that they can do much to increase the student nurses. Once this is done, we believe in a few years that Negro nurses in large numbers will not be the exception but the rule at the annual meetings of the nurses association. At least they should attend the meetings for the good of their patients and in appreciation for those who have fought so hard for the opportunity, if not for their own welfare.

A Carry-Over From Slavery

When intelligent Negroes of this day and time read or hear of members of their race who fought against the abolition of slavery prior to the Civil War and those who begged their former masters to take them back into slavery after the war was over, they seem to doubt that such a human being ever existed. Last week, however, we published a true story in these columns about 25 Negro parents in the little town of Maiden, in Catawba County, pleading to the white folks for a continuance of segregated schools for their children.

Said Clarence D. Wilson, spokesman for the group, "We don't want that at all. We want our boys and girls to stay like they are." Said Wilson further, "we don't want to mix and mingle. We think it will cause trouble and that a lot of education through the schools and churches is needed before we are ready for de-segregation." He expressed the opinion that it would take another century before integration can be carried out.

Frankly, we thought all such Negroes died during the early part of reconstruction days and like their good old masters had long since gone to a segregated hell, there being no such arrangements for whites on one side and Negroes on the other in Heaven.

We find, however, to our amazement that Maiden contains some of these relics of the dark past and that they are carrying on in the same old manner in which their forefathers did prior to and after the Civil War.

Ten years from now, the children of these Negro parents will look upon them with scorn. They will want to tear the chapter their parents are now writing from history only to discover that it cannot be so easily done. For "the evil that men do lives after them, the good is oft interred with their bones." Ten years from now there will be no Negro schools and white schools. They will be schools, the very best the nation and the states can afford for the training of all our children without regard to race, creed or color.

The 25 Negroes in Maiden will probably be hailed as heroes by the shortsighted white folks of the state, town and county, who are probably even more shortsighted. Stupid Negroes and stupid white folks usually grow up in the same communities if not on the same side of the railroad tracks. Only an over-stuffed-with-prejudice white man can be more ignorant than an ignorant Negro.

Life Is Like That

BY H. ALBERT SMITH

There is a short story in the Bible—the New Testament to be exact—that is not only interesting but challenging. It is a story that confronts us with inescapable moral duty and social relationship to which a good many of us do not take any too kindly. It is a story that defines the concept of neighbor, not in terms of ordinary acceptance and practice but in terms so broad as to include every human being on the earth however far he may be from us both as regards geography and kinship.

The author of the story was a man called Jesus—once a humble carpenter from Nazareth—but at the time a man who had challenged the attention of his nation as an outstanding religious teacher of revolutionary ideas and concepts, and who was destined to win recognition in the centuries to come as the chief religious teacher of all time.

Calling forth this story was the simple question: "Who is my neighbor?" The story in question is the parable of the Good Samaritan, a story simple in language, beautiful in structure, and not only profound in thought, but revealing the heart of God as regards the relationship of each of us respecting all other human beings all of whom bear in their natures the image of their Creator.

In the story is pictured a man in trouble—presumably a Jew. He had been robbed, beaten, stripped of clothing, and left by the roadside, "half dead," evidently doomed to die unless help came his way.

Upon this hapless victim, three men came, not simultaneously but successively. (The story gives that impression.) Two were clergymen, a priest and a Levite. The priest passed by on the other side of the road, totally unmoved and unconcerned. The Levite took time out to "come where he was"—to inspect the situation. Moreover, the Levite was deeply touched, for "he had compassion on him."

An interesting question might arise here. Who was the better man, the priest or Levite? Was God at all pleased with the Levite? I am sure most of us—even all of us—would condemn the priest for his heartless disinterest. Some of us might build up a defense for the Levite because he felt sorry for the victim. But it is my belief that the Levite, however deep his compassion, fell far short of the approval of God.

I also know this: So far as practical results are concerned and good accomplished, compassion that does nothing is as bad as sheer disinterest that does nothing. In other words, compassion that fails to feed the hungry is as much an ally of starvation as unconcern that turns away with no desire to feed them.

At this point, Jesus presents a third character, the Good Samaritan. He belonged to a group the Jews despised, a so-called hybrid or mongrel people. He was no clergyman. He might not have been a churchman, although I am inclined to believe that he was because the Samaritans were of the same religious persuasion as the Jews.

But where the Samaritan differed most from his two Jewish predecessors upon that scene of need was not a matter of professional and social position or race. The contrast came in character, spirit and behavior. The Samaritan not only had compassion on the victim of that highway robbery but ministered to him. We need not describe in detail that kindly ministrations.

The story finished—Jesus, having answered therewith the question of the scribe, "Who is my neighbor?" asked a question himself, "Which now of these three (the priest, Levite, or Samaritan) was neighbor unto him that fell among the thieves?"

Answering the scribe said, "He that showed mercy on him." Jesus commanded, "Go and do thou likewise."

Now, the good Samaritan was under no more moral obligation in this case than the priest and Levite. In fact, he could have done as they, ignored the situation. Having done so, he could have built up an argument defending his action—a justification. I'll cite a few lines of reasoning he could have followed.

"First, this victim does not belong to my race. Second, no ties of kinship or friendship obligate me to help him. Third, he is a member of a racial group that hates my people, that despises us as the scum of the earth. Fourth, it would be foolish for me to tarry in this spot of danger and risk my life and means. Fifth, to care for this man will involve inconvenience, loss of time, soiled hands and clothing. My business comes first. (The Samaritan was obviously a business man). And, finally, he could have decided to leave the situation for someone else."

But none of these arguments would have justified his neglect had he decided on such a course, because human need always confronts us with inescapable moral obligation. All men are neighbors regardless as to race, creed, or status; and the need of any one of us is the obligation of all of us who may happen upon that need.

It is significant that Jesus points to a man of a despised race as the ideal neighbor and suggests that finding favor with God is not a matter of race but character. Race does not count with God. But what does it responsiveness to his spirit, humanitarian concern, and love (Continued on Page Seven)

"Intergration, Means The End Of Lynch Law"



Spiritual Insight

"THINK OF THESE THINGS" BY REVEREND HAROLD ROLAND Pastor, Mount Gilead Baptist Church



"Finally, brethren, whatsoever things are true, honest, just, pure, lovely...of good report...Think on these things."

Noble deeds grow out of a fountain of noble thoughts! A poisoned fountain cannot give forth pure water. Neither can the mind diseased by unholy thoughts produce a happy, wholesome outlook on life. Our thoughts determine our deeds! So the Apostle rightly reminds each of us to set our thinking right. Many lives have been snuffed out by hatred, resentment and revenge! Do you hold the poison of evil thoughts? Beware of evil thoughts. They are dangerous! They will poison the mind, the body and the soul! Noble deeds spring from noble thoughts.

Unpurified thought produces a frightening harvest of pain, shame, guilt, heartache and sickness... Blessed (Happy) are the pure in heart... Yes, the pure in heart will have peace of mind and soul. Let us get wise. Let's change our thinking. Let's think the thoughts of God and we shall know the peace of God... Let this mind be in you that was in Christ Jesus... What kind of mind? A mind set to right thinking. The unpurified thought nourished in the mind and soul brings forth tragedy, heartache and crime. Here is a man who carried an unholy thought for several years—it ended in crime and imprisonment. Think on pure, just, honest, lovely and good things and they will bring you a harvest of joy and peace.

The lives of many would change if we would only change our thinking. In many cases our thinking is wrong. Change your thoughts and behold how your life will change. We are what Christ sake hath forgiven you... we think. Think defeat, you are defeated. Think hatred you become a prisoner of hate. Think despair and you will have a heavy heart. Think lovely thoughts and you will become a lovely person.

Finally, be wise and "Let bitterness, wrath, anger, evil speaking, be put away from you... And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ sake hath forgiven you..."

We need to learn the wisdom of right thinking. We must keep the fountain of thought free from unholy thoughts. A righteous life must be rooted in high and holy thoughts.

The sign said "The Open Door" and so we walked in unannounced. Inside it was warm, and the air was filled with the odor of some delicious, hearty concoction simmering on the stove in the tiny kitchen. We forgot the chilly walk in the rain, past the forlorn buildings upon which yellow stenciled lettering proclaimed, "This house belongs to the Housing Authority of the City of New York" with the further legend, "Property to be immediately vacated," or "Esta propiedad debe ser desocupada inmediatamente."

The room was strangely quiet for a nursery occupied by 38 squirmy little pre-school children; but it was story time and this tale seemed particularly fascinating. We tiptoed closer to listen. It was all about a little boy and girl who were worried because their home would soon be torn down to make way for a "project." It told how the children moved away for a time but while they were gone, the men came with big shovels and lots of heavy machinery and cleared the ground to make way for riveters and bricklayers to build new houses. Then finally, their work was done, and the children were happy when they moved back to their old neighborhood into a big, beautiful new house.

The children enjoyed that story, not only because it would have delighted any group of three-to-five-year-olds, but because some of them needed the comfort and reassurance to be found in the thought that the imminent upheaval in their lives would be only temporary. There had been no formal staff meeting to determine what the "Proper Attitude" should be toward this crisis in some of these youngsters' lives. The story had been made up on the spur of the moment by a sensitive teacher whose heart had told her what her charges needed to hear.

This sympathetic, but clear-headed approach to the problems that occur in its neighborhood (Continued on Page Seven)

STRAIGHT AHEAD

By OLIVE A. ADAMS

NEW YORK

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LETTER TO THE EDITOR

The Editor
Carolina Times
Durham, N. C.
Dear Sir:

The papers of yesterday told of Pope Pius XII's approval of the current action being taken by the Roman Catholic Church to elevate the late Pope Pius IX (of Civil War memory) to Sainthood, the highest honor that can be conferred by the Church.

This action by the present pope, which unquestionably should be recognized as approval of Pius IX's administration of his office, raises serious questions for consideration by every member of our great colored race, and also for every other true American, for the Negro because of Pius IX's and his church's pro-slavery activities during the Civil War, and for every good American who believes in our democratic institutions because of Pius IX's declaration of un-American principles set out in his Encyclical and Syllabus of 1864. When we remember that the Catholic Church claims infallibility, and therefore need never change, and when it is recognized that the conferring of such an honor upon Pius IX at this time constitutes up-to-the-minute approval of his doctrines, we might do well to take a look at the Encyclical and Syllabus.

The Syllabus contains a list of eighty "Principal Errors of Our Time" which are condemned by the Catholic Church. Of these, the 15th condemns the notion that "Every man is free to embrace and profess the religion he shall believe true". This position of the Roman Catholic Church, which would be put into practice immediately if she ever gained control of our government, would rob us of the very first right guaranteed to us under the Bill of Rights to the national Constitution, Freedom of Worship.

The 24th proposition condemned by Pius IX is the denial of the Church's power of availing herself of force or any direct or indirect temporal power. In other words, she declares that she has the power and right to avail herself of such force.

The 31st declares the Church's right to have temporal causes of the Clergy, both civil and criminal, determined by Ecclesiastical Courts, over which the Church would have complete authority. It was her abuse of this right in Europe through the midnight of Papal supremacy which caused the unspeakable corruptions of the church and clergy in the Dark Ages.

The 55th declares boldly against the separation of Church and State, the very foundation of our democratic way of life. Reader, how would you like to have the Catholic Church in control of this fair land of ours?

Truly yours,
J. J. Walsh

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