

## Freedom And Liberty Are Challenged White Supremist And Segregationists



## Toward Economic Independence

In our issue of August 23 we published an article concerning the efforts of Negroes in Greensboro to organize a savings and loan association. We trust Negro leaders in Raleigh, Winston-Salem, Charlotte, Wilmington, Fayetteville and other larger cities of the state will be influenced by what members of their group are doing in Greensboro and begin immediately to organize a savings and loan association in their respective cities. There are two forces that speak loud in the struggle to obtain first-class citizenship, and they are the dollar and the ballot. A savings and loan association with assets of several million dollars will do more to gain respect of others and self respect than anything else except the ballot. Any minority group that has neither is in a deplorable condition. When it has both it is in a position to obtain many advantages that heretofore have been denied its members.

It is our sincere hope that every Negro citizen of Greensboro will subscribe to shares in the savings and loan association. Certainly, no one of them who calls himself respectable can afford not to give encouragement to the program by refusing to purchase shares in the organization. Those who are in a position of leadership such as ministers, physicians, attorneys, teachers and other professional people should point the way by subscribing to shares without having to be begged or persuaded.

Probably the most pathetic group of Negroes in North Carolina are those in Winston-Salem. In that city there are probably 50,000 members of the race without any leadership that is worthy of the name. In addition, the so-called leaders are a dull, lazy, conceited group who look down their noses at the masses that are flopping from

pillar to post for lack of leadership. Most of the Negro leaders in Winston-Salem would rather be kicked in the seat of their pants by one of the Reynolds or Hanes than to be kissed by one of the masses in their own group.

Instead of racial self-respect, a move toward economic independence, self reliance and solidarity, Negroes of Winston-Salem are miserably divided into several little cliques that are forever vying with each other to see which can get the biggest nod from the powers that be in the opposite group. As a result there is no such thing as the Negro masses picking their own leaders, instead they are hand-picked; and unless one of these pseudo leaders is put at the head of an undertaking it just won't be supported. Thus, instead of initiative, self reliance and the exercise of a powerful voting influence, as a group, Negroes of Winston-Salem constitute the most impotent, politically, of any major city in the entire state.

With all of the paternalism they receive from the opposite group, the 50,000 Negroes in Winston-Salem have no bank of their own—they once had two—no savings and loan association, nor are they endeavoring to organize either. They are just a dull, listless mass of humanity that is on its way nowhere.

Every city of 10,000 Negroes in North Carolina should have a savings and loan association owned and controlled by members of the race. It can be done if the right kind of leaders are put at the head. It must be done if we are to receive the esteem of others and the economic independence we should have. We urge Negroes all over the state to get busy now and organize a savings and loan association in their respective cities.

## Entangled In Their Own Web

"Oh what a tangled web we weave  
When first we practice to deceive."

The Durham City Board of Education appears to be all entangled in its own web. In the matter of providing ample educational opportunities for a group of Negro children now being forced to endure the disadvantages of a double session the Board finds itself between two fires. There is the red hot fire of integrationist larking in the background. There is the lesser fire of the Negro parents who are politely asking for a remedy in the situation while holding the big stick of integration behind their backs. The Board

of Education appears to be trying in its own oil if not entangled in its own web.

Ordinarily the City Board of Education would rebuff the Negro parents as it has always flagrantly done and let it go at that. But apparently it fears such a rebuff might fan the flames of the already hot fire of integration. This time the Board will endeavor to do something about the complaints of Negro parents, a course it does not like to pursue.

We would like to suggest that the Board provide enough buses to transport all of the children involved to the Walltown School. If such buses cannot be obtained from the county the city might find it necessary to purchase buses in its own right. Certainly the double session plan has too many objectionable features to permit it to continue.

If the purchase of buses by the city is not possible the Board might find it practical to have the children transported at the City's expense by the Duke Power Company. The company is already doing this on the pay-as-you-ride basis at several of the schools and we see no reason why in an emergency the city cannot bear some of the hardships instead of placing all of them on the shoulders of the Negro children and their parents.

## Churchman Predicts

# Methodists To "OK" Principle, But Leave Integration To Individual Churches

By Dallas Mallison

The official position or formal stand of the Methodist Church on racial integration long farshadowed and expected to be made public at an early date can be outlined even now with a high degree of confidence and accuracy. Tar Heel Methodists, as well as other Christian groups in this State, are awaiting with

viewed as a sincere, honest, and careful re-statement of a fundamental Christian principle as applied to one of the most critical and historic issues of our times—racial integration.

An Appeal To Conscience While enunciating in unequivocal terms the principal that in the Christian life there



The Rev. Dallas Mallison, pastor of the First Methodist Church in Greensboro, N.C., predicts that the Methodist Church will soon announce its official position on racial integration.

### ABOUT THE AUTHOR

Dallas Mallison of Oriental in Pamlico County spent most of his 51 years in the school room and other educational endeavors. This includes being Pamlico School Superintendent. He has also represented his native county, Christian College and North Carolina State and has done graduate work at Cornell University, Duke University, and Peabody College. He has taught at Atlantic Christian College and Lenoir College. A writer professionally during the past few years, he contributes to magazines and newspapers, mostly in North Carolina. He is a Methodist and a frequent contributor to the NORTH CAROLINA CHRISTIAN ADVOCATE, North Carolina Methodist Weekly at Greensboro.

He is an ardent advocate of integration though he believes its implementation must be gradual and by education and religion. He upholds the Supreme Court decision outlawing school segregation.

keen interest and anticipation the formal statement of the Methodist Church on this most crucial and pressing issue. Because Methodist leaders, in both the North and South, are bending over backwards to make it so and because they are determined that another "schism" such as rent asunder their church a 100 years ago over the slavery issue shall not take place, it can be predicted as surely as the sun will rise tomorrow that the racial report will be acceptable to the vast majority of both Northern and Southern Methodists.

There is a widespread feeling that to do this will be to perform an almost impossible feat—a real modern miracle, but it is a virtual certainty that this is what will take place. Only extremists on both sides of the racial question will be displeased. There is almost sure to come an overwhelming approval on the part of Tar Heel Methodists.

However, it is certain that some observers will interpret the Methodist position as a "compromise"—cynics will say it is nothing more than "fence straddling" or even an "all-things-to-all-people" stand. There will even be those who will say that the Methodists are both for and against integration.

However, to the thoughtful and careful re-statement of a Methodist position will be

can be no such thing as racial discrimination or segregation in any form, the Methodist Church will leave the implementation of this basic Christian principle to individual conscience and the majority opinion of each church.

It will be stated that in this realm of life as in all others, the application of any kind of force other than that of the Christian conscience is incompatible with the Christian Ethic. Thus, at least by implication or indirection, Methodists will condemn both segregation and integration when supported or enforced by statute.

Thus, in practical terms, the Methodist position will coalesce, at the one and same time, both voluntary segregation and voluntary integration based upon the democratic and Christian principle of freedom of choice and the prevailing opinion of the majority.

Recognizing "The Facts of Life" The Methodist Church, therefore, will recognize as "fact of life" that segregation and discrimination in many forms and facts do exist today, within and outside the Christian Church.

It will recognize as Christian realities that life at best is imperfect—that change for the better is agonizingly slow—that people must be brought to see the evil and injustice inherent in segregation and

discrimination before they will do away with it—and that progress can be achieved only by leading, and not by pushing or driving people.

Thus, it is seen that the Methodist Church is facing the age-old problem of reconciling fact with principle of what is with what ought to be. Of course, this will be nothing new to the Methodist Church

or any church. The Methodist position will attempt to be both realistic and idealistic—idealistic in the Christian sense. At best this is a most difficult task.

### Tar Heel Methodists Act

At its 1957 annual session the N. C. Methodist Conference passed by an overwhelming vote a resolution asking

est is already admitting such students.

Both the N. C. and the Western N. C. Conferences last year by wide margins approved a proposed amendment to the Methodist Constitution whereby by two-thirds voting of all concerned Negro Methodist conferences, now separated into "Central Jurisdic-

### THE CHURCH AND INTEGRATION

The issue of integration, involving as it does the bigger issue of race relations, has been considered by many people as preeminently a matter of ethics. Therefore, it is only natural that the pronouncements of organized religion on the issue will carry considerable importance. An apparently agonizing issue for many southern white Protestant churches, it has been handled in various ways by various churches. Most have simply issued declarations agreeing in principle with the idea of integration but have left the actual practice to the option of individual congregations. No clear cut statement has come in this state from the Methodist Church, one of the major Protestant denominations in this area.

The following article, written by a Methodist, attempts to analyze the Methodist position and predict what the Church's action on the matter will be.

the trustees of Duke University to admit to its Divinity School qualified students without regard to color or race. In like manner the Western N. C. Conference did the same thing at its 1958 annual session. The Duke trustees have taken no action on these requests. In comparison, the Baptist Southeastern Theological Seminary at Wake For-

est is already admitting such students. Both the N. C. and the Western N. C. Conferences last year by wide margins approved a proposed amendment to the Methodist Constitution whereby by two-thirds voting of all concerned Negro Methodist conferences, now separated into "Central Jurisdic-

Over in the Western N. C. See METHODISTS, page 7

## Spiritual Insight

"HE IS PRAYING"

By REVEREND HAROLD ROLAND

Pastor, Mount Gilead Baptist Church

"A man of Tarsus named Saul, behold, he is praying..." Acts 9:11.

What a radical change has been wrought through the power of God's redeeming love! The violent, passionate young man is now praying. The vengeful man is now praying. The vicious persecutor is now a man of prayer. The love of God has robbed and purged him of his murderous intentions. A great spiritual operation has taken place in his heart and soul. The wild reckless sinner has now joined the prayer band of the saints. He has been changed—redeemed and born again of the Spirit of God. Oh what changes the love of God can bring to pass in the sinful soul of man. A penitent soul is now humbly bowed in prayer before Christ, the Redeemer and Lord... "A man of Tarsus named Saul is praying..."

A sincere man of prayer is unable to be a dangerous person. The person who honestly bows in the presence of God in prayer is unable to be too vicious and cruel. Tarsus the

Lord reminds Ananias that Saul is no longer the dangerous character that he once was for now he is praying. Prayer changes things. It changes the outlook, attitudes, dispositions and the spirit of human beings. Ananias, Saul is praying now and you have nothing to worry about. His soul has been warped but prayer is changing that now. His soul has been filled with hatred but prayer is changing that now. He has been cruel and heartless but prayer is changing that now. Sincere, honest prayer will remove these poisonous emotions that make us cruel. Thus the Lord reminds Ananias that he has nothing to fear from Saul now for... "BEHOLD, HE IS PRAYING..."

On bending knees prayer changes him from an enemy into a friend. Yes, this is one of the noble spiritual fruits of true prayer. Prayer has power to change an enemy into a friend. Prayer works reconciliation. Humble, sincere prayer cleanses the soul. Prayer removes the barriers that

separate us from our fellows. You remember Stephen prayed outside the gates of Jerusalem. And this young man Saul saw him in prayer. This young man heard that prayer of forgiveness from the lips of the dying saint that day. And that prayer is being answered. And now in prayer he is being changed from an enemy into a friend of Christ and his cause. Thus Jesus reminds us to pray for that so-called enemy that he may become a friend.

On bending knees he finds insight for his new God-given task. In prayer we find light, hope, meaning, strength, healing, and courage for our tasks as redeemed souls. Having been converted, Saul now taps the vast spiritual resources of God. In prayer his conversion and mission are made clearer to him.

Prayer is the key to the triumphant march of the redeemed soul. How can you be what God would have you to be unless, you, like Paul become a praying person. Power for noble christian living is found on bending knees.

By ROBERT SPIVACK

## Watch on the Potomac

The Supreme Court And Those Who Judge It

The United States Supreme Court is not immune from criticism. But neither are its critics. The time has come when the motivation of those critics bear some examination.

In the middle of the 1930s the high court was criticized for its failure to respond "to human needs" and its "subservience" to "Big Business." The method chosen by Franklin D. Roosevelt to overcome this situation was to enlarge the court. His proposals met stiff resistance; he was accused of trying to "pack" the court and in time the Roosevelt proposals were defeated.

Today many of those same men who defended the "sanctity" of the court and argued that the "law is the law" are loudest in their clamor for curbs on that tribunal. They argue that it fails to exercise "judicial restraint" and that it tends to adopt the role of lawmaker rather than law-interpreter.

Right-wing editorialists and

Dixie demagogues have tried to whip up public passion to the point where, we are told, it might be unsafe in some parts of the land for Justices of the Supreme Court to walk the streets alone.

What's behind all this furor? And who is behind it? The attacks on the high court come from three sources: the Dixie segregationists, the ultra-rightists in Congress personified by Sens. Jenner of Indiana, Butler of Maryland, Rep. Walter of Pennsylvania and Rep. Clare Hoffman of Michigan; and spokesmen for selected business interests, primarily the oil industry. In some ways the businessmen have been the most restrained in their public utterances but exceeding in their private gettings certain decisions overturned, namely, in reversing the Tideland decision and the Natural Gas rulings.

Despite worthy protestations and attempts to assume a lofty moral tone, the critics all have one thing in common: they just don't like it when they

lose a decision.

That certainly is not unnatural. Losing is hardly ever fun.

Yet no one will seriously argue that the Southern segregationists would be criticizing the court if it had held that the U. S. constitution sanctioned discrimination against Negro school children. Nor would Jenner and company belabor the court if the judges had ruled that their conduct in congressional investigations had been above reproach. Nor would the oil industry be unhappy if the court said it was o. k. for them to exploit public resources any way they pleased.

Of course, no one will dispute the rights of any of these special interests to be displeased by high court decisions and to do everything legitimate to get them reversed.

"Kill The Umpire" It's one thing, though, to get sore at the umpire in a game and another thing to kill him. See WATCH, page 3

### The Carolina Times

Published every Saturday at Durham, N. C.  
by United Publishers, Inc.  
L. E. AUSTIN, President  
M. E. JOHNSON, Controller  
Principal Office located at 436 E. Pettigrew St.  
Durham, North Carolina

Entered as second class matter at the Post Office at Durham, North Carolina under the Act of March 3, 1879.  
SUBSCRIPTION RATES: \$3.00 PER YEAR