

Editorial Viewpoint

The CAROLINIAN'S

WORDS OF WORSHIP

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Theology has spoiled the thrill of Jesus' life by assuming that He knew everything from the beginning—that His three years of public work were a kind of dress rehearsal, with no real problems or crises. What interest would there be in such a life? What inspiration? You who read the Bible have your beliefs concerning Jesus; we have ours. Let us forget all creed for the time being and take the story just as the simple narratives give it—a poor boy, growing up in a peasant family, working in carpenter shop; gradually feeling His powers expanding, beginning to have influence over His neighbors, recruiting a few followers, suffering disappointments and reverses, finally death.

Yet He built so solidly well that death was only the beginning of His influence! Stripped of all drama, this is the grandest achievement story of all. Perhaps more emphasis should be placed upon the human side of Jesus. This, we believe, would tend to offset the very overemphasis at present on the spiritual side of Jesus. Books and books have been written about Him as the Son of God; surely some writer has the reverent right to remember that His favorite title for Himself was the Son of Man.

Nazareth, where Jesus grew up, was a small town in an outlying province. In the fashionable

circles of Jerusalem it was quite the thing to make fun of Nazareth—its crudities of custom and speech, its simplicity of manner. "Can any good thing come out of Nazareth?" they asked derisively when the report spread that a new prophet had arisen in that country town. The question was regarded as a complete rebuttal of His pretensions.

The Galileans were quite conscious of the city folk's contempt, but they bore it lightly. Life was a cheerful and easy-going affair with them. The sun shone almost every day; the land was fruitful; to make living was nothing much to worry about. There was plenty of time to visit. Families went on picnics in Nazareth, as elsewhere in the world; young people walked together in the moonlight and fell in love in the spring. Boys laughed boisterously at their games and got into trouble with their pranks. And Jesus, the boy who worked in the carpenter shop, was a leader among them.

Most books about the life of Christ move quickly over the thirty years of preparation of the Master, except for the emphasis upon His birth and early childhood. But we must not forget that somehow and somewhere there occurred in those thirty years the eternal miracle—the awakening of the inner consciousness of power.

Elizabeth City President Installed

It is appropriate that this newspaper extend congratulations to Dr. Walter Nathaniel Ridley who officially became the fifth president of Elizabeth City State Teachers College, Elizabeth City, N. C., last Sunday. Inaugural ceremonies began at 1:45 p.m. when some 81 college and university representatives as well as a dozen or more officials from North Carolina and Virginia gathered to take part in the testimonials and felicitations.

Dr. Ridley's parents were transplanted North Carolinians who moved to Newport News, Virginia, in 1896 and labored with distinctive family success. The late Mary Haywood Ridley, his mother, was a native of Raleigh, N. C., and a school teacher. The late John H. Ridley, his father, was a native of Louisville, N. C. In Newport News, his father became founder of the Crown Savings Bank and, with his wife, reared a family including a bank president, the First Deputy of Deeds of the District of Columbia, a businessman and bank director, and chief Warrant Officer in the United States Army.

Born in Newport News, Virginia, Dr. Ridley later graduated with *cum laude* from Howard University with a major in psychology. Remaining at Howard University for the M.A. degree in psychology, he later studied educa-

tional administration and psychology at the University of Minnesota for two years and audio-visual education at Ohio State University. In 1953 Dr. Ridley became the first Negro to receive a degree from the University of Virginia where he was awarded the Doctor of Education degree.

His educational experience includes 21 years at Virginia State University at Petersburg where he labored as director of Extension, head of department of Psychology and coordinator of Counseling Service, and one year as dean of the college at Saint Paul's College in Lawrenceville, Virginia.

In his inaugural address, Dr. Ridley challenged the listeners, alumni and students and area citizens to work toward the highest standards in training young men and women who enroll in the college. He envisioned the advancement of the college as an experiment to which all resources must be committed, closing with the challenge that the experiment cannot succeed without our help.

Dr. Ridley, your formal inauguration Sunday was just another star in your crown of success. The *finis* of your life's story has yet to be written. We bid you God's speed; success is yours, because you believe in the dignity and worth of each individual. Again, we congratulate you!

The Mob Rides Again

Just when we thought the specter of the mob had disappeared from among us, a UPI report said: "Masked Mississippi lynchers seized a young Negro, accused of raping a white pregnant woman from the Pearl River County Jail early Saturday, pistol whipped him away as he screamed for his life."

Up to press time, all searches for the kidnapped prisoner have been futile. Nevertheless, the search goes on by special FBI investigators.

The history of mob action leads us to believe that the kidnapped man is dead, and we will probably learn this when the facts are gathered. If this man is lynched, it will be the first to occur in this country within the last several years. Americans had begun to point with pride at the findings of the Research Department of Tuskegee Institute each year when it reported no lynchings.

Prisoner W. C. Parker had been held in the security of a well-guarded jail at the state capital at Jackson until recently. His attorneys argued unsuccessfully last week to change the site of the trial because of high feelings in Poplarville, and contended that Negroes were excluded from the jury lists in Pearl River County.

The man was carried from Jackson to the Pearl River County Jail which is normally unguarded at night. The jailer makes the check at supper time, leaves the jail for the night. There is no night jailer employed.

Luxury Of Segregation Still Expensive

It would seem that by now, the South would have learned how expensive the luxury of segregation can be. It costs money to maintain two toilet facilities in bus stations, stores, and service stations. It costs money to provide two sets of water fountains in stores, parks, and on public streets.

Many service stations selling gasoline and oil for such companies as Shell Oil, Standard Oil, Esso Standard Oil, and so, still maintain separate rest rooms for colored and white. Many operators do not have any facilities of this sort for Negroes at all. Yet we notice that they do not segregate when it comes to selling gasoline. Surely if a person is not good enough to have the privilege of using rest room facilities at a service station, then he is not good enough to buy gasoline from that same service station.

We suggest that every Negro car owner find out before he purchases gasoline and oil whether he can use the rest room facilities of a particular station. If he cannot, then why not drive on to one that does extend these services without discrimination.

Have you noticed that in the majority of cases whenever segregation of facilities exists they usually are inferior to the hole-in-the-wall for Negroes at bus stations all over the South. Decent eating places are almost out of the question, since it proves too expensive to provide equal eating facilities for both races. And don't mention the service given Negroes in these eating establishments in many bus stations. For example, one has only to mention Asheville, N. C., Anderson, S. C., Nashville, Tenn., and Augusta, Ga.

There are paradoxes when it comes to the whole matter of segregation in the South. The so-called "Negro's place" is elusive. On the trains, his place is designated in the front, on buses in the rear, on elevators the practices vary considerably.

The truth of the matter is that color is not the sole criteria for segregation. For instance, black people from foreign countries—if they have the foreign accent—can pass for white almost anywhere. This is true of people from Africa, South America, Mexico, China and parts of Asia. Yet an American whose blood mixture is 49 parts white and one part Negro is often segregated. Does this make sense to you?

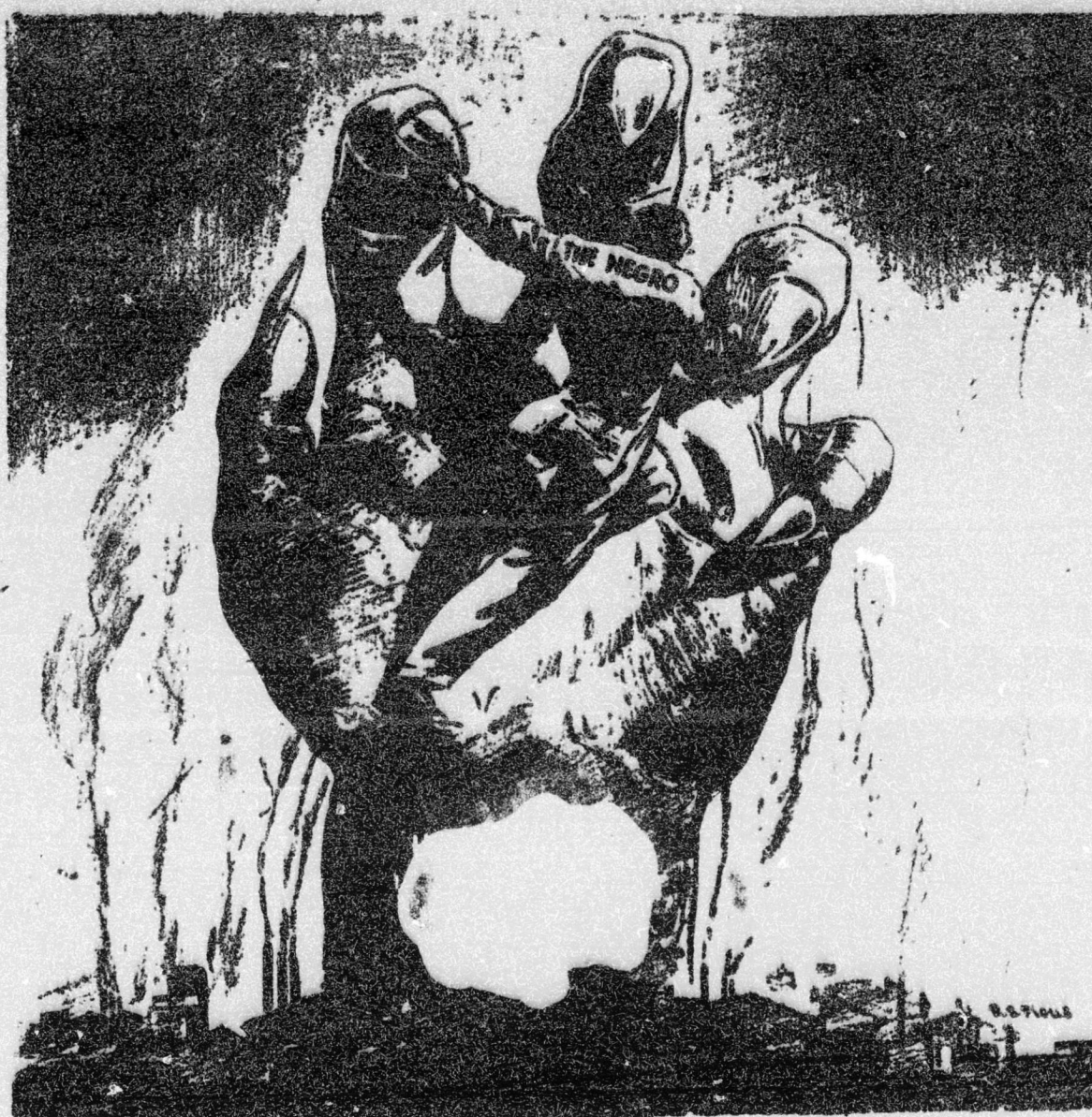
Hundreds of times certain dark colored Negroes have used foreign accents and distinctive dress to pass with all ease. No one questions their movements. Very often the practices of segregation become insipid, stupid, and asinine.

What the white man has done in many parts of the world is to Christianize colored people, and all the while he has used Christianity to preach white supremacy. Missionaries preach meekness of spirit to their new black converts, but not much more than that. Jesus Christ also preached meekness of spirit but He believed in boldness of action.

If an individual is a close observer, he will note that the greatest gains made by the Negro have been the results of boldness of action.

How much longer will the United States keep the luxury of expensive segregation? It doesn't make sense!

Hate Groups Are Increasing The Pressure



SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

HOW IS YOUR RELIGIOUS WINDOW-DRESSING?

1. Perhaps we take too lightly the above subject, with relation to Christianity—in fact, it seems to be taken as having no place, with relation to such virtues as love, joy, happiness, peace and grace.

2. But the first thing any retail business shows the public with pride, is the attractive window display of the valuable goods inside.

3. "Introduction," says the skillful decorator, "is the entire to public favor, and paves the way for the store salesman, to multiply sales with his business acumen."

4. At this juncture, as the author of these lines, I am vitally impressed with the thought that, if the following five (5) points according to expert window decorators, can change a display window from passive bystander to busy salesman, how much the more as soul-winners for Christ, should spiritual techniques be employed to gain for mankind eternal existence in God's Paradise.

5. Point (1) Show your wares—and this is very important in spiritual affairs; one's kindly appearance should bespeak, the soul satisfaction wayfarers seek.

6. (2) Define your wares—as the window dresser indicates to potential customers the range of goods inside the store, you by Christian example, the whole range of Christian living should explore, and from your outward appearance portray, the earmarks of Christianity's nine cardinal principles, from day to day.

7. (3) Indicate that your store is a good place to trade—by revealing the personality and character of the store; yes, and by the same token there must be something about the Christian's face, that problems and trials cannot erase—a charm that makes Christ's teachings clearer, so that those looking around are drawn ever nearer.

8. (4) Play an active part in your store's advertising program... by strengthening the point-of-sale pull of your other first three years, and many times more afterward.

Prominent American business men and financiers are said to be ready to join Mr. Trippe in contributing capital to the University of West Africa, as it will be called, as a gift to the African people.

The proposed university will be a great center of learning in Africa where black youth will be able to gain an advanced education in Africa in the American way of doing things, and the board will consist of 10 Americans and 10 Liberians, all distinguished in their fields.

The rubber companies and the mining companies, mostly American-owned, have contributed much toward making Liberia the economically viable state it is said, and President Tubman, being the shrewd man he is, is unequivocally committed to close cooperation with U.S.A.

When the independent states of Africa met last year in Ghana, April 15th of each year was set aside for the celebration of African Freedom.

In the United States this week, notice was taken of African Freedom Day. In Philadelphia and elsewhere in the United States thousands gathered at public commemorative meetings.

Senator Hubert Humphrey of Minnesota and Representative Charles C. Diggs of Michigan on Wednesday introduced a Resolution in the respective Houses of Congress calling on the United States to recognize April 15 for that purpose each year until all Africa is free.

A sympathetic attitude toward peoples desiring to be free is the least emerging states in Africa and elsewhere in the world should receive from the United States of America "itself," as the Resolution read "the product of revolutionary determination to be master of its own destiny."

—Philadelphia Tribune

A UNIVERSITY OF WEST AFRICA

Inspired by Juan T. Trippe, president of Pan-American World Airways, a multi-million dollar university is being planned for Liberia whose Legislature has granted 50,000 acres for the institution and approved the entire project on assurance that backers of the project will spend \$1,000,000 on preliminary work during the

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8. (4) Play an active part in your store's advertising program... by strengthening the point-of-sale pull of your other

advertising; the real Christian will want to take cognizance of this point, that, in his or her soul-winning business prayer will cover and supply every spiritual need upon which the hungry soul can sumptuously feed.

9. (5) Do all of these things with interest, individuality and imagination—we cannot deny that this is generally true, when people are paid for what they do; but the humble and sincere Christian, like the blessed Master of whom it is written "And He went a little further," will follow in His steps, with no thought of a dollar.

10. Humility and sincerity, with God, will always win; anything less, is tinged with sin.

11. So let us think well before we act, and put nothing on display we wouldn't care to have back.

12. For you are writing a Gospel, a chapter each day, by things that we do, by words that we say; men read what you write, whether faithful or true... Say what is the Gospel according to you.

The remarks of the Board Chairman Frank L. Fuller, that "I don't think we are ready for integration," is typical of the reactionary approach to every important problem that confronts the people of Durham. It more nearly represents the ruling element of the city, and it strips that group of Negro leaders that would arbitrate such questions of its last vestige of hope for a peaceful disposition. There is now no alternative but the federal courts where the expenditure of time, money and energy will be staggering. All of this will be done to win a victory which every person with an ounce of sense knows will be won in the end.

This is exactly the same attitude that precipitated violence in Arkansas, Tennessee and West Virginia. It is not statesmanship, it is not smart as it shows a lack of wisdom. For, had the Board of Education agreed to meet the Negro group, not half of the way, but just a token of the way, it would have put the latter on the defensive. As it now stands, it is the Board of Education which is on the defensive and which in the end must bow to the will of the majesty of the federal law.

Again and again, it has been proved that when public officials of a city or state let it be known that they intend to abide by the law and uphold it, there is no defense or violence. It is only when some old fossil who is living in the dead past, by his acts of stubborn defiance, urges the ignorant and the stupid on to also defy the law that hell breaks loose. This is tyranny at its worst and is not the type of leadership that this community ought to have when confronted with a momentous problem.

This challenge which the Board of Education has flung in the faces of Negro leaders will be met with patience, calmness and intelligence. We will not be bitter; we will not be impulsive, and we will not lose faith or hope in our cause and in that small but growing segment of white people sympathetic with our aims and aspirations to achieve human dignity and the rights of free men, the right to have and to hold the best America has for all its citizens without regard to race, creed or color.

—Carolina Times

JUST FOR FUN

BY MARCUS H. BOULWARE

FLIGHT NO. 561

Yes, Sir, Cornyard and me flew to Nashville, Tennessee, to attend the Conference on Adult Education held at Fisk University for representatives of Negro colleges.

It was our first trip in the air, and like most people, we have been boasting that we flew Eastern Air Lines.

Our plane—two engine and called "The Golden Falcon"—took off at 8:55 a.m. for Charlotte, flying from 2,000 to 6,000 feet, for a period of 49 minutes. The next jump was from Charlotte to Atlanta—1 hour and 16 minutes flying time. From Atlanta, we hopped off to Nashville, Tennessee, and arrived around 12:30 p.m. Central Time.

The Center for Adult Education paid for our meals and lodging, while the colleges paid the individual delegates' transportation.

You shoulda seen Cornyard when asked, "Did you drive down?" He beamed proudly, "No! Dr. and I flew down Eastern Air Lines."

Usually jovial on trains, Cornyard assumed a serious attitude while the plane was in motion. To me the trees appeared small way down below and plowed fields gave the appearance of slabs of marble.

As I read my newspaper, I saw the headlines: "Two-engine plane carrying 26 passengers burst into flames killing 26 passengers. From then on I could not relax. In fact I imagined all kinds of things, while my blood pressure shot up.

Have you ever imagined yourself in a plane, when one of the wings fell off. (Boy, did I begin to sweat in the face!)

WHAT'S THE SCORE?

Rushed in one of the small stores near where I live to buy a loaf of bread, oleo, and breakfast bacon. The merchant wanted ten cents a stick but

would sell me the box (4 sticks for 29 cents). Now, I couldn't sell me two sticks for 16 cents? (Don't answer, I know why.) Needless to say, I bought the box and saved 11 cents.

THAT'S WHAT I CALL A MAN

Police Chief H. O. Stephens of Waycross, Oklahoma, made a U-turn downtown and immediately realized he had broken a traffic law. He issued himself a citation and the next day paid a \$2.00 fine. (What give, Chief? Doncha know you're The Law!)

OLD HOUND DOG

Hound Dog has complained that he isn't having fun in his neighborhood. Well, Hound Dog, have you ever walked on porches and patios with muddy feet, dragging hoses away from trees and shrubs that people are trying to water? Have you ever dug holes in flower beds and tossed daffodil bulbs out on top of the ground? (Oh, you have? — Well, now, let me seee—)

Running through flower beds and knocking down plants and breaking off choice buds must be great fun too, and if a plant is staked one can keep tugging at the string until he pulls the plant up and carries it to his yard and wrestles with it until it wills and dies.

Come on, Hound Dog, you can find a lot more things to do to irritate your neighbors who are working to have a nice lawn than you told us about! (You say! No! Hound Dog, you gotta go!)

There was an old woman who lived in a shoe, she had so many children she didn't know what to do—EVIDENTLY.

THAT KISS

HE: "What would you say if I stole a kiss?"

SHE: "What would you say to a guy who had a chance to steal an automobile but only took the windshield wiper?"

Gordon B. Hancock's BETWEEN the LINES

THREATS AND VOTES

Within recent weeks, there have been several occasions on which Negroes of Richmond have repaired to the City Hall for sessions of the City Council, deliberating on matters which pertain to the Negroes' welfare. On a recent occasion, the Negro spokesman served notice on the Council that in case its decisions were not favorable to Negro interests, Negroes would settle matters and even scores at the ballot box.

One of the councilmen openly resented the remarks as subtle political intimidation and made it clear he would vote his convictions without regard to threats of reprisals at the ballot box.

On a subsequent occasion, another followed the same line and drew from the Times-Dispatch a scathing contempt for the Negroes' voting strength to this effect: "Negroes invariably or generally resort to the single-shot manner of voting and in the last elections their two single-shot candidates lost, thus leaving Negroes no claims on the white candidates who were elected without the aid of Negro votes."

Moreover, the morning newspaper accused the Negro of trying to "throw his political weight around" by his threats and the editorial was contemptuous of the Negro votes in the following language.

"The Negro has no political weight to throw around" hinting that nobody fears of the Negro's talks and threats of what Negroes may do at the ballot box. The "warning" that the Negro was sounding has been sounded before in the Times-Dispatch was about "fed up" with this talk of political reprisals, for it knew too well that the Negro had no votes to back up his threats at the ballot box.

The contempt which the editor expressed will not have been expressed in vain if it serves as a reminder to Negroes that threats without votes are like the proverbial sounding brass to the tinkling symbol. It is exceedingly doubtful whether the 75,000 Negroes of Richmond could muster as many as 5,000 votes under the new registration rules and when these are divided several ways among Negro organizations with varied aspirations, it is difficult to say any organization has enough votes to express the Negro's political aspiration.

When one Negro offers himself as candidate for an office, very soon another offers for the same office and pleads for the same support, thus dividing the Negro's feeble political power.

Although the editor of the Times-Dispatch disparaged the Negro method of single-shotting at the ballot box, this writer thinks well of the practice if Negroes have enough votes to single-shot effectively. The Negro's real trouble is not in his single-shot procedure but in his lack of votes which makes him ineffective whether he votes inclusively or exclusively. As it is we lose on our single-shot candidates and the other candidates can be elected without us. Our lack of political power.

Under the supervision of an adult beautifying of a church yard would be a splendid activity for the young people of the community. And, moreover, they would just love to do something like the foregoing. Such an activity, moreover, would serve, no doubt, to interest young people in the deeper spiritual life of the church.

It could serve to start many a young person to attending church who otherwise is not attending church. Most certainly a beautiful yard would be attractive to young people as well as adults and thus would serve to get more people to attend church who are not now attending.

Let's take more pride in the yards of our rural churches. Let's spend a little money and a great deal of elbow grease in beautifying them.

litical strength makes us political orphans.

IN THIS OUR DAY

BY DR. C. A. CHICK, SR.

IMPROVING CHURCH SURROUNDINGS

Recently this writer attempted to point out to rural people how very much they needed to beautify the yards of their homes and how very inexpensively it would be to do so. The purpose of this article is to urge the members of rural churches to beautify their church yards.

What was said in a recent article of mine regarding the yards of rural homes may well be said with reference to rural churches. Most rural churches are, because they are rural, situated near an abundance of natural beauty. Almost all types of shrubbery, trees and flowers, beautiful dogwoods and hollies, honeysuckles, violets, etc. all grow in abundance near almost all rural churches. But despite the foregoing, the yard of the average rural church is almost as bare as the Sahara Desert, void of any type of plants and absolutely no attempt at landscaping. It would appear that year in and year out, there is not an hour's labor put on many rural church yards in an attempt to beautify them.

This writer is not unmindful of the fact that rural churches do not have a large membership and, therefore, do not have large sums of money to spend in doing many of the things that need to be done, such as beautifying the church building as well as the yard. But as was indicated recently regarding the matter of beautifying the yards of our rural homes without spending a great deal of money, the same may well be said regarding the yards of our rural churches. As was pointed out in the foregoing, rural churches are situated in the midst or near an abundance of natural beauty.

All that the members need to beautify their church yards is a few simple tools, shovel, mattock, hoe, etc., some elbow grease, church pride, a love for the beautiful, and some imagination. They can go in the nearby woods to an orchard and get all the shrubberies, bushes, trees and flowers they want, free of charge.

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