

# Editorial Viewpoint

The CAROLINIAN'S

## WORDS OF WORSHIP

It is often said that the church is doing nothing to eradicate the social evils, and that church-membership fails to include many who are seeking the social welfare of the people through non-religious organizations. There has been some ground for these complaints because the mission of the church in the days of the past was centered upon the teaching that by prayer and fasting and church attendance men might get themselves into heaven when this life is over.

Secondary emphasis in the church's teaching was placed upon life here and now, and that it is only by giving the earthly life to the service of others that the future heavenly life may be obtained. The early church laid stress upon the first commandment (Love to God), whereas it should have laid with equal force upon the second commandment love to man. A man who does not love his brother, can not love God; and no man can love his brother without loving his Father.

Today, the church is concerned not so much with keeping men out of hell as it is with keeping hell out of them; not so much with getting men into heaven by and by as now with getting heaven into them here and now. The present-day church is teaching the important truth, that it is only through love and service to man that the love of God can be expressed.

On one occasion, the apostle Peter asserted three times his love for Jesus. Christ then bade him show it, not by fasting, not by self-torture, not by prayers, not by church attendance, not by withdrawal from the world, not by silent meditation on the teachings of the Bible, but by service

to his fellow men. "Feed my lamb," "feed my sheep" were the injunctions given by Christ.

Charity apart from religion is of but slight avail, for without religion charity is but the outcome of a passing mood, a tender impulse, or an act of vanity. Charity is applied religion. Charity is the fruit grown on the tree of religion, and it is the result of a religious life.

A religion not expressed in charitable acts is a religion not worthy of the name. "By their fruits ye shall know them."

Love is the greatest force in the world; it is the only solvent which can melt the stony heart; it is the only power which can transform a human life.

Love for mankind should not be postponed until fortunes are made, or power or place obtained. A captain of industry who starves and maims and crushes humanity in his industrial war cannot find redemption by providing ambulances and hospitals to take care of the wrecks of humanity lying stricken on the fields of industrial battle.

Christ said: "Is not the life more than meat, and the body more than raiment?"

Although Jesus directed the alleviation of physical suffering and disease, he placed his main emphasis on the command of brotherliness and neighborliness, the evidence of which would be in the removing of all causes which produce misery and suffering to humanity.

Christ did not carry the leper's bed, but gave the man strength to carry his own bed. To help one to help himself was Christ's way of serving mankind.

"Whosoever ye would that men should do to you, do ye even so to them," commanded Jesus.

## Medical Care For Aged

Representative Aime J. Forand's bill providing free medical care for those receiving social security benefits has rallied to the flag two opposing camps. State medical associations have expressed strong opposition to the plan, while labor forces and "the man farthest down" have hailed the proposal as "the most practical and comprehensive method for meeting some of the basic health needs of our older citizens." And may we add, "Many of our younger citizens, too."

Arguments in favor of the bill reveal that "the overwhelming preponderance of older citizens simply do not have sufficient resources to pay for medical services on a current basis, either directly in fees or in premiums for insurance coverage."

These arguments are significant when we consider that three fifths of all persons 65 and over had less than \$1,000 income in money in 1957, and only one-fifth had more than \$2,000. Certainly, no one would argue in the face of present-day high prices that \$1,000 or \$2,000 a year income is sufficient to provide proper medical and health care.

## The Problem Of Migration

The migration of the Negro has been both rewarding and problematic. While liberating himself from economic slavery of the South, he has found also that his migration often becomes painful.

The unseen hand crowded Negroes into ghetto-like districts in New York's East Side, Chicago's South Side, Detroit's Hamtramck, etc. Differences of language, culture, and religion set them apart from the native population and made their assimilation a slow and painful process.

The assimilation of these migrants has created problems for them as well as for the cities. Some of the most acute problems are segregation, jobs, and crime.

**SEGREGATION.** Of course, there is no legal segregation in northern cities. Perhaps this is one of the reasons why Negroes move there. But there is often highly effective segregation in the matter of housing, enforced by restrictive covenants. Such practices have tended to keep Negro population cooped up in grossly overcrowded slum and fringe areas. For example, in Harlem often as many as 12 or 15 people live in a three-room cold water apartment.

**JOBS.** Many of the Negroes who migrate North were illiterate and most of them knew only one occupation—farming. This educational handicap, together with discrimination in training and employment, has prevented them from moving into skilled jobs paying top wages.

Our recent census shows that only 12 per cent of all Negro workers have professional or "white collar" jobs, compared to 42 per cent for the white workers. This situation reflects itself in low income for Negroes.

The latest Federal labor reports show that

## Financial Burden Of College

Not long ago, there appeared in the Greensboro Daily News an editorial entitled "Freedom of the Pulpit." Shortly thereafter an open-forum letter appeared and its content was to the effect that the minister had better watch what he says, "because we're paying your salary."

Yes, members may be paying the preacher's salary but how much do they pay the average pastor? We would be amazed at the small pittance that a large number of ministers receive. Yet the members have the audacity to call it a salary.

In order to clarify this point, we want to refer you to some factual data. The Ministers Life and Casualty Union hired a group of professionally trained experts to study the practical personal problems of ministers. From statistics furnished it was shown that two-thirds of the more than 200,000 ministers in this country are more or less seriously in debt. Much of this can be attributed to the fact that the churches are in arrears in pastor's salary.

The bankers' study reveals that ministers, in spite of their high calling, are not particularly good credit risks. Fifty per cent of our ministers receive one-third less salary than starting garbage collectors. How do we expect the

If older people, and thousands of young ones too, do not have adequate funds to pay for medical services, they must rely on welfare assistance. And we know that services paid for from welfare charity are woefully inadequate.

We are in agreement that the right answer to the health problem for aged people is through an extension of the social security program as proposed so that these health services can be acquired as an earned right, paid for in advance by the recipient during his active working years.

The present cost of medical services has risen beyond the ability of the average person to pay for them. If it were not for the fact that people want to live longer, and that they scrape to pay for health service, the medical profession would price itself out of business.

The time has come when the United States must provide a system of free medical care for everyone (who needs it) at public expense, or through some form of compulsory health insurance.

The Forand's Bill is one of the answers.

the median income of full-time Negro workers is \$2,661 a year, compared with \$4,375 for whites.

**CRIME.** The mass migrations to certain northern cities on the part of ill-prepared immigrants have created severe problems.

Washington, D. C., has a "staggering" rate of illegitimate births to teenage girls. Of the 185 public school girls who became pregnant in 1957-1958, one-hundred and sixty nine were Negroes.

New York's welfare budget rose to \$200 million a year, with non-whites accounting for 70 per cent of the load.

Social disorganization has taken place as a result of the migration of huge populations from the southern farms to big-city slums. This is reflected in the rising crime rate. For example, muggings have become common in Washington; banditry plagues Baltimore; while New York's public schools have been plagued by rapes, robberies, and assaults.

"Educational deprivation, job discrimination, low income levels, overcrowded housing, broken homes and juvenile delinquency are all mutually related parts of the same picture," says the National Urban League. "Each phase of the problem feeds on the other."

In his book, *Marching Blacks*, Congressman Adam Clayton Powell, as solution to the racial problem, urges Negroes to migrate from the South en masse (4 million of them) to the North and West. This, he feels, would disrupt the economy of the South in a shocking manner.

This directive is not practical, because where would these four million people live, and where would all of them find jobs?

There must be ways of solving this problem.

preacher to be a credit to his community, dress "like a prince and live like a saint on earth" but board in heaven?

The white minister, especially at this time, finds himself in the "middle of a fix." He finds that he must "water down his religion" on the integration question because the members are waving dollar bills before his eyes.

A Greensboro pastor has aptly put it when he says that "according to present-day logic, the pastor is to be, at best, a second-rate entertainer who preaches that which tickles the fancies of his hearers" simply because they are paying his salary. Many church members want to put the words into the preacher's mouth instead of letting the sermon be inspired by the Holy Spirit.

We are thankful that we have so many white ministers who have the courage to speak out for the right even though they may be forced to resign their parishes. These servants of God need have no fear, because the Almighty will eventually "lead them to greener pastures" where there is less hatred and prejudice to erode the quality of men's souls.

Yes, the members are paying "the preacher's salary," but he is not obliged to preach a watered-down and weak Christian gospel.

# Only Strong Civil Rights Legislation Can Do The Job



## SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

### WHEN DO MEN COUNT?

1. This is just another way of asking, are men singled out above the rank and file, as being obviously different, because of their work and style?

1. This is quite the answer for if all men were alike in spirit, temperament and deed, there would be no incentive for any of us to anxiously struggle to achieve.

3. But in that this is a competitive world, offering gifts to every ambitious and alert contestant, every man can establish his own bulls eye and with patience and precision hit it.

4. Here is where lines of demarcation and every other disturbing force, may contrive to impede such progress and make matters worse; but indomitable will and courage upon the part of persevering men, will not give up in any crisis, their objectives to defend.

5. Thus, in defense of their titles they refuse to take the count . . . and naturally the

esteem already held for them by others automatically continues to higher mount.

6. Does it then take a Prophet to tell, who among other men has learned to excel, and has become a champion and a poor, ruling without misgivings and bereft of fear?

7. There is yet another step that makes life complete . . . anything less can cause sure defeat; it is acquaintance with Christ, God's only begetten Son . . . and when this is accomplished, real and eternal living at once is begun.

8. Truly, it is only at this point that a man or woman begins to count, and earthly and spiritual blessings begin to mount . . . for a holy unction makes old things new, keeping high objectives ever in view.

9. Thus the world around begins to look new to those revived souls who once found so little to do . . . and now to make up for lost time, they are willing to work hard and perform tasks sublime.

10. Look at Paul who once gave vent to every sinful emotion to defeat Christ's labors in the spread of Salvation . . . but finally subdued by the Master's great love and power, he became a matchless worker for God every passing hour.

11. It is certainly profitable to man to turn away from sin, when definitely he finds he cannot win . . . and willingly take "Heaven's Referee" count in order to be refreshed at God's eternal-life-giving fount.

12. This indeed is when men really count, when at last they drink from this everlasting fount and are imbued with the spirit of poets Cowper and Mason, who have thrilled the world with the following unforgettable, inspiring and entrancing strains—

"There is a fountain filled with blood Drawn from Immanuel's veins, And sinners, plunged beneath that flood, Lose all their guilty stains . . ."

## What Other Editors Say

### VIRGINIA'S VICTORY FOR SCHOOLS

The outcome of Tuesday's Democratic primary in Virginia indicates that the Old Dominion has come to its senses, that it realizes its children cannot be brought up in ignorance and that it has decided to follow North Carolina's way of trying to maintain its public school system with a minimum of disruption under the U. S. Supreme Court's desegregation decision.

This cannot be taken to mean that the average Virginian is any happier about the school situation than is the average Tex Heel, that the hard core of "massive resistance" has been eliminated or that trouble spots will not remain for no one knows how many years to come.

Yet it is obvious that Governor Almond's moderate local option approach, to which he switched last Winter when the faculty of "massive resistance" was demonstrated in the closing of nine public schools, will not be upset in the next Virginia General Assembly. The Governor not only held his own in the closely divided senate but picked up a supporting vote of two. His key supporters came through with unexpected ease.

Election of moderates in Norfolk, Portsmouth, Hampton and Newport News must be taken as corroborative evidence that the public support reopening of Norfolk's schools. Other Tidewater cities, extending on up to Richmond, where "freedom of choice" candidates won out, do not wish to take any chances that what happened in Norfolk might happen to them.

How Virginia's new approach will work out, only time will tell. Readjustment will, we surmise, come slowly, just as it has in North Carolina. There will largely be taken integration. That, however, is under-Virginia is now attempting to standstill; too fast or extensive shifts could bring on a revolt, play into the hands of extremists and make the public school system and Virginia's children the sufferers.

As the Old Dominion charts its course and contemplates the problems ahead, it should draw some consolation from the knowledge that North Carolina, groping its way along in the same troubled field, has not eluded a single school and does

not have a single school under court order to integrate.

From the strictly political aspect, it is evident that Governor Almond properly gauged public opinion in his state. The outcome of Tuesday's primary may well prove to be a steppingstone to his doing of the senatorial toga of the recognized author of the demonstrably ineffective and now discarded "massive resistance" plan which would have brought Virginia's public school system tumbling down upon its past greatness and its future hopes. —GREENSBORO DAILY NEWS

### THE MARRYING AGE

The most surprising news to come out of Washington in recent days noted that brides and bridegrooms in this country are getting younger all the time.

After poring over statistics for 1958, the Population Reference Bureau reported, "The average age of first-time marriages in the United States last year was 23 for men, 20 for women. More girls married at 18 than any other age."

The average U. S. marriage age today, the bureau said, is probably the lowest of any industrialized society.

One look at Chapel Hill particularly in the direction of Victory Village and the new married students' housing under construction—gives ample support to the bureau's findings.

A generation ago, the married coed was a rarity, the married high school student unheard of. While there is still no noticeable stampede of high school students to the altar, a coed with an armful of diapers is no more cause for comment than a coed with an armful of books, sometimes even less cause.

In a way, this is a good sign. It indicates a continuing belief in marriage and family as worthwhile institutions.

At the same time, whatever good is to be found in this trend toward early marriages must be tempered with doubt. About a quarter of all marriages last year were re-marriages. One of every 20 divorced women re-marrying was a teenager.

In marriage, as in the 100-yard dash, it is good to get off to a fast start but a waste of

time and effort to jump the gun.

—CHAPEL HILL WEEKLY

### HOW TO LOSE THE COLD WAR

The most effective for the United States to lose the cold war with the Iron Curtain countries for the uncommitted nations of the world is to broadcast incidents proving that our pretensions of democracy and freedom are a fraud and delusion.

The lynchings, the color discriminations, the race prejudice, and the brutalities that disgrace us, and are periodically reported by the world's press, make difficult and almost impossible the so-called free world propaganda of the U. S. Information Agency and the Voice of America.

After reading of the rejection of the membership of Dr. Ralph J. Bunche's son by the exclusive West Side Tennis Club of New York City because he is colored; and of the refusal of two beach clubs in the Maryland area to admit to membership a distinguished Chinese family planning to take out American citizenship, it will be most difficult to convince people abroad that Americans practice what they preach.

These incidents, along with the social tragedies in the South, confirm and strengthen the anti-American propaganda emanating from behind the Iron Curtain, and represent a grave defeat for the United States in the cold war.

This bad news is gleefully broadcast to the world by news agencies, both Communist and non-Communist; and unaccompanied by the far more numerous hopeful and encouraging incidents, are the criteria by which the United States are judged.

Thus it happens that some of those who are helping this nation toward defeat in the cold war are "good" Americans who apparently would rather align the whole world against the United States than to stop the practice of color discrimination here.

Our racial bigots are by their actions making a mockery of our pretensions of superiority and thus performing yeoman service in losing for us the war for men's minds everywhere. —PITTSBURGH COURIER

# JUST FOR FUN

BY MARCUS H. BOULWARE

**SHOES, SHOES**  
President Eisenhower's doctors have advised him that three changes of shoes a day would benefit his circulation. This led a Nashville shoemaker, Maxey Jarman, to say that every man should own at least 32 pairs of shoes.

Jarman says a man should possess several pairs of brown shoes including slippers, several pairs of black shoes, two pairs of evening pumps, and a vast assortment for sports and leisure. He told reporters he owns 75 pairs. (He should, because he controls 62 companies manufacturing shoes. They tell me that he's got "moo-ia" galore.)

When Cornyard asked, "What about it, Doc?" I replied: "I'll do well to own three pairs of shoes. Just for information, Mr. Cornyard has eight pairs of shoes."

Mr. Jarman's wife recently carried 12 pairs of shoes with her to Europe, but she told reporters that she left 75 pairs at home. (More women would like to be married to men like Mr. Jarman, I am sure.)

**IN TROUBLE**  
Just read about a 42-year-old Georgia truck driver who was jailed in Clinton, Tennessee, with his sixth bride (now pregnant) as a result of a honeymoon financed on credit—(another man's credit card). The charge is forgery.

As far as his six wives were concerned, he told officers, I'll let the court decide. Ain't no use worrying about it," he laughed. (He'd better worry, he's in home real trouble.)

**A MAN CELEBRATES** his birthday by taking a day off; a woman by taking a year off. **THE RIGHT REVEREND**

Bishop read a telegram from one of his ministers: "My wife passed away Wednesday. Please send substitute for over the week end."

**TENDER JUMOR**  
They call it "legal tender" that green and crackling stuff. It is tender when you have it, but when you don't, it's tough.

**MESS OF VIDDLES**  
When I was a boy, old folks talked about a "mess of viddles," meaning of courses, food. A mess of something means a degree of quantity that may vary from a whole heap to none hardly.

A mess of beans for three people, for example, would be roughly a gallon, but, if ordinarily would be reckoned plenty for the noon meal and enough left to so a real sharp little bit at supper.

I remember back when on the first Sunday in June at Old Mount Carmel Church with dinner on the grounds, four preachers, and everybody was expected to turn out—especially when the sisters have a reputation for cooking good beans. For an occasion like this, a mess might well be seven gallon bucketsful with the sideboards raised and beans stood up around the sides.

In times of plenty, a neighbor might carry a friend a mess of cabbage, mess of roasnears, and so on.

Most of the time, a mess will mean a half-dozen sun perch the size of your hand, but once in awhile a neighbor will meet you with a starved school of catfish and then a mess will mean ankle-deep on your kitchen table.

## Gordon B. Hancock's BETWEEN the LINES

### THE TWO SOUTHS

The lumping theory and practice is iniquitous and sometimes brutal: Too long has the Negro race suffered from this matter of lumping Negroes, and such lumping has consigned the worthy Negro citizens to share the fate of the worst of the race.

It is easier to lump people than to differentiate and distinguish the differences, for differences there always are. When the racial identity of criminals is set forth in the news, it is a subtle manner of lumping the Negroes in such way as to use the shortcomings of one sector of the race to disqualify Negroes all along the line. Lumpings all Negroes is an appeal to race prejudice.

When a Negro goes into the squared circle and comes out victorious, he is played up as an exception to the assumed general rule that the Negro is an inferior race. When Jackie Robinson made the big leagues and made it possible for other Negroes to enter, he was treated as a great exception to the rule.

Today, one Hank Aaron is tearing the boards off the fences of the big league with his tremendous batting spurge. This is never played up as a racial exploit. But let some Negro commit some heinous crime and the press is ready to play it up in such way as to make it racial.

The lumping theory and process is so old in this country that it is fastened upon the minds of the people in such subtle ways that we are too often unconscious of it. The mention of race along with crime was chiefly designed to lump Negroes into one criminal class. It has succeeded in far too many cases.

There is great danger of Negroes yielding to a like temptation to lump, which would be just as iniquitous and wicked as in the case of whites who use the same prejudiced tactics. Today the South is waging a cold war on the Negroes of the South unmatched by anything that has come to pass since slavery. This cold war is merciless and sinister by reason of the fact that it is at times so subtle.

But it is just as well for the Negroes to know that a thing is never settled until it is settled.

## IT HAPPENED IN NEW YORK

### SMOLDERING HARLEM

NEW YORK (ANP)—Harlem has been smoldering for years. It is smoldering now. Whether it will continue to smolder and erupt into the wild rioting which occurred back in 1943 depends on many factors.

This week was a good example of what ill-tempered and poorly trained policemen can do to spark an eruption.

Evidence of police brutality toward a woman prisoner, Mrs. Camela Cavillone, arrested reportedly for disturbing the peace, brought forth strong protests from a threatening mob of Harlemites who went as a body to the 123rd Street police station.

**CALL ON NEGRO LEADERS**  
Immediately police had to call on Negro leaders. They sought NAACP officials, but key officials were at the national convention at the Coliseum.

Sugar Ray Robinson, as was the case in 1948 with Joe Louis, was called upon to investigate the tension and to reassure the crowd.

Sugar Ray told reporters that Mrs. Cavillone, who had been handcuffed, was beaten by police and that her lip was bleeding.

tion to throw rail for rail will never profit Negroes any more than lumping of Negroes will profit whites in the long run.

There are today two distinct Souths—the Old and the New. The Old South is fighting gallantly to preserve the status quo and to hold the Negro in perpetua subjugation. It is composed of the Old Southern Pharaohs who are resolved not to let the Negroes go. They are still fighting the war of Rebellion which the astute Old South historians have succeeded in having called the "War Between The States"—just another way of making the South's rebellion respectable in the eyes of history.

History tells us that when internal uprisings against the homeland are successful, they are called revolutions, when they are not successful they are called rebellions. Yet, historians, speaking the language of the Old South call our rebellion, "The War Between The States."

The Old South wants to reduce the Negro to a kind of serfdom that will incapacitate him forever for full citizenship. The Old South worships segregation as its golden calf and prefers the traditions of the segregated south to the Golden Rule of Jesus Christ. The Old South makes southern tradition first and second, if at all. The Old South opposed and still opposes, Negro suffrage and will oppose it until doomsday. It opposes the Supreme Court's decision on segregation and every other question that promises relief for Negroes from the rigors of segregation and race prejudice. It is opposed to Negroes sitting on juries. It was opposed to the "equal" clause of a former decision of the Supreme Court.

It was opposed to Negroes having accommodations on the dining car and pullmans. It was opposed to the equalization of teachers salaries. It is opposed to single standard of legal justice before the law.

It favors lynching and violence and the Ku Klux Klan methods. In other words the Old South opposes anything that remotely promises full citizenship for Negroes.

The 21-year-old woman told Sugar Ray that she had been mistreated by the police.

Police Patrolman Norman Hammes sought to disperse the crowd by firing a shot into the air, so the police said.

However, eye witnesses contend that he was about to shoot Charles Samuels, 30, a postal worker. They scuffled and the gun went off and wounded Hammes and Police Lt. Jack Angrist.

Later, it was learned that Lt. Angrist had pleaded with Hammes not to threaten the crowd with the gun.

Reportedly Sugar Ray, Manhattan Borough President Hubert E. J. Jackson, State Senator James L. Watson, and Assemblyman Lloyd E. Dickens are scheduled to meet with Acting Mayor O'Keefe on the tension in Harlem.

As for the police, their pattern is clear: they have reinforced the areas with 88 more police officers.

**DR. GARDNER C. TAYLOR TRIP AROUND THE WORLD**  
NEW YORK (ANP)—Dr. Gardner C. Taylor, pastor and President of the New York Protestant Council, will fly to Australia July 27, from Idlewild Airport on a two-month trip which will take him around the world.