

EDITORIALS

DON'T BE A SUCKER

Mr Truman's explanation for the meat shortage which began the day OPA controls were restored, and miraculously began to end the day after they were removed for the second time, seems to be the correct one. He attributed it to selfish and greedy business men, and to those members of Congress who cooperated with them in an all-out campaign to wreck price control. One element in the strategy of those two cooperating forces was certainly to get people so disgusted with the shortage, or better, absence of meat, that they would turn against the party in power on November 2. Likewise, there is little doubt that the decision of the Administration to remove controls as the only way of making meat available in any appreciable quantity before election time was partly a political counter-move.

The speed with which meat (at very high prices) became available, gives the lie to any explanation of the previous acute dearth except the obvious one that those who controlled the supply were determined not to sell, regardless of the inconvenience or actual suffering caused the consumer, until controls were removed.

The time may come when prices of meat and meat products may automatically fall to reasonable levels — reasonable at least in comparison with the prices of other commodities — but until such time the consumers' refusal to pay exorbitant prices is the only protection they have from being gouged; not necessarily by their retail dealer, but by the higher-ups in the organized meat industry. To say, "Don't pay higher than ceiling prices," no longer has any meaning. The slogan now should be, "Don't pay exorbitant prices. Do without first."

NAVY AND MARINE CORPS HAVE PLANS

The announcement by the Navy Department that Negro seamen and marines will be permitted to qualify for commissions under a system of selection and training to go into effect early next year is welcome news. At present the Navy has only 30 Negro officers, and the Marine Corps has qualified only two, both of whom are of inactive status.

The Navy has always been more backward than the none too forward Army in giving its Negro personnel something approaching an adequate opportunity to advance on the basis of individual merit, and the Marine Corps has been worst of all, excluding Negroes entirely from its service until World War II. Any progress in the direction of opportunity for the Negro in the Navy and the Marine Corps is noteworthy and encouraging.

JUSTICE NOT YET COLOR BLIND

Another step toward even-handed justice in the courts was taken in North Carolina recently when two white men charged with arson and murder in the burning of a dwelling and the death of its Negro owner were sentenced to life imprisonment. Two other white men implicated received prison sentences of eight to ten years.

Equality of the races before the law has not yet been attained, however. On trial for murder and arson, both capital offenses, the first pair entered pleas of guilty to accessory before the fact, and the others to accessory after the fact, and their pleas were accepted. No Negro would have had much chance of entering such a plea in such a case, and no white man is yet in much danger of paying for his life for any crime committed against a Negro.

THE CAROLINIAN

Published by The Carolinian Publishing Co. Entered as second-class matter, April 6, 1946, at the Post Office at Raleigh, N. C., under the Act of March 3, 1979.

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C. D. HALLIBURTON, Editorials

Subscription Rates
One Year, \$2.50; Six Months, \$1.75

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118 East Hargett St., Raleigh, N. C.

SOME LAWS NEEDED

Two sister items of news have emanated recently from the State Motor Vehicle Division, and there is some relation between them. One reported that arrests for drunken driving in North Carolina reached an all-time high in September of this year, with 683 persons convicted during the month. Since the first of this year, the record continues, there have been 4,233 convictions.

T. Boddie Ward, director of the Division, had some pertinent words to say on the subject:

"New Jersey has more people, more automobiles, and more liquor than North Carolina, yet they have much less drunken driving than we do. The answer lies in New Jersey's strong law on drunken driving. Their minimum fine for a first offense is \$200, and the man's driving license is suspended for two years. For second offenders the punishment is 90 days in prison and life-time suspension of the driving license."

By contrast, in North Carolina there is no minimum fine for second offenders, nor is a prison term mandatory. A second offender stands to lose his license for another year, not for life. Mr. Ward cited one North Carolina driver who has had his license suspended fifteen times.

Turning to another side of the statistics, we learn that 88 deaths occurred in this state as a result of automobile accidents in August of this year — an increase of 42 per cent over August, 1945. This truly shocking toll is attributed by Mr. Ward to the same old causes: speeding, careless and reckless driving, and mechanical defects in motor vehicles.

Driving while under the influence of intoxicants does not account for all careless and reckless driving, but it certainly figures in many cases. We need more severe treatment by the law of all careless and reckless drivers, and especially drunken drivers. A car with a careless driver behind the wheel is a threat to public safety; a car with a drunken driver at the wheel is a double menace. The next session of the General Assembly should pass some laws with teeth in them for the protection of the public against these irresponsible persons who make highways and streets hazardous to everybody who uses them.

As to the third major cause of accidents and fatalities, faulty mechanism, Governor Cherry has endorsed a proposal to have enacted a law requiring compulsory semi-annual inspection of motor vehicles.

Motor accidents and fatalities cannot be eliminated by laws; but good, realistic legislation can make a definite contribution to the improvement of conditions.

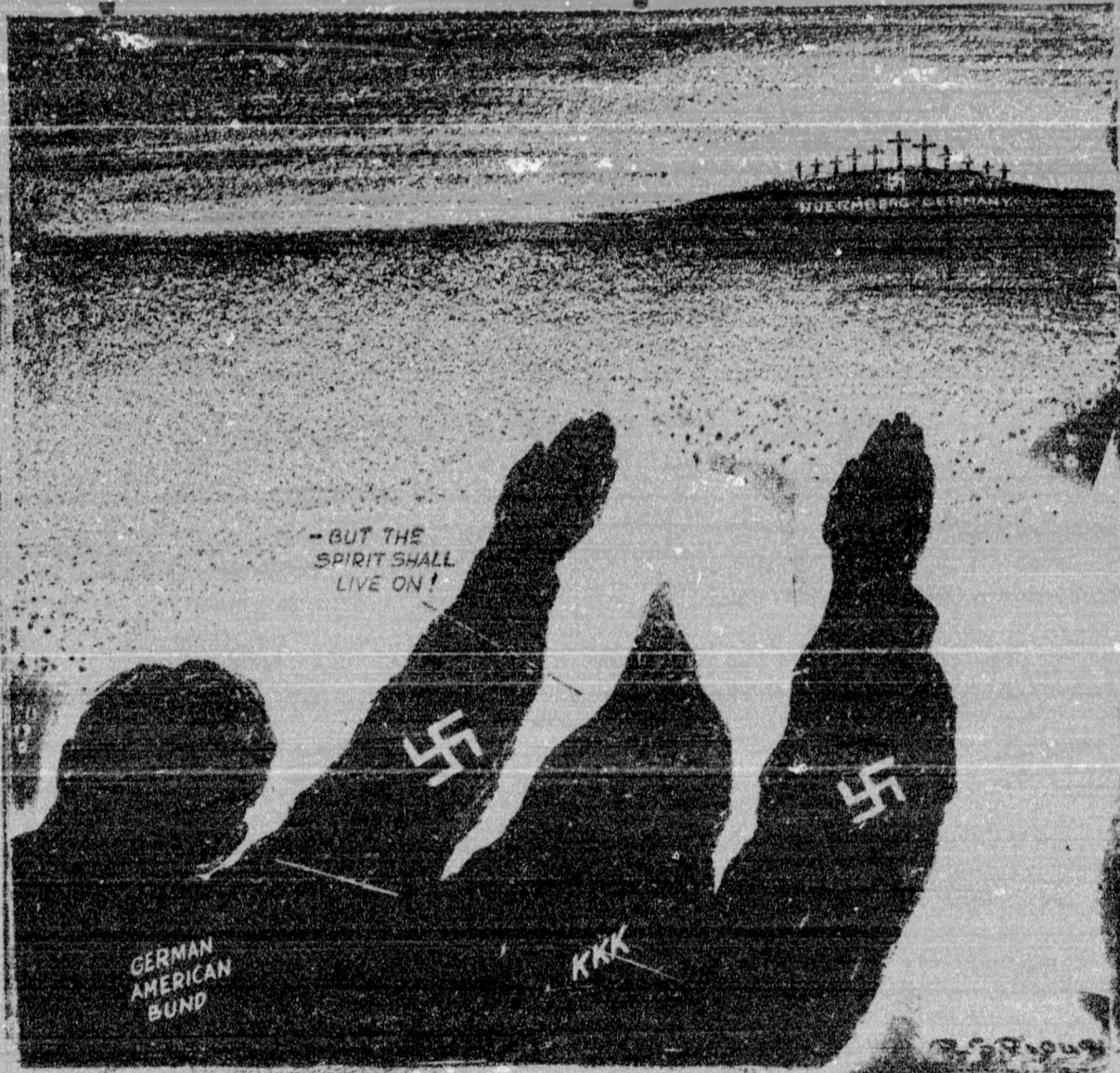
COMMUNITY CHEST CALLS YOU

It should not be necessary to make any lengthy or special appeal to the Negro citizens of Raleigh and Wake County for support of the Community Chest. It is our responsibility as citizens to share in the financial support of the work that goes on in our community under the sponsorship of the Chest. However, as Negro citizens we have additional points to consider. One is that, thinking strictly in terms of our own group, we get much more than we give. It is a striking fact that the Bloodworth Street Y. M. C. A., newest Negro agency in the Chest, is scheduled to receive more money from the Chest next year than the entire quota of the Negro Division in the present campaign.

Another consideration is that the time is coming when there will be no "Negro Division" as such. We can help that day to arrive as we prove, by meeting the small quota assigned to the Negro Division, that we Negro citizens are alive to our community responsibilities.

The quota of the Negro division has been raised year after year, and rightly so. We have met every new assignment. Let's do it again. We owe it to Mr. Lightner and Mr. Burgess, the colonels, and their aides, to stand behind them; we owe it ourselves as a group; and we owe it to the community of which we insist we are an integral part.

Give, and give liberally.



EDITORIAL: "Last rights from home!"



Second Thoughts

By C. L. HALLIBURTON

My old friend, Mr. R. S. Bagley, of Stanfordsville, recently came through with a letter to the News and Observer which gives food for thought. I call Mr. Bagley an old friend, because some years ago when I wrote a letter to the News and Observer on the subject of courtesy titles for Negro women, Brother Bagley felt called on to write a reply. It was done in the best southern manner — social equality, what is wrong with these uppity Negroes, etc.

Well, Mr. Bagley has been reading of the Lumbermen school case. He believes himself of the knowing on that subject.

In connection with all the talk about Negro schools, etc., it would be right much interesting to just what proportion of expenses for Negro education come out of Negro pockets. Yes, right much interesting!

Now the tragedy of Mr. Bagley's letter lies not in Mr. Bagley's distorted philosophy of free public education. It lies rather in the fact that Mr. Bagley's views are doubtless widely shared in North Carolina by persons who will not be as publicly critical as he is. There are good reasons to believe that it is shared by many county commissioners, county superintendents, and other officials, some of them above the local level. That's what we are up against.

To these men the Negro was a citizen is not DUE equality. He should rather be thankful for whatever public facilities and services he gets, since he is poor and doesn't carry his own weight. Maybe they feel the same way about the poor white, but they don't say so.

To these men the Negro was a citizen. He is some kind of an appendage to the body politic which must be tolerated.

Under our system a bachelor must pay taxes for the support of public education. A man and wife without children contribute under our system, through taxes, to the support of public education, and do so as a matter of course. But when the tax

money crosses race lines, men like Mr. Bagley regard our system as inequitable.

Registered services, compel us to accept it, and then complain. They give us a system of segregation that costs too much. They subscribe outwardly to a theory of free and equal public education for all, and then justify discrimination in expenditures under the compulsory segregated system on the ground that we don't pay enough taxes.

In passing it should certainly be noted that this argument, undemocratic and faulty as it is, is based on the direct property taxes paid. Negroes pay equal poll taxes; they pay more sales tax in proportion to ability than do the whites taken as a whole, and they pay plenty of direct taxes indirectly.

Mr. Bagley and those who share their views must somehow be convinced that Negroes are human beings and citizens despite the color of their skin. Until then things are not going to be as bright as we sometimes think they are.

Lest We Forget.

By W. L. GREENE



Progress in progress in North Carolina are having a season of stimulation currently. If this were a general election year, we might expect the stimulus to make history in the form of a great increase in the number of voters actively participating in the process of making democracy work. Unfortunately this is an off-year politically and a time of controversy between the state-type politicians and the progress newcomers in politics. This trend was observable at the time of the primaries last Spring. Many incumbents who needed to be opposed were unopposed and in a one-party state this is far too static a situation for good democratic health. However, the forces for progress are on the march. We-time finally is being shot to pieces to the extent that the reactionaries are able to work their game, but progressive organizations are

surely building for a growth of democracy here in our State.

The two organizations now leading in the forward march are the Committee for North Carolina under SCHW and the North Carolina Commission for Federal Control and the SIRC. Other lesser but no less progressive organizations are bidding for membership and financial support from citizens of good will from Murphy to Manteo. Most of the activity, however, is to be found in the Piedmont among all these organizations. Only the welfare type organizations are succeeding on a large scale in the conservative East and the western hinterlands that are without a large population of colored citizens.

The NAACP is doing an encouraging amount of expansion. Where a few years ago only the

cities of the piedmont had branches, today there are county-wide branches in many eastern counties along with a growing number of city branches throughout the state. History reflects the encouraging trend that the international organizations usually do well when they follow where the NAACP has broken ground and raised the real issues of democracy in the communities.

The thing we must not forget is that little opportunity for demonstrating the worth of the liberal programs of these organizations will be afforded by the political show this year. The real need is for cooperation and division of labor among the progressive organizations of the State. A North Carolina conference of progressive leaders like the plan of the CRC would not be amiss.

SUNDAY SCHOOL LESSON By Rev. M. W. Williams

Subject: Paul Champions Freedom and Brotherhood Acts 15:27-29. Gal. 2:14-21; 5:13-18. Key Verse: "We Believe That Through The Grace of The Lord Jesus Christ We Shall Be Saved." Acts 15:11.

—Emmenical Council—

Paul and Barnabas must have felt distressed when they returned from their first missionary journey to find that the seeds of discontent had been sown among the new converts who had been told that there could be no real salvation except they conform to certain ceremonial rites. (Circumcision) (Acts 15:1). The Missionary invited the dissenters to go up to Jerusalem, the mother church. There the question was debated. High cause all men are made in the end James leading the discussion against certain of the sect of the Pharisees. How long this counsel

lasted is immaterial, but the results set a "New Day" for the Christian Church. The sect was completely repudiated, letters were sent to the Antioch Church along with Judas and Silas stating in substance that both Jew and Gentile are saved through the grace of the Lord Jesus Christ. The Council in Jerusalem met and settled the question of bondage and freedom.

—Freedom—

Paul took the view that the Gospel of Jesus made men free, yet he advised that they use not that freedom to others detriment. (Galatians 5:13-18). He preached the doctrine of the spirit rather than the law (Gal. 3:24-26). Freedom in all the realms of life is cherished by all the human beings. This is natural because all men are made in the image of God. The fundamental Purpose of God is to set men free. That is the sole work of His Son,

Christ, the Redeemer. Now, anything or law which is made for the purpose of "wounding the Spirit of Man is against God, therefore against men. The question we raise here is: How Can Christian Men, in a Christian Church in a Christian Nation make and enforce laws on a weaker race or nation without knowing that they are wounding the Spirit of that race?

Are churches or sects or cults practicing brotherhood when they undermine the faith of weak men in their congregations? What about brotherhood when men are denied the privilege of exercising citizenship? Are Christian ministers, educators and church workers Championing Freedom and Brotherhood in the Spirit of Christ as Paul and Barnabas? Only in the Spirit of Love may we solve our problems.

BETWEEN THE LINES

BY DEAN B. HANCOCK FOR ANP

A GREAT CAUSE JEOPARDIZED

The controversy now raging within the ranks of the AME church is a matter of profound concern, far beyond the constituency of that great church. The cause of AME-ism is too closely bound up with the advancement of the Negro race to suffer loss. That illustrious council of bishops must find some way to compose the differences that now threaten disaster to the outstanding example of Negro leadership.

If these bishops will just emulate the Christ they have preached with such power and effectiveness, the situation can easily be saved. But if this more excellent way is not accepted and followed, dire things may conceivably result from the current controversy. The sweat and tears that have gone into the AME church must not be made of no effect by the pursuance of selfish ends by those in high places. The cause of AME-ism is greater than any bishop or combination of bishops.

This is said in interest of the future of this great church, in the most objective way, for it would be injudicious and unwise of this writer to take sides in such matter. My chief concern is the safety of this great church. Anything that happens to this branch of Zion is great concern to me. I understand and appreciate most keenly the great men who have made this church great, and the greatness of the church itself. But I know that no cause is so great that it can withstand too many mistakes and too much selfishness of the leaders into whose hands its future is committed. Although I am a Baptist, I doubt that there is anywhere in this nation or world anyone who appreciates more than I the achievements of the Methodist church of which the AME branch stands out so conspicuously.

Divisionism among Negroes is a dangerous system. The charge has often been made that Negro leadership is capable only within small limits and beyond these, secret ambitions emerge and leaders kill off leaders and leave the work or cause to fash and die. My own denomination is cursed with divisionism. This is seen more clearly in the multiplication of the store-front churches in our large cities.

Once I was traveling through a certain city and was impressed with one of the great Baptist churches there. It was large and prosperous and pastored by a magnificent man of great influence and training. He was soon called to other parts. Within a couple of years I chanced to pass again that way and found that this great church had split. A few years later I passed and the splits had split, and from the last account the splits of the splits were about to split.

Already the cause of Negro methodism has suffered several splits. There is the ME, the CME, the AME and the AMEZ. Does the church want still others? In the USA we have two "national" Baptist conventions. In states like Virginia we have two state conventions. The white brotherhood is making desperate efforts to get together, because the sheer cost of financing makes prohibitive the cost of financing splits and divisions. In the economic realms combinations are going on apace and mergers are common news. If big business needs to concentrate its energies, if these monumental corporations are unable to finance divisions, then how much more fitting it is for poor Negroes and their causes to find ways of sticking together.

In times like these and conditions such as face the Negroes of this country, further division in our major denominations is suicidal. The time is at hand when Negro leadership must prove itself by keeping our major organizations intact against the rampant divisionism that is threatening every major cause among Negroes. The man most to be feared among Negro leaders is the man who wants to "pull out" and start something new. This "pulling out" propensity not on the "puller out" but the "puller in."

If the great men of the great AME church must fight, let them fight, let them fight it out without thought of any further divisions among themselves. Let there be no irreparable schism. But above all, let Methodism be advised that whosoever even hints or suggests further division in their ranks, is their greatest enemy. I speak in the most general terms without even intimating that I am sufficiently informed to speak on the merits of the case. Even if I knew these merits it would be impolitic and intrusive of a brother churchman to interpose a biased opinion. The leadership of the great AME church is being weighed in the balance. A great cause is jeopardized!

Catholic Information

Shins that Bark too Loudly

There's something ludicrous in watching a man bang into something in the dark, because his first impulse is to "fly off the handle" — "That table!" he howls, rubbing his outraged shin, "It's always in the way. Some day I'm going to get me an axe and break it into a thousand pieces."

That's Example No. 1 of my great human weakness: passing the buck; there's really nothing wrong with the table, as the man himself will admit after his pain has subsided. He's seen it hundreds of times before. The weakness lies in himself. He must learn to walk more cautiously, to be more careful in the dark, to go slowly and feel his way. It certainly isn't logical in him to blame his brushness on a perfectly innocent and otherwise useful piece of furniture.

If we transfer that example into the field of human ethics, we begin to see why the Catholic Church is so stubborn in holding on to her moral principles. Take our marriage-law, for instance. How many thousands of times hasn't she heard the agonized cry, "Why can't I get a divorce?"

But with the wisdom born of twenty centuries' experience, she knows that the fault is not in her principles, but in the weakness of N. C.

Our Church has experienced it time and again during her history. There was the law against dueling (murder, when you come right down to it). It sounds unbelievable now, but our Church had to keep her foot down firmly against a terrific howl. But she had no choice. She knew God couldn't be wrong, and His commandment was at stake. It must be the howlers who were wrong.

And we see the same sort of buck-passing so often in our own day. "We can't use alcohol intelligently. Let's try prohibition." — "We've made a mess of free enterprise. Let's try communism." — "It's not my fault that I lose my temper. That's the way I'm built."

The Catholic Church teaches that personal reformation must come before social reformation. In other words, we mustn't be afraid to acknowledge our own weakness.

For information on anything Catholic — write to Box 2732, Charlotte, N. C.