

EDITORIALS

HISTORY MADE AND IN THE MAKING

The spectacle of 30,000 Negroes in South Carolina voting in the Democratic primary was a very pleasing one to a lot of people, though doubtless not so cheering to many others, including numerous big shots in Palmetto politics. But these latter will get used to it as time goes on. Another thing that is scheduled to happen with the passage of time is that the number of Negro Democrats who never had a chance to vote for Wade Hampton back in the 1870's but who will vote for and against future candidates in the primaries, will grow.

For the United States Senate nomination the colored voters had little choice as among the candidates this time. They may take some satisfaction, however, in the fact that Mr. Dorn the congressman who proposed the impeachment of Judge Waring for "misbehavior" in office in ruling that Negroes have the same franchise privilege as others, seems to have been defeated. Senator Maybank, certainly no bargain, but criticised by his opponents in the campaign because he had endorsed Judge Waring originally for appointment to the Federal bench, seems at this writing to have been renominated, and certainly led all his opponents. All five candidates, incidentally, expressed disapproval of Judge Waring and his decision.

But there is another side to the story. On the radio the night before the election the writer heard a candidate for the state legislature proclaim openly and in a clear firm voice that he proposed to represent his constituents of both races, not just one. The candidate was running in the northwestern section of the state—the section that accepted without question Judge Waring's ruling and did not have to be coerced by an injunction; but the fact remains that a candidate for office in South Carolina proclaimed during his campaign that he would consider himself a representative of Negro as well as white citizens. Surely the ballot in the hands of South Carolina Negroes is already bearing fruit.

MAY HAVE GONE TOO FAR

The Republican senatorial leadership has indicated that it will introduce measures in the 81st Congress aimed at eliminating the filibuster. Southern senators have countered with a promise that if such measures are proposed the most magnificent filibuster of all time will be launched against the filibuster-limiting proposals.

A material change in the Senate rules which would actually scotch the undemocratic and cowardly device of the filibuster would more than compensate for the failure to secure a vote on the anti-poll tax bill in the recent special session. If non-Southern senators have finally become so disgusted with the ease with which a small majority of Senate members can obstruct the entire legislative program of the United States Congress in the most irresponsible and debonair manner to the extent that it will revise the present rules making the filibuster not only possible, but easy and inevitable any time a measure comes up which might raise the standards of Negro citizenship, then the special session of the 80th Congress was far from wasted.

It may be that that was the time the filibusterers went a little too far with their pious clowning and petty tyranny in the name of freedom of speech. Let us hope so.

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SHADES OF THOMAS JEFFERSON

We call to the attention of the advocates hereabouts of Jeffersonian democracy a happening in our fair county which was reported in the public prints. It seems a young white man so stultified himself by sharing the shelter of his own home for a few hours with Negro companions that he felt constrained to call upon the mayor to hold a meeting of his fellow inhabitants of the village (Morrisville) that he might explain and defend this heinous behavior.

Now we submit that Thomas Jefferson would have maintained that a man's house is his castle: that bringing any decent and lawing abiding persons he wishes to bring into it is his own business, and that any attempt to interfere is entirely out of place, to say the least.

Those who speak so loudly of Jeffersonian democracy, such as some of the Dixiecrat delegates at the Philadelphia convention and the drafters of the Dixiecrat platform at Birmingham, seem to forget that the very genius of Jefferson's philosophy was that "all men are created free and equal." What he believed in was individual liberty, not the right of some to project their prejudices into the lives of others.

There were those of a century ago who defended human slavery in the name of the God of Christ. Those who today call Thomas Jefferson to witness in defense of their narrowness and bigotry are just as much in error.

HANDLING OUR OWN AFFAIRS

The News and Observer, in commenting on the fact that the suit recently brought in Lumberton is the first North Carolina suit brought in the Federal courts "to require a local community to provide equal facilities for the two races," points out that "occasion for such a suit should never have arisen."

The local daily, in addition to recognizing squabbles of local authorities as being responsible for the delay in furnishing Negro Lumberton with decent public school facilities, mentions that "a suit was instituted in the State courts a year ago and has dragged through technicality after technicality without reaching a decision on its merits."

Negroes were no doubt criticized for resorting to the Federal courts. Everyone knows that the states and localities should be allowed to work out "their own peculiar problems" to their own satisfaction! Meanwhile Negro citizens of Lumberton, who are also citizens of North Carolina and the United States, are given the runaround by local authorities and by the state courts. North Carolina has proudly boasted its record of taking care of its own affairs. What has happened in Lumberton is something in which the state can take no pride. Resort to the Federal courts was clearly indicated, and the Lumberton Negroes waited long and patiently enough for local and state machinery to do something about the colossal "separate but equal" fraud.

How Negroes love states' rights and local autonomy!

WELCOME TO DR. POTEAT

The number of residents of Raleigh who will heartily welcome the return of the Rev. E. McNeill Poteat to the pastorate of Pullen Memorial Baptist Church of this city far exceeds the membership of that church. The distinguished religious leader, who has most recently been head of the Colgate-Rochester Theological Seminary, has had an illustrious career as a Christian minister. He has distinguished himself as a preacher, foreign missionary, and educator, but in addition he is known and loved for his true and courageous devotion to Christianity as a way of life.

Any city would be fortunate in having a man like Dr. Poteat as a resident and a pastor of one of its leading churches. Raleigh is doubly blessed in that Dr. Poteat has been here before and is coming back home.



Second Thoughts

By C. D. MALLIBURTON

Anyone familiar with this column will know without being told that it is heartily in favor of bringing the National Guard completely under Federal control, as was recommended unanimously by a special committee appointed to study our national defense policies. The practical arguments in favor of such a policy in the atomic age are incontrovertible, and only sentiment and tradition are on the side of continuing the present policy, in which the Federal government pays the bills and the National Guard in each state is largely under the control of state officials except after the Congress has declared a national emergency. One of the most telling arguments in favor of really nationalizing the Guard is that in these days the emergency might have resulted in national disaster before Congress could even declare it.

Of course the proposal will be fought, and not only by the southern states, as another threatened invasion of states' rights. But what is more important, the theory of state's rights or the practicality of national safety? No enemy of the United States is going to respect the rights of any state within the U. S.

As far back as the Civil War it became evident that the state militia was of little value in a national emergency. If the National Guard is to be effective in war time or in time of national danger its organic unity with the standing army should be complete at all times. The states will just have to organize their own local forces for the maintenance of domestic order. In wartime the Guard would be away anyhow and a permanent state force would be required, not only in peace but more especially under the conditions of modern warfare.

We have an additional ground for favoring the committee's proposal, and it is a very simple and natural one. No Negroes at present belong to the National Guard. Whatever advantages have been derived from membership in it anywhere south of Maryland, have been denied all southern Negroes as well as many northern ones. Colored men ready and

willing to serve their country as guardsmen have had no opportunity to do so in any state in the South. It is to be expected that if the Guard were nationalized in reality, this situation would be changed, as it should be.

This column recently called attention to the fact that not one Negro subject to the impending peacetime draft in the Southern states had the opportunity of substituting duty in the National Guard, with the attendant chance of continuing his education or staying on his job, in place of draft liability. No Negro in any state outside the South not having a Negro unit of the National Guard could do so either. Yet this alternative was open to white youths.

So from every angle we favor the proposal to bring the National Guard completely under Federal control, though we doubt that Congress will sanction it. The states are probably too jealous to make such a concession until it is forced on them by the course of events.

SUNDAY SCHOOL LESSON

Acts 9:36-42
Memory Selection—As ye have done it unto one of the least of these my brethren ye have done it unto me.

—Matthew 25:40.
The account of Paul's conversion and the story of Dorcas are recorded in the 9th chapter of Acts. Paul, a man who was changed from wrong to right by the power of God. The same God put into the heart of a woman, Dorcas, sister love and compassion for the poor.

This week our lesson centers around Dorcas, a woman who served her people well. This woman lived at Joppa. She was full of good works and almsdeeds which she did. The time came when she took sick, and died, which was not an unusual occurrence. After her death her friends washed her, and laid her in an upper chamber. The disciples had heard that

Peter was in Lydda which was not far from Joppa. They sent two men to him desiring him to come to them at once. Peter did as they desired. They took him into the upper chamber. There Peter found the people weeping over Dorcas. Peter sent all of them from the room, then kneeling down, and prayed and turning him to the body, said, Tabitha arise. And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive, and it was known throughout all Joppa, and many believed in the Lord.

This is a beautiful account of a beautiful woman who spent her life in service for her neighbors. Her neighbors wept at her death. They went because they felt the loss of a kind friend. Every Christian should live a

life of service. This service should be rendered in such a way that men and women will appreciate us while we are alive and also after death has taken us.

Dorcas' neighbors sent for Peter. I don't know whether they expected him to perform a miracle or not, but he did. Dorcas was restored to life. This act caused many people to believe on Christ. Peter prayer to Christ, for it was Christ who performed the miracle through Peter.

Dorcas was a woman disciple. She was fulfilled through and through with good works. She did not look for honor, but honor always comes to those who serve well. May we dedicate our lives to the service of God through service to our fellow man.

ADVISORY COLUMN

BCM. — I have become engaged to a girl whom I love but she doesn't act like she cares for me. I am completely unhappy about the whole setup. Her ways are not at all like mine. She doesn't smile, sing, joke, dance, whistle or listen to music. She is always sarcastic. I am about to decide against getting married.

Ans: Marriage between two people as different as you two can develop into a sad experience. The fact that you seem to love the girl is not sufficient if you have absolutely nothing in common. She is decidedly serious and frowns upon the light existence you seem to enjoy. Therefore, face the facts and end the marriage off until you can at least feel sure of yourself.

SA. — I read everything that you write every week I followed your advice and now my husband and I have a little store and we are doing fine. He still holds his job and helps me during his spare hours. He says that he should hold the job at least another year until we can get more money ahead. I feel like he could quit now and start in at the store. What should he do?

Ans: He's right — his job pays too well for him to give it up right now. Get the business established and netting a good income before encouraging him to give up his job. You can get extra help there in the neighborhood if you need it to help out during rush hours.

MLM. — I have been married but my husband and I have been separated sixteen years. I have been with this friend for six years. He hasn't been able to decide about getting married so recently I met another man who says he will marry me. What should I do?
Ans: Get a divorce if you do not intend to live with your husband again. You can't marry anyone right now as you do not have your legal freedom. The man you are with is providing for you as a wife — you should not encourage other fellows as long as you accept his support.

AMC. — I want to know why do people come by to rent my room and then they never return. Is there anything wrong?
Ans: Make your room more attractive. It can be done with out too much expense. And — you will

be able to get a tenant. The season will open up in your section this fall and if you do a little decorating — you can keep it rented.

M.E.M. — I need help today. I live here in this city with some people and I don't have any rent to pay I am a dressmaker by trade and have made good in the past but now I can't seem to get anything to do. I am terribly depressed. I will be most grateful for anything you can do.

Ans: You have too much time on your hands and you are brooding because you do not have any income. Get a job, even though it isn't the type of work you want to do — just take some job until you can get on your feet and do better. Then arrange to get a machine and solicit sewing again. Let all of your friends know that you are an expert dressmaker and you will get work to do. Meanwhile, snap out of that depressed feeling. Send a quarter for Happier Living Lesson No. 3, The Way To Happiness. It will open your eyes.



I attended our Florida Annual Conference at Pensacola Oct. 1946. It was our first time in that city. We haven't seen statistics relating to the population, but in the matter of race, it seems that the city of seventy thousand is about forty per cent Negro, who live in almost every section of the metropolis. In a number of places, Negro residences are seen in the same block with whites. On Belmont Street where the writer domiciled, Negroes own the nice well-kept cottage residences, on one side of the street and on the opposite side are what is usually called "shot-gun" tenant-houses in the South. They are rented and occupied by white families. What was more striking, we were told that some years ago the same "shot-gun-houses" were rented and occupied by colored families. The Negroes had moved out, and white had moved in. We know of no condition and happening like that elsewhere in the country.

In most of the North, white families are no longer happy and contented, once one or more Negro families move into a block. The "for sale" sign usually soon goes up on the other houses in that block; and once a residence is rented to and occupied by Negroes it is from that time on never considered by whites fit for them to occupy. We found strange residential contrasts in Pensacola. When asked about race relations in that city, The Rev. J. E. McCall, pastor of Talbert A.M.E. Zion Church, and the Presiding Elder Rev. C. C. Hunter, each declared them to be the best they have known in any city where they had served.

Our so-called inter-racial meeting held in many sections of the South and elsewhere usually become too near losing the "inter-" part and turn out to be racial. They are usually composed of about three Negroes to one white. Such meetings are usually made up of those who least need the "inter" feeling. The whites and Negroes who do attend are usually those who already understand the race problem and feel kindly toward each other. The Negroes and whites who need to contact, talk and understand each other better rarely get to these meetings. White people who know less about the Negro, only come in contact with their cook, the yard man or washer-woman. They unfortunately judge the whole race by the servants on or around their premises. The Bilbo Rankin, Talmadge and Johnson type of whites and others of their spirit, but less known, are the ones who need inter-racial contact. Now and then a bitter spirited Negro needs the contact also. White and Negro preachers, school teachers and college professors rarely need being informed or tempered down on race matters.

The nation is being swept by a wave of juvenile crime these days. Many are seeking to know the reason. Many of our radio programs and moving picture shows popularize crime in the minds of the children today. A youth can hardly spend an hour at a movie or still less time listening to the radio without seeing a hold-up murder committed or hearing such gangsterism dramatized. Who has not seen toy pistol gangsters in action among seven to twelve year old boys on the street? They did not get these ideas from their parents. They are practicing what they have seen at the movies or heard on the radio. Those who manufacture toy pistols and guns and those who sell them, and parents who buy or allow their children to practice gangsterism with them, should all hang their heads in shame when they read of teen-age hold-ups, robberies and murders. What can be done? Let the authorities give more strict censorship of what goes on the screen and the air waves. Meanwhile let parents and guardians take heed.

Mr. Thurmond of South Carolina, Presidential Candidate for So-called "States Rights Democrats," said in his acceptance speech at Houston, Texas last week that where there are laws against segregation, Negroes and others segregated themselves. He said that if it were not true, there would be no Harlem in New York or Chinatown in San Francisco, etc. He is about correct as to the races naturally grouping together socially and residentially. If Mr. Thurmond believes what he says, why does not he, and all his segregation ilk insist on passing segregation laws in their several states. The evidence of race mixing so far as blood is concerned, is just as pronounced in Governor Thurmond's state as it is in Rhode Island or Massachusetts.

Dinwiddie Institute at Dinwiddie, Virginia, near U. S. Highway 1, fourteen miles south of Petersburg, Virginia, which for more than twenty-five years did high school work under the principalship of Professor W. E. Woodyard will be reorganized and set up as "Dinwiddie A.M.E. Zion School of Religion," hereafter, Young preachers, prospective preachers and the laity device, can be trained there. A new standardized County High siring to enter Foreign Mission and other fields of Christian Ser-School is conducted near the campus. The boarding department of the former institute will be re-opened and lodging made available for any youth from other localities from whom it may be found best or necessary to send there to finish at the county high school. The writer is chairman of the board of trustees.

Industrial Looking Glass

By ALLAN W. POWELL For NIPS

It is unfortunate that the complete picture of the extent to which Negroes have been integrated into our industrial economy is not available to the extent that the over-all progress might be clearly outlined. While it is generally recognized that more than ever before the avenues of employment open to the Negro worker have become more varied, it now appears evident that just what has been accomplished is still comparatively vague.

It is comparatively easy to appraise the skilled levels which the Brown American has attained in the large industrial organizations who have at their command all the facilities of exploitation that make public awareness of any significant appointments a simple matter. Through the medium of the press, radio and other media of advertisement much of this advance is public knowledge within a short period.

There are, however, a number of industrial units who operate in small communities, with no national outlets for publicizing any significant policy changes such as are involved in the taking on or up-grading of a Negro employee to a responsible post. For this reason, the economic statisticians are unable to effectively compile that data which would allow for the greatest accuracy.

Strangely enough, there are those large industrial units which do not see fit to make any special notice of a promotion or transfer that in its opinion would be of no news value. One major railroad recently appointed a Negro to supervisory status, the first job of its kind in the 100 year history of the system. Yet, there was no attempt to publicize the matter at all.

Occasionally, the local Negro press is advised of changes made by those companies who have a Negro market or who seek to solicit Negro trade, and there are infrequent surveys made on a scattered basis in certain utilities which give approximate date on progress. Much work remains to be done, however, if any concrete assessment is to be made of the extent to which integration is becoming less a myth.