

Editorials

The Carolina Times

Comments

The Carolina Times

117 E. Peabody St. Durham, North Carolina
Published at Durham, North Carolina

Every Saturday by
THE CAROLINA TIMES PUBLISHING CO., Inc.

PHONES: N-7121 J-7871

L. E. AUSTIN, EDITOR
Eugene Tatum Advertising Manager

SUBSCRIPTION RATES
\$2.00 Per Year in Advance; \$1.25 Per Six Months
in Advance; 65c Per Three Months in Advance;
Canada, \$3.50; Other Countries, \$3.00

Entered as second-class matter at the Durham
Postoffice, under act of March 3rd, 1879.

Advertising Department—
Those desiring information concerning national
advertising rates, address all communications to

National Advertising Representative
CALVIN'S NEWSPAPER SERVICE
143 W. 125th St. N. Y. C., Monument 2-8764

CAROLINA TIMES, Durham, N. C.

SATURDAY MARCH 5, 1938

THE AIRPORT ELECTION

For the first time, so far as we have any record, an important election in Durham County has been decided by a united vote of poor white people and Negroes. Suffice it to say the airport bond election was defeated by the combined vote of those two powerful but lethargic forces of this country. Not that many white people of better financial circumstances did not vote against the bond issue, but there were not enough of them voting against it to defeat it in such a decisive manner.

Whether the combining of the Negro vote with that of the poor white people was accidental or incidental is not a question which we are attempting to debate in these columns at this time. We are however trying to call attention of our readers, both white and black, to the fact that the condition of the working classes of both races can be made better by closer cooperation.

The Negro and white tenant farmer, cook, bricklayer, carpenter, factory hand, maid, nurse, hod carrier, street sweeper, mechanic and what not may as well awaken to the fact that the future of one is wrapped up in the security of the other. The pangs of hunger know no race color or creed. Neither is the landlord interested in whether the highest amount of returns from his property comes from the sweat of a white or black forehead. The one thing uppermost in his mind is PROFIT.

The sooner these truths are learned by both white and black workers the sooner the lot of both will become easier, and the sooner those who control the wealth of the south will realize they can not forever raise the scarecrow of "social equality."

Likewise the white "people" who have held that they could buy the Negro vote by paying a few irresponsible Negroes to work towards that end have doubtless learned that such is more easily said than done. Such a challenge was thrown in the face of honest Negro leaders prior to the airport election. We think they have satisfactorily met that challenge, and have proved to all concerned that the race in Durham has become of age.

There were many more significant lessons to be learned in the airport election. Poor white people and Negroes should ponder over them carefully and profit therefrom.

THE RIGHT TO VOTE

We do not like the method pursued by some of the white opponents of the airport bond election who undertook to keep Negroes from the polls on last Tuesday by challenging their right to vote. We thought Durham had advanced a little ahead of the average backwoods village in North Carolina on the matter of Negroes exercising their political franchise. The sorry spectacle which occurred at one of the precinct voting places is somewhat discouraging to us.

The record of the Carolina Times will show that it was an avowed opponent of the airport bond election, so this editorial can not be interpreted as an aftermath of having suffered a defeat. On the other hand we want it to be interpreted as being a direct thrust at those who would interfere with the exercise of the greatest opportunity given a human being living under a democratic form of government—the right to vote.

We do not know how the Negroes who were kept from voting would have voted; that is not the question we wish to present before the bar of public opinion. The one important thing is they were kept from voting after they had been duly registered.

From all indications a federal law has been broken, and there should be no compromise on the part of Negroes in Durham concerning this matter of prohibiting Negroes from registering and voting. The matter should immediately be placed in the federal courts.

If Negroes can be interfered with when they present themselves to vote in an airport bond election, they can be interfered with when they present themselves to vote in other elections. It is not a matter on what side they intended voting, the one important thing is they were not permitted to vote. The Committee on Negro Affairs has an important duty to perform, one it should by no means shirk.

DR. DUBOIS REVIEWS 70 YEARS' AT BIRTHDAY CELEBRATION AT ATLANTA UNIVERSITY

Atlanta, Georgia—(Special) The points in a career covering three score and ten years were brought out by Dr. W. E. B. DuBois yesterday at the Atlanta University Convocation held in connection with the celebration honoring his 70th birthday. Discussed among the features of his life were Dr. DuBois' relations with Booker T. Washington, his estimate of Marcus Garvey and his program, and his controversy with the N. A. A. C. P.

Of his controversy with Booker T. Washington, which developed out of which of two roads should the Negro institutions follow, Dr. DuBois said: "It was no controversy of my seeking, quite the contrary. I was in my imagination a scientist and neither a leader nor an agitator. I had nothing but the greatest admiration for Mr. Washington and Tuskegee, and I had applied in 1894 at both Tuskegee and Hampton for work." The speaker was offered work at Tuskegee just after he had accepted a position at Wilberforce—and related that it would be interesting to speculate just what would have happened if he had accepted the last offer instead of the first.

Concerning his leaving the NAACP where he was connected for over 25 years as director of publications and research, Dr. DuBois said: "I gave up my connection with the Association saying: In 35 years of public service my contribution to the settlement of the Negro problem has been mainly candid criticism based on a careful effort to know the facts. I have not always been right, but I have been sincere, and I am unwilling at this late day to be limited in the expression of my honest opinions in the way in which the Board proposes. My cutting away, therefore, from this work did not conform to any ordinary patterns. A good many of my friends and not a few are still puzzled. I could have stayed with the National Association to the end of my working days or long as it continued to exist."

(Continued on page seven)

Kelly Miller Says - -

IS THE REPUBLICAN OR THE DEMOCRATIC PARTY OF TODAY THE NEGRO'S BEST FRIEND?

The apparent defeat of the Wagner-Van Nuys Anti-Lynching Bill under a Democratic Administration is certain to revive the question as to which side of the political fence the Negro had better align himself! I know that my good friend, Perry Howard, the arch Negro Republican, is already chiding the Negro Democrats who deserted the standard of the G. O. P. with the taunt "I told you so."

Six years ago, I wrote the manifesto of the National Negro Non-Partisan League. In this political document I laid down fundamental principles that as the issue of reconstruction faded into the background, the difference in attitude of the two parties towards the Negro tends to disappear, that the Southern States with a large Negro population have an inherited and traditional unfriendly attitude concerning the political and civil status of the Negro, out of harmony with the intent and purpose of the fourteenth and fifteenth Amendments; that mere party labels do not fundamentally affect this attitude; on the other hand, the Northern and Western states which wrote these Amendments into the Constitution have espoused the idea which they embodied; that the Southerners were called Democrats, and the Northern Republicans, mark nominal rather than fundamental distinctions. I there stated that the Democrats of the North were every white as favorable to the political rights of the Negro as the Republican of that section. On the contrary, lily white Republicans of the South they are all white down there—adopt the same racial attitude as the local Democrats.

At the time this was written, there were comparatively few democrats in the North. Since then the Northern States have become almost unanimously Democratic. (But the Northern attitude towards the Negro has affected by this shift of party dominance. Wagner and Van Nuys Democrats, are as sincere and genuine in promoting Anti-Lynching legislation as Dyer, the Republican.

In fact a small bloc of Southern States dictates the National policy on the race question, it matters not which party is in power at Washington. The bloc is just as effective under a Republican as under a Democratic administration. The determined opposition of the Southern States defeated the Dyer Anti-Lynching Bill under Coolidge, by the same tactics which they are now resorting to, to defeat the Wagner-Van Nuys Bill, under Roosevelt's administration. If anything they were more easily effective when the Republicans had an overwhelming majority in both branches of Congress, than they were when the Democrats are in control of both houses. The Republican majority in the Senate abandoned the Dyer Anti-Lynching bill on mere threat of filibustering, where as the present measure was merely laid aside temporarily after six weeks of filibustering. Coolidge, was as apathetic to the

fate of the Dyer Bill as Roosevelt is alleged to be concerning the pending measure.

So far as states rights are concerned both parties have yielded to the South and local sovereignty as to the political and civil rights of the Negro. The fifteenth Amendment, like Hancock's tariff, has become a local issue. Those states observe it which are disposed to do so, white others ignore or circumvent it, according to their own will and pleasure. Separate schools, Jim-crow care, and disfranchisement tactics are resorted to according to local will and determination. The border states along with the North and West choose to observe the fifteenth amendment; the deep Southern States do not. The decision of the Supreme Court sustaining white primaries, has laid the bases of disfranchising the Negro whenever the local white majority makes up its mind to do so. Under this ruling New York, Iowa or Mass. may exclude the Negro from the franchise by operating their political machinery through white primaries, as well as Texas or Georgia. The laws forbidding inter-marriage between the races are in operation by twenty-nine out of forty-eight states, without let of hindrance of Federal authority.

The south by virtue, or rather by vice of its inherited and traditional race prejudice excludes the Negro from public office. President Taft, gave national sanction to this Southern policy by laying down the dictum that he would not appoint any colored person to office against local protest and opposition. This was but an invitation to make the policy national!

By decision of the Supreme Court, residential segregation on racial grounds can be accomplished by local conventions which nationalize the practice, North and South. East and West, under Republican and Democratic administration alike. Segregation therefore, is as prevalent and as legal in Mass., and Pennsylvania as it is in South Carolina and Mississippi.

For a number of years, I have been protesting in and out of season, against discrimination on account of race or color in the operation of the Civil Service law. Bu such discrimination takes place with bold and unshamed audacity whether a Democrat or Republican occupies the Presidency.

The selection of colored men to public office, appointive or elective, local or national have been more frequent and numerous under five years of President Roosevelt's Democratic administration than under the 12 years of his three Republican predecessors combined. The national laws and regulations have been more liberal to the Negro under the New Deal of Franklin D. Roosevelt, than under any Republican administration, since Theodore Roosevelt.

In light of all these indisputable facts and tendencies, it is merely the dictate of good sense and good judgment for the Negro to choose his political alignment according to men measures and movements, and not by traditional party labels.

Kelly Miller

Calvin's Digest

BY Floyd J. Calvin

SHELVED

The Anti-Lynching Bill has been shelved in the Senate, after a 47 day filibuster by Southern senators, which alleged supporters of the bill made no real effort to break. Our belief is that the reason no genuine effort was made to break the filibuster, was because there were no genuine, red-blooded backers of the bill. Even those speaking for the bill seemed to do it with a sort of resigned expression, if not with their tongue in their cheek. As an indication of just how the bill was actually regarded, we noted that the New York Times and Herald Tribune headlined the bill only when it was losing, once when it was temporarily sidetracked, and again when it was definitely shelved. So the anti-lynching bill was news only when it was being gotten rid of, and all the white folk apparently felt it was good riddance.

If this now defeat has taught us anything, we think it has taught us that we must change our technique in our battle for manhood rights. Walter Whitt is right in that he seems inclined to the policy of fighting it out on a definitely political basis. That is the only way we will win. We must quit depending on the good white folk to save us, for they will throw us to the wolves of prejudice and proscription every time, unless their own skins are in danger of being branded. Which means if we fight it out as a matter of politics, there will be some white skins branded if they don't support us—some lucrative jobs lost, some coveted offices denied—and that is when we will get support that will be real support.

By virtue of his position as an underdog in American life, the Negro has been schooled, for too many scores of years, in trying to conciliate the white man. Conciliation works only in certain fields. It has never worked in the field of manhood right, and it never will. Even the issue of slavery was settled only by bloodshed, and to this day white people argue that the Negro might still be enslaved had it been possible to save the Union and keep him there. Of course Negro Lincoln day orators like to say the Emancipator always planned to free us, but the truth is Lincoln started out to save the Union, which was in line with his oath of office, and he ended slavery because he found it the best way to break the confederacy. We do not doubt that, personally, Lincoln disliked slavery and wanted to see it abolished, like many pious white people today dislike lynching and would like to see it stopped—but they are not willing to stake their lives and fortunes on seeing it stopped, but they are like England on the question of Ethiopia—they want peace, even if Ethiopia must be ceded to the Italians, in spite of sanction of 51 nations who are now against it. Our white folk want peace, even if Negroes must still be lynched.

So let us watch the betrayers of the Negro citizen in the Senate, and march to the polls accordingly.

regardless of race, color or creed. With 64 years of service behind him, he carries on as if life just begins.

Railroad statistics show that his firm, the Union Stock Yards, did more business in 1937 than his two white competitors combined with gross receipts of \$166,000 for mules and horses and \$90,000 for cattle making a grand total of \$246,000.

As a business man among men he reigns superior and as a Negro his achievements are almost unbelievable in Dixie.

The Union Stock Yards cover several acres, with a main barn and modern facilities shipping over 100-car loads of stock annually.

On interviewing Mr. Simon, the saddest words came last, "I

HEALTH WEEK

The Program of National Negro Health Week, April 3-10, has been released by the U. S. Public Health Service, Washington, D. C., through Dr. Roscoe C. Brown, health specialist. This is the twenty-fourth annual observance, and the special objective for this year is: "The Family Doctor's Opportunity in Community Health Service." The program gives an outline for eight interesting days. On Sunday, April 3, Mobilization Day, sermons and lectures by ministers, doctors, and other qualified persons are suggested for churches and mass meetings; on Monday, April 4, Home Health Day, some cleanup and parents' meetings are proposed; on Tuesday, April 5, Community Sanitation Day, "consider sanitary needs and improvements;" Wednesday, April 6, Special Campaign Day, "survey community for health needs and concentrate on one or more practical objectives;" Thursday, April 7, Adults' Health Day, "Emphasize: fresh air, right diet, good cheer, proper living, regular examination, early treatment" for tuberculosis, cancer, and organic diseases of heart, kidney, etc.; Friday, April 8, School Health Day, "health programs, essays, songs, games, plays, etc.;" Saturday, April 9, General Clean-Up Day, "inspection of community campaign results;" Sunday, April 10, Report and Follow-Up Day, "close campaign with enthusiastic meeting for reports, good talks, good music, experiences. Effect permanent organization and initiate plans for year-round activities." Persons desiring further information, literature, etc., may write Dr. Roscoe C. Brown, U. S. Public Health Service, Washington, D. C.

DALLAS EXPRESS

We are happy to note that the Dallas Express, one of the oldest Negro publications (now nearly 47) has been returned to racial ownership. The church and the press are the two main avenues of Negro social life which have escaped domination by the white man. Negro editors, at the definite loss of thousands of dollars annually, steadfastly refuse to truckle to the economic powers that be and will not yield on the question of the Negro's manhood rights. When some (even highly placed) Negroes sneer at the press because, on the whole, it is poor, they fail to appreciate that it is the press that saves them, time after time, in spite of the finger of scorn and derision being pointed at it.

And now comes back to the group a Negro paper was controlled by whites. You will note one thing about this paper while it was under white control—it was never distinguished as a champion of the group, although this particular paper has a heritage of battling for race rights. This should be a new warning to the Negro to stop glorying in his support of the white press—a press that, in the South, and in some parts of the North, studiously ignores and insults him—and give his nickles and dimes to his own. Money spent in the Negro press always does double duty.

A TALE OF WOE

I truly hate a tale of woe. As I hate rattle snakes. Yet they are all that some folk know. Along with pains and aches. Who wants to hear a lot of grief. When there is so much good in root, in trunk, in branch and leaf. Of every kind of wood?

only regret that I have been unable to interest any young Negro lad in my business to the extent of learning the art of cattle dealing, and when I die, it will no doubt go into the hands of the white race." Mr. Simon's matrimonial score is one but he has no children.

Harriet Tubman-Heroine Of The Underground Railroad

(By Elizabeth Lawson)

She was known in her lifetime as "the Moses of her people." William H. Geward, Secretary of State in Lincoln's cabinet, said "The cause of freedom owes her much." John Brown described her as "one of the best and bravest persons on this entire continent."

Her name was Harriet Tubman. She was born in slavery on the eastern shore of Maryland, escaped to the North, returned nineteen times to the hell from which she had fled, and, while posing scored fields and woods for her, piloted no less than 300 hundred slaves to freedom. Harriet was thirteen years old when, because she refused to let another slave be whipped, her master threw a heavy weight at her, fracturing her skull. This was only one incident among a thousand cruelties and abuses of her childhood and youth. One day a trader appeared without warning in the slaves' quarters, and the girl determined to make her escape. "I had reasoned this out in my mind," she said years later, "that there was one of two things I had a right to—liberty or death. If I couldn't have one I'd have the other."

She started out with her two brothers, but they became afraid and went back to the plantation, for they had neither money nor provisions for the trip, nor compass to guide them, nor a knowledge of the road which they must take, nor the intimation of a single person who would help them on their way. Harriet went on alone, with only the North star for a guide, traveling on foot at night, and by day hiding in forests and swamps.

"UNDERGROUND" WORK

Once on free soil, she obtained work as a cook with families and hotels, and put by money from her small earnings until she had enough to go back South and bring a party of slaves. From that time until the Civil War—a period of about fifteen years—she regularly disappeared from New York State and reappeared after weeks or months with a group of fugitives.

Inevitably she found the Abolition movement and continued activities with its assistance, becoming one of the hundreds of white and Negro "conductors" on the "Underground Railroad."

that illegal network of travel over which a thousand slaves each year were spirited away to free land.

The news of Harriet Tubman spread by gravevine telegraph through slave quarters of the South. "Moses," the Negroes called her, for she was leading them out of the land of bondage. She would appear suddenly on a plantation and her presence would be whispered among the slaves. Often the field-hands then changed the words of the spiritual, "Swing low, sweet chariot," to "Swing low, sweet Harriet, coming for us to carry me home." Men and women made a tiny bundle of their possessions and prepared to set out with her. Harriet gave a few swift instructions, drugged the babies in the party with paregoric to prevent their crying, and the group was on its way.

New perils were encountered on almost every journey. Once, she left a party of fugitives in the woods and went on alone to give a pre-arranged signal at the house of a free Negro. But during her trip South, the Negro had been driven from his home, and a white man had been moved in to await the arrival of Harriet and her group. When the man opened the door in answer to Harriet's knock, she fled, and conducted the fugitives to a swamp on the edge of the town.

Meanwhile the alarm had been given, and the slaves expected each moment to be recaptured. Towards evening, a man in Quaker dress came walking towards the swamp, apparently in deep thought and talking as if to himself.

"My wagon stands in the farm yard of a barn across the way," he muttered. "The horse is in the stable. The harness hangs on a nail."

POSTED REWARDS

He left without waiting for a reply. At night the fugitives entered the barn and found a well provisioned wagon in which they made the next stage of their journey.

The slave owners posted rewards for her capture, alive or dead; at one time a total of \$40,000 was offered for the body of Harriet Tubman. She was never arrested, nor was a single slave whom she brought away recaptured.

Done At Randon

(By Ralph L. Lester for ANP)

MIDNIGHT. PHILADELPHIA, Pa., Mar. 2—The clock is striking the hour of midnight and as I sit in meditation my mind traces an outline of the many happenings of the moment. For example: A child is born, new life begins. The scythe of death has just struck and a life ends. Gay voices are raised in merriment as the wine flows freely. Many drowsy heads are wending their way homeward. Somewhere a ship is in distress, tossed about by angry waves. A tired hand tosses aside a novel, and a poet muses o'er an ode.

A mail pilot wings his swift plane through the upper darkness. A soulful lover sings to his mate and the staccato bark of a gun pierces the air. A fortune changes hands at the gaming tables. Char women take time out to eat. A mother's prayerful plea for a wayward child is wafted upward. Soldiers are marching to change the destiny of a nation. A nurse hastens to call the night physician. The plot for a new play is brewing. An opium pipe is lit and the clock in the steeple strikes twelve.—It is midnight.

MANKIND

The men I know are in three distinct groups: Those who like me, those who dislike me and those who are indifferent. They have taught me the following: Those who like me have taught me kindness and brotherly love. Those who dislike me have taught me to be cautious. Those who are indifferent have taught me self-reliance.

YOUTHFUL CRITICS

"Young writers of today do not want to write, they want to criticize," stated a prominent newspaper man recently. No doubt this statement was made in good faith and after thoughtful deliberation. Nevertheless I think that, if true, it is good news.

HANDY, STEPIN FETCHIT MAY START SHOW TEAM

MEMPHIS, March 2—(ANP)—Stepin Fetchit, lazy man supreme of stage and screen and W. C. Handy, famous "Daddy of the Blues," may team together in an all-Negro musical show under the management of C. H. "Doc" Hottum, white Memphis promoter, it was indicated last week when the noted composer visited here.

After conferences with Hottum, Handy left for Detroit where he was to discuss plans with Stepin Fetchit. Later he is scheduled to go to Hollywood and assist Paramount with the filming of "St. Louis Blues," the company having paid \$5,000 for use of the song as a movie title.

What Do You Know About Negro Wealth In Dixie?

(By Jas. F. Bozeman for ANP)

Continued from last week

Victor Simon Makes Outstanding Record As Stock Dealer From the House of Simon many volumes have been written, tracing history from Biblical times through every century to date. Fame and fortune are a traditional link. In this 20th century streamlined age we find Victor Simon, resident and owner of the Union Stock Yards at Baton Rouge, La., carrying on.

Mr. Simon was born June 28, 1874, at Pine Bluff, Ark., the son of an ex-slave, Eudora Vaughn, and Charles M. Simon, a Jew. Victor entered school at six years of age but was forced to come out when he was 10 and find bread for himself following a band of Gypsy horse traders over the country. He learned the

art in horse trading and went in business for himself at 19 years of age, opening stables at Pine Bluff.

During the World War, Victor Simon was forced to sell his business and enlisted for service as a horse trader—only to be denied that position when authorities in Washington learned of his racial identities. Nevertheless, the British government capitalized on his ability by appointing him to the same duties as those which the United States had refused.

After the war Mr. Simon reopened his stables at Pine Bluff but soon found it necessary to move to Baton Rouge to evade the boll weevil epidemic that retarded the progress of the farm.

Since 1919, Victor Simon has gradually grown to the top in his field in the state of Louisiana,