

Comments

EDITORIALS

Opinions

The Carolina Times

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THE PLATFORM OF

THE CAROLINA TIMES INCLUDES:

- Equal salaries for Negro Teachers.
- Negro policemen where Negroes are involved.
- Equal educational opportunities.
- Negro jurymen.
- Higher wages for domestic servants.
- Full participation of Negroes in all branches of the National Defense.
- Abolishment of the double-standard wage scale in industry.
- Greater participation of Negroes in political affairs.
- Negro representation in city, county, state and national governments.
- Better housing for Negroes.

JAPANESE GO TO SCHOOL

Guilford College located in Guilford, North Carolina, has admitted three Japanese students with the explanation that the students are from respectable families that have proved themselves loyal to American principles and ideals. In spite of the hatred now being preached against the Japanese people in the United States this college which is supported by the Quakers, who are said to be a highly religious sect, has risen above the clouds of hatred and done a righteous and courageous deed. The administration of the college ought to be commended.

We would like, however, to call the attention of the administration of Guilford College to the fact that there are thousands of Negro youths in the United States—many of them in Guilford County—whose parents and grand-parents are likewise loyal to American principles and ideals. Many of those youths have relatives who are now fighting on foreign soil and water to preserve those principles and ideals, but we have not seen or heard of one instance in which the officials of Guilford College have offered them an opportunity to register as a student there.

If Guilford College wishes to demonstrate its belief in democracy by admitting Japanese students, it now has an opportunity to better demonstrate it by throwing open its doors to youths of all races, creeds and colors—Negroes included.

We trust that Negro soldiers and sailors now fighting in the armed forces of the United States against the Japanese will not hear of this "noble" act which Guilford College has done. If they do we trust they will consider it just another instance of the hypocrisy that now exists in American democracy, and not a deliberate attempt to add insult to injury.

Negro soldiers, sailors and civilians must always take consolation in the fact that it takes a great race of people to continue steadfast and loyal to American ideals when apparently those ideals mean only discrimination to those of their kind. Only a great race of people living under such conditions could fail to produce a traitor within the span of three hundred years. History does not record another race who has equaled the loyalty exhibited by the Negro to his country under similar circumstances.

In spite of these instances of discrimination, insult, race hatred and undemocratic acts, the American Negro shall commit no vile act against his country. In the midst of it all he shall walk with human dignity that can only be built on a foundation of right dealing with his fellowmen. He is truly this nation's greatest citizen.

FOR THE LOVE OF MONEY

It is not generally known, certainly not by responsible officers of the St. Mark A. M. E. Zion Church, that Johnnie Mayes, scoutmaster and employee of a local tobacco factory, worked in last Saturday's primary election for Senator Josiah Bailey. Every Negro of average intelligence knows that Josiah Bailey led the fight against the Anti-Lynching bill several years ago and is considered an avowed enemy of Negro rights in this country.

It is not generally known, but it is true that Johnnie Mayes

accepted money from the Durham Committee on Negro Affairs to work in the campaign against Senator Bailey and also accepted money from the Bailey forces in Durham to for him. This kind of double-crossing tactics on the part of Mayes has been suspected for a long time, but not until he was caught red-handed distributing Bailey tickets last Saturday was it definitely proven that Mayes would put the love of money above a principle. Just the night before, Mayes had made a speech at the meeting of the committee that he was with the committee all the way.

We are going to give Johnnie Mayes the right to support and vote for any candidate he pleases in a political campaign, but we aren't going to give Johnnie Mayes or any other the right to deliberately double-cross Negroes in Durham by accepting money from both sides of a political campaign.

This kind of action on the part of Negro voters should not be tolerated, by those who have to do with political leadership of the race. Not only is it detrimental to one committing the act, but to those who will permit him to sell their vote for the highest dollar. "The love of money is the root of all evil."

THE MILLS OF THE GODS

By Henry Clay Davis

DURHAM'S PRIDE

By HENRY CLAY DAVIS

The constant but empty boasting by Durham Negroes of the pride we take in ourselves, our city, and our achievements here was put to shame at the polls last Saturday when we disclosed by our manner of voting what our pride really amounts to.

We claim that there are 3500 of us registered, we knew that a refined, degreed, and prominent member of our race was a candidate for public office, we went to the polls and voted, and yet that candidate was able to receive only about one third of our total voting strength.

Who among us is willing to explain so disgusting a travesty on solidarity and cooperation or to tell where our vaunted pride was in this deplorable instance. We know there are among us some contemptible jackals who cast their vote in accordance with the persuasion of the pittance they received for doing so, we feel that some of our intelligentsia voted contrarily because of frivolous and ignoble personal animosities, and we believe that we have a few jealous Judases who will not allow any Christ to be greater than they are but all of us should have had sense to realize that such things tend to hurt all of us more than they can ever harm any one of us.

Whatever our candidate may not be in the estimation of some of us the fact remains that he is a Negro like the rest of us and is qualified and we not only owed him our full support because of these things but also the whole of us would be far better off with some representation in our government than we are without it.

The Negroes who frequently express the opinion that Negroes do not want each other to get ahead are probably the only ones among us who actually hold to such an opinion and the only ones ready and willing at all times to stoop to the commission of any act, however base it may be, which will preclude the elevation of any other Negro to a position of responsibility or trust superior to their own.

If the secret viciousness with which some of us fight others of us, the avidity with which many of us take the advantage of others of us, the thoroughness some of us apply to the utter destruction of the otherwise clean reputations of others of us, and the reluctance with which we give each other a little business patronage are manifestations of our pride, then we owe it to ourselves to be a little less vain in our utterances and practices.

Durham Negroes should stop talking about pride until they are certain they know what the word means and those of us who do know what the word means but failed to support our candidate in the recent voting are challenged to acquaint the rest of us with their reasons in order that we all may better know what to do in future elections.

For Whom Are We Fighting

BY RUTH TAYLOR

Three months ago, the pessimists were those who said "This will be a long war." Today that is the slogan of the optimists. The pessimists say, "YOU KNOW WE CAN LOSE THIS WAR."

Make no mistake about it—the altruists to the contrary, we are today fighting for survival, for our own lives and those of our families, for our own possessions, for the right to work where and at what we choose, and for the preservation of our own way of

life. This time we are not fighting to make the world safe for democracy. We are fighting for the right of democracy to live. We are not fighting some one else's war. Whoever fights our enemies, fights with us at the moment. We are not obligated to accept what they think or believe. We are fighting on our own as they are fighting on their own. Where we have a common bond of faith in the sanctity of the individual, as in the case of the British, we can fight as one. But what are fighting for is our own lives, and the right to live those lives as individuals, equal under the laws we make ourselves. The enemy boasts of the unified action of their people as against



BETWEEN THE LINES

By Dean Gordon B. Hancock for ANP

The Newest Negro; Southern Negro Youth Conference Praised

For several years this column has been extolling the greatness of Joe Louis and the leadership that made him possible. Words have failed us as we would attempt to appraise the great work of the late Jack Blackburn, Joe's great Chappie and ours. Often have we asserted that if the Negro race were as wisely led as wisely led as Joe Louis there would be no need for fearing the future. Happily a sign has appeared on the horizon of the times which inspires the belief that wise Negro leadership of the future is assured.

The recent meeting of the Southern Negro Youth conference at Tuskegee brought just the assurance we have been longing for. There is before me a copy of *Calvacade*, official organ of the conference, with proceedings of the recent sessions. It is easily one of the most inspiring documents I have ever read. Both in spirit and objective the conference did a great service to the Negro race and the nation. Whoever conceived such program and motivated it deserves the gratitude of the race.

That such a great meeting could be consummated by Negro youth makes it clear that Negro leadership of the future is going to be sane and constructive. So often radical elements manage to take charge of such meetings and turn them into dangerous subversive instruments whereby their usefulness is curtailed, if not indeed destroyed. But not so with the Tuskegee conference. That conference was patriotic to the core and if Westbrook Pegler has any doubts about the Negro's loyalty to the nation, he might have attended the meeting with profit. There was no semi-sedition, no attempt to hold up full Negro participation until the Negro problem is settled, no semi-threats to sit down in retaliation for the numerous injustices the Negro has suffered in this country; there was no wearisome rehearsal of the wrongs that have been done against the Negro, although such wrongs are there and crying for redress and correction.

NEED FOR SCRAP IRON GREATER

In prosecuting the war against the Axis and the Japs, the need for scrap iron is becoming of increased importance every day the war continues. Our steel mills and munition factories should operate at maximum capacity, but in order to do this they must have a high percentage of scrap iron to go with that taken from the disorganized action of the democracies. We must prove that cooperative action, free men working together, each in the place in which he can best serve, is stronger than unification under duress.

Editor's Note: Roseoe Dunjee, editor of the Black Dispatch, Oklahoma City, contributes this week's guest editorial released by the Associated Negro Press. Born at Harper's Ferry, W. Va., in 1883, he is the son of a former slave, John William Dunjee, who escaped into Canada through the underground railroad and later became a prominent minister and educator after attending Oberlin college where he changed his name to Dunjee. Roseoe Dunjee attended public schools and Langston university for a short period, but is mainly self educated.

He founded the Black Dispatch, recognized as one of the nation's most outspoken newspapers, in 1915. Mr. Dunjee is a member of the steering committee of the National Negro Business league, a national NAACP director and chairman of the Oklahoma branch conference, a member of the executive council of the Association for the Study of Negro Life and History, helped organize the Oklahoma Commission for Interracial Cooperation. One of his most notable journalistic battles was in the *Jes. Hollins*.

THE FREE SHOULD HARKEN TO THE WISDOM OF THE UNFREE

(By Roseoe Dunjee, Editor of the Black Dispatch, Oklahoma City for Associated Negro Press "Pride goeth before a fall.")

There is in the white world today violent opposition to accepting any flow of intelligence, morality or reason stemming from black thought.

All over the world men are today talking about freedom. In India, Africa and the isles of the sea, suppressed groups, who belong to the unfree, are not alone talking about liberty, but they are dreaming of an actual day when the chains with which the white nations are fettered their hands will be broken.

But even though the teeming millions of the world are feverishly grasping for new racial and religious philosophies, the white man who controls would rather be shot with a bullet than a new idea. He mistrusts new conceptions of world policy. Grouping in the conchard house of disaster, he still believes wisdom is white and ignorance is black. The American Negro, along with other aspiring units of humanity,

NEGRO EDITORS SPEAK

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But even though the teeming millions of the world are feverishly grasping for new racial and religious philosophies, the white man who controls would rather be shot with a bullet than a new idea. He mistrusts new conceptions of world policy. Grouping in the conchard house of disaster, he still believes wisdom is white and ignorance is black. The American Negro, along with other aspiring units of humanity,

is not only yearning to enjoy freedom, but he is deeply impressed with the thought that those who plan to pattern a new day need new definitions for that nebulous, fleeting rainbow of liberty, which in present day language we call democracy.

Westbrook Pegler, in his current outburst against Negro journalists, and his caustic criticism of black thought, perhaps does not know democracy is the creature of black morality. White men have in the past two thousand years done serious damage to a great social experiment spawned in black culture, and in this day and hour when civilization is tottering we believe it would be an excellent thing if white folk would harken to men of a great race, who out of the mores of their existence gave democracy to the world.

If columnist Pegler can call time from a busy day long enough to read Josephus, chapters four and five, which tells of the antiquity of the Jews, he will learn that Jethro, the Ethiopian, and father in law of Moses, stood on Mount Sinai, and after criticizing Moses' plan of administration, announced for the time in written history, as Josephus records it, the present day plan upon which the American government now operates.

We are writing those lines because in this white world of today inclination is to discount and disparage black mentality. The assumption is that black people have made no contribution to the cornerstones of civilization. Millions of white people live and die without knowing no white race has ever produced an alphabet. Such victims of race propaganda never know that all language systems were produced by dark races of the earth.

The English alphabet was borrowed from the Latins; the Latins, the Latin, borrowed it from the Greeks and the Greeks learned the use of language from the ancient Phoenicians. If one will secure a map discovery will be made that Phoenicia is in Asia, a land inhabited by darker people than those who rule the world today. As we study history we are not so certain that in the day when language systems were being constructed, ancient Phoenicia was not inhabited by black men.

Somehow, somehow, it should be gotten across to Westbrook Pegler that instead of Negroes initiating white people, in many instances, when it comes to fundamentals, it is just the opposite. White people are using the language of darker people, destroying a type of government given to the world by darker people, and seemingly never realizing that the folk who gave birth to language and government, ought at least know as much about their contraption as the fellow who borrowed it. To use a well known aphorism: "How can the creature be greater than the creator?"

No one could truthfully say the white man has not made great mechanical civilization has been erected. But if development in transportation, communication, in chemical analysis and our general social patterns has not taught men to be brothers, we doubt seriously that that men may characterize the sweet, toil and tears of modernism as definite strides in human strides in human progress.

Why should those to whom God has given power and control for the past two thousand years, allow the universe to burst as under without belief that somewhere in the mind of humanity there is a cure or remedy for the ill of the world. Why should the white man continue to assume he has a patent on common sense, when ruin of his own making thunders in negation to his age.

If England had been willing five years ago to listen to the morality and common sense of Selassie, the League of Nations would still exist, and today's might Mussolini would not have dared to invade Ethiopia. When the League of Nations died on the altar of covetousness, we struck the match that blasted away the foundation stones of the present order.

In the life of this nation the black man has proven his sterling light and vision is worthy of recognition. Frederick Douglass, helped to blast away the immorality of slavery, and was the first man to please Turn To Page Six