

BETTER POLICE PROTECTION

The decision of city officials to add two more Negro policemen to the eight already employed is good news to the Negro citizenry of Durham, especially of the Hayti section. The move has been needed a long time, and it is our belief that the two additional men will increase the efficiency of those already employed to the extent that the Fayetteville, Pettigrew and Pine Street sections will be more closely policed.

There is entirely too much loafing, profanity and other indecencies going on on these particular streets, and it is our hope that as soon as it is possible that the police department will make it hard for those who are determined to

live without honest labor. To clean up the situation it is going to be necessary to have police officers on foot, as well as in patrol cars, 24 hours per day. In addition they are going to have to depend upon the cooperation of every decent citizen and business in the Hayti section.

The Negro policemen, assigned to the Hayti section, have done a remarkable job with the limited personnel, and they can now do a better one if those who are determined to live outside the law are made to understand that every decent citizen in Durham is standing solidly behind their police department in its effort to uphold the law.

A CHEAP POLITICAL TRICK?

President Truman has once again spoken out for a civil rights program. The President said he does not see "how we can do otherwise than to adopt a civil rights program." Said the president further, "It is encouraging to see that Americans all over the country are growing more and more aware of the importance of this problem."

We have never believed in the sincerity of the president about wanting a civil rights bill passed. The very fact that his call for such comes at a time when Congress is not in session appears to us to be purely a political move. Unless the President is going to follow through with an intensive program for the passage of civil rights legislation after Congress has reconvened, it would have been better for him not to mention it at all.

On the other hand if the President is sincere, it is going to be hard for him to convince the

average Southern Democratic Senators that democracy means equality for Negroes as well as other people, and that so long as it is not extended to them this country cannot continue to maintain its place of world leadership. Consequently we expect to see another successful filibuster staged in the Senate with such little men as Hoey of North Carolina and Hill of Alabama leading the fight.

Again if the President is sincere we see no reason why he has to play ball with Southern states that are opposed to his civil rights program, since he was not elected with Southern support and consequently is not indebted to it. Mr. Truman can convince a large number of doubters if he will wage an all out battle for passage of the civil rights program. Unless he does so his recent utterance in behalf of the program will assume the status of another cheap political trick.

RELIGIOUS EXTRAVAGANCE

The Baptist Council of Durham, consisting of white persons only, conducted a religious census in the Watts Hospital area recently "to determine whether the erection of a Baptist Church in that section of Durham will be attempted. This is in sharp contrast to the method pursued when the erection of Negro Baptist churches is anticipated here. Instead of a census or survey there is usually a split in a church already established with one end of the split going only a few doors away to erect another un-needed church building.

A recent split in one of the well and long established Baptist churches here has resulted in a second church of the same denomination being erected at a cost of \$20,000 only a few doors away and right side a Holy Church. Thus we have in this vicinity within only a stone's throw of each other three churches jammed almost on top of each other.

To cap it all the pastor of the newly erected split end of the Baptist church, after using the present for only two years, has led his flock into the idea of erecting another new building at a cost of \$55,000.

Maybe this is religious freedom. We think it is religious foolishness and religious extravagance, and ought not to be indulged in by sensible people. Certainly it should not be indulged in by a group of members whose financial status, from all appearances, will not warrant them being burdened with the responsibility of paying for two church buildings at the total cost of \$75,000 within the span of two years.

The CAROLINA TIMES feels that it is duty bound to lend its support to all churches. We find it hard, however, to become enthusiastic in a program that is destined to put unnecessary burdens upon the backs of a group of poor people for no other apparent cause than spite.

Negro Baptists in Durham ought to have a Baptist Council and it should make a survey in the Morehead area to determine if conditions there warrant the expenditure of _____ for the erection of another church structure. If it does not it should let its findings be known and recommend to the membership that it not proceed with its plans to spend such a vast sum for the erection of another church building in an area where it is not needed.

WHY WE FIGHT FOR EQUAL EDUCATION

The recent series of articles which appeared in The Durham Morning HERALD by Tom Maccaughy on the Durham City Schools discloses some interesting information about attendance in the white and Negro schools.

Anyone who has read the articles will be forced to conclude that there are two basic reasons why attendance in Negro schools lag behind those of the opposite group. First, there is the matter of economics. A close study of poor attendance in Negro schools will disclose that in nearly every case the lack of sufficient funds to provide clothes, food and other necessities often causes children to drop out of school.

Another cause is the poor facilities existing in Negro schools. Where adequate gymnasiums, libraries, cafeterias, class room space and other things that go to make school life attractive may tend to keep the white child in school, the lack of them in Negro schools tends to make school life so dreary that the Negro child often give up

in utter disgust. So the responsibility of adequate education is not that alone of the parent and the child, but of every respectable citizen of the community. It is a responsibility which every thoughtful person ought to be willing to assume, contend for and even go to court.

That is what leading Negro citizens of Durham had in mind when they insisted before the City Council and the Board of Education that Negro schools be made equal to those provided for white citizens. They know the price of ignorance, and are determined that every possible effort shall be exerted to rid the Negro of it.

That is why the National Association for the Advancement of Colored People and other organizations of the race are continuing to fight for fair employment opportunities, abolishment of the poll tax and other disadvantages that kept the Negro in economic bondage.

"THESE STRINGS MUST NOT BE ATTACHED"



Spiritual Insight

"A PRAYER: FOR ONENESS"

By REV. HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"These all continued with one accord in prayer"—Acts 1:14.

Since August 6, 1945 men in their fearsome fury have been debating about the results of the greatest weapon. It has dominated the council of nations. It has frightened millions of people. The skillful organization of physical energy is not the greatest weapon in the world. There is always something greater about the creator than the creature. The greatest weapon in the world is not physical but it is spiritual. Prayer has been called the greatest power or weapon in the world. The early church recognized this in its mobilization for world conquest under Christ. A little band makes ready to march against great odds with one weapon — prayer, the greatest weapon.

We need this great weapon for this great hour. Great crises call for great power. In man's hour of greatest need many seem to have lost the indispensable means of appropriating the supply of Divine power available to us. In our mad rush for the fleeting and decaying things of this world we don't know how to use the greatest weapon. We need to rediscover and put to use this spiritual weapon. We come to great personal crises

and we have nothing to fight the battle of the hour. We run away frightened and defeated. We can't face the so-called "dark night" of the soul. It can be yours by the cultivation of the habit of a daily chat with God. Tune in—pause a moment and speak to the Eternal. It may be uttered or unexpressed. It has been rightly called cultivating the presence of God. At times its just a word. Then again you may just wait in meditative silence as he speaks words of faith and courage. We need to pray as we wrestle and grapple with the overwhelming problems of this life. Just a few minutes pause and the greatest weapon is yours.

First, Prayer is a power that changes an enemy into a friend. Ours is a world where enemies are easy to make. Its difficult to make friends in our kind of world. We need prayer for such a transformation not so much for what it does to the other fellow but what it does to number one. Prayer works a change in you. And by the delicate and mysterious process of spiritual communication the effects of the change is transmitted to the would be enemy. This is a law of spiritual dynamics. Thus, the early Church chose the right weapon as it marched out into a cruel and unfriendly world. A

million atomic bombs cannot make one true friend for a nation. But prayer will change enemies into friends. Paul the persecutor saw Stephen the first soldier to die in Christ's arm. Stephen died with a prayer on his lips and Paul never was the same again. A strange thing — he is changed from greatest enemy to greatest friend.

Second, we ought to pray because prayer is a healing power. It releases the power of God in the individual. As a weapon it never leaves wounds in the souls of men. A wounded and bleeding world needs the healing power of prayer. Battered and exhausted by the instruments of violence and bloodshed we need prayer. Prayer is the answer to the soul-sickness of the nations. On a sinking ship during the war a sailor cried out: "Let us confusion we are tempted to say pray hard you guys for this ship is going to blow up!" In our same of our world. The Master's words are important now: "Men ought pray and not faint."

Nineteen hundred years ago a small band knelt in prayer and world for Christ. In the unity of arose to go forth to conquer the their prayers they fashioned for themselves the greatest weapon. The world is tired of fighting and losing battles with the weapon of violence. Humanity now must be mobilized with the weapon of prayer.

Down In Dixie . . .

"Winds of fear" are stirring in the South today. Fear-eating at the cess-pool minds of Dixiecrats and other Ku Kluxers, caused by the growing indignation spreading among the common people. They fear the common people may again take up the progressive tradition which rightly belongs to them and the South by heritage.

When recently the Mayor of the little town of Soperton, Ga. challenged the right of the Ku Klux Klan to terrorize the Negro and white people, when he courageously sprang upon a bunch of hooded Klansmen and tore the masks away from their faces they sought to parade in the streets of his city. He expressed thusly what I mean by this indignant resentment which is causing fear in the hearts of the Dixiecrats and other Wall Street flunkies down in Dixie.

The Southerner kluxer likes to create the impression of a "solid white South." Solid for lynching, solid against unions, solidly anti-Negro and anti-Jew. Such events as mentioned in the Paragraph above show this to be untrue now, nor has it ever been true.

For contrary to the popular notion the common people of the South do have a progressive tradition. It dates back before the Civil War when the great mass majority of Southern whites who did not own any slaves became a hot-bed for anti-slavery sentiment. This was especially true of the Southern mountaineers. Through the co-operation of such Southerners

as the underground railroad operated.

For example, the state of Georgia — if not the "Empire State of the South" as is often boasted, certainly a key Southern state — cut her eye teeth on a struggle against slavery. At first Georgia prohibited slavery, the only one of the original 13 colonies to do so. But even after the slave merchants and others had overcome the anti-slavery leaders and slavery was introduced, there was still much

opposition to slavery in Georgia. It led Georgia to be the first state to outlaw the foreign slave trade. Georgia did that ten years before the national government outlawed the slave trade — and when it was outlawed on a national scale it was a Georgia congressman who introduced the bill and led the anti-slavery fight in Congress!

Yes, the Southern economic rulers fear the common people may return again to the tradition of their fathers.

Other Editors Say . .

THEY NEED TO BE TOLD
The first speaker to extend greetings at the inauguration of Algonz G. Moron as president of Hampton Institute was a representative of the governor of the State of Virginia, selected from the State Department of Education to be the personal and official ambassador of Governor Tuck.

During the course of his speech he had several occasions to use the word "Negro," which to the embarrassment and chagrin of the large and distinguished audience he pronounced "Nig-gra."

It may be that the Negro is a little hypersensitive about the pronunciation of the word which designates his race; if so the sensitiveness is understandable. As the speaker went on, possibly under the strain of nervousness caused by the subdued but unmistakable murmur

through the audience which accompanied his unorthodox pronunciation of the word, it sounded more and more each time like the diminutive which the Negro so strongly resents.

It may be true that Americans ordinarily do not stress the "long" sound of the final letter in words like 'piano,' but it is equally true that they do not say 'studia' for 'studio' or 'gumbo' for 'gumbo,' even in the South. And there is no excuse for shortening the long 'e' in 'Negro' to the equivalent of a short 'i.' The Negro knows all these facts, so when the word emerges from the mouth of a speaker a 'Nigra' the uncomfortable thought that occurs to the hearers is that the speaker is compromising between a forthright 'Negro' and the word the Negro regards as a mark of disrespect and condescension. Every white speaker before a

Browsing Brower

By FRANK BROWER for UNP

A CONFESSION OF WORDS

Your lamp am I
To shine where you shall say;
In the murky twilight gray,
Where wandering sheep have gone astray.
Or where the light of faith grows blue
And souls are groping after you.

UNDAUNTED TAR HEELS TAKE NEW YORK AND D. C. — While special Carolina went hysterical in the Griffith Stadium, Armistice nite with "Oh's and A's" when the Yellow Jackets stung the Eagles, their Paleface brothers were busy in Big Town where special details of policemen watched Grant's Tomb to prevent North Carolina partisans from draping its with Confederate flags, it was reported before the Tar Heels play the "Frightened Irish" causing them to use their first team for the first time this season. THE FRIGHTENED IRISH got their first jitters when the Carolina pep rally was held in front of Hotel Astor, and Yellow Jackets got their's when their two squad team came onto the field to witness the North Carolina College four squad grid machine going thru exercise paces not knowing that the Chocolate Choo Choo "Blue Juice" Taylor was benched with a fractured spine from the Smith tilt . . . We hope the gridsters get some revenue from the Classic for uniforms as we believe the first touchdown pass of the Mountaineers could have been knocked down if our man hadn't been pulling up his breeches at the time . . .

CAPITOL CLASSIC PARADE . . . Prize winner was Mrs. Lola Solice of Durham . . . Dove Davis, the Howard queen followed by Herb Lance and his Maniquina in a baby blue dynaflow converted . . . Prize material was the Quality Music Records float which preceded Madam Walker and her Hair Fry process and Service Music of 1217 You Street . . . Erroll Garner floated along with Combo to appear at Benny Caldwell's Club Ball November 15th . . . COURIER of 702 Florida Avenue in Town and Country loaded with staff . . . North Carolina College Band leading the parade down You Street and dapper West Virginia musicians with black pants and Yellow Jackets with West Point headgear and golden tassels, (sixty in each band) brot up the rear . . . Along come somebody's "hot-red" rep of Amoco Service . . . On the field ran 44 North Carolina College gridsters and only 28 Mountaineers.



GOOD WEATHER WHEN FELLOWS TO GETHER . . . King Cole and Dusty "Open The Door Richard" Fletcher (see pic) attended. Nat has jumped a Buffalo's town into monied health and he will take his fiddlers three to follow Cab Calloway into the Montmartre in Cuba to lure the tourist trade across the drink according to Rowe's Boat . . . Toki Johnson is still talking of the homespun philosophy of one of our executives . . . In D. C. come win or rain for our gridsters the town just seems to be North Carolina fans even waitresses and bartenders who are always from Hillsboro, Roxboro, Winston-Salem or Dunn . . .

MECCA TEMPLE SAVES THE DAY, for us, that is true, as the car was left at the hotel and after the game no taxi was available. A fishtail convertible piloted by Noble Horton drives up to relieve the distress . . . His temple parade earlier with 21 Nobles dressed in green jackets and red pantaloons matching the fezzes . . . Durham's idea was stolen from our homecoming as Capital Classic of 1965 was riding high in the lineup . . . Miss West Virginia and the Yellow Jacket float was the best, but Miss North Carolina College, Mable Dupree, a goddess from South Carolina, was the cutest . . . Old Timers' on the Neck's Nook float went to school with Choke Lewis . . .

FIRE-FLYS IN THE NIGHT was the appearance of the masses smoking in the Stadium during half-time darkness, and the multi-colored Norfolk Boover T. band lighted up like Christmas trees stole the show with its intricate Three Ring Circus maneuvering . . . However, the whole act at half time was too long and it was nearly mid-night before the fans wound their way all over the city to private parties and nite clubs . . . Louis Jordan of the Tympany Five M-Ceed the crowning of Miss Classic with a dome shaped rhinestoned top peice . . . Twenty-nine fotogs including Sidney and Charlie and one woman made with the flashes, oh yes white reporters and fotogs were there to report the doings of the more than 30,000 fans (only 17,000) attended the National Classic . . . Well known "Two Teeth" Smitty former North Carolina College great was there . . . Gertrude Taylor, wife of the prof., on the bench rooting for the boys . . .

HAMPTON HOMECOMING was a gala affair this year in spite of the Morgan drubbing. There was meeting and greetings all over the streets and "Knock On Any Door" and you would find a friend and a Hamptonian . . . FRANK I. BROWER . . . 5-7751 or J-3511 . . . Logan Building . . . "Pudding Head" Jones is a prosperous grocer in Berkley these days . . . Bob Anderson is a six months daddy . . . Adios Amigos . . .

Negro audience should be warned and briefed before hand on this matter. If he means well he will be willing to make a real effort to comply with what is expected of him in the pronunciation of the word. Because of habit he may make a slip, but a hint from the audience will bring it back to his mind. If he persists in the mongrelized pronunciation, it is pretty good evidence that he is not prepared to speak before Negro audiences. Somebody needs to tell them. If they have the right attitude and are approached tactfully they will accept the caution gratefully. If the reaction is otherwise they should be discouraged from appearing before Negro audiences.—Carolinian.

UNFORTUNATE
It is very unfortunate that there had to be a public demonstration and so-called strike at Washington High School over something no more basic than whether should be a dance after the Homecoming football game. Without assessing the blame the case, and in the absence of a full knowledge of the circumstances, the Carolinian is still sure that the matter involved could and should have been settled on a basis satisfactory to all parties concerned short of a parade up Fayetteville Street by part of the student body, and uncomplimentary pictures and front-page stories in the daily press. We hope that there will be no real or imagined occasion for such a public airing of such grievances on the part of the students, or as in this case, some of them, in the future.

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