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L. E. AUSTIN
M. B. HUDSON
W. B. BLAKE

EDITOR AND PUBLISHER
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CIRCULATION MANAGER

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Why A Shortage Of Elementary Teachers?

In its issue of Friday, April 12, the DURHAM MORNING HERALD published an editorial under the caption, "Emphasize Teacher Recruitment Campaign," in which it complains of the serious shortage of qualified elementary school teachers. The HERALD called attention to the fact that our colleges are turning out "only 32,443 persons qualified to teach in elementary schools this year" while there is an immediate need for as many as 160,000 elementary teachers.

Referring to a recent survey made by the Commission on Teacher Education and Professional Standards of the National Education Association, the HERALD cites the fact that the shortage calls for 60,000 to replace teachers leaving the profession; 10,000 to relieve overcrowding; 20,000 to meet the need of the increased enrollment when the next session opens and 70,000—the largest group of all—to replace teachers "so woefully undertrained that their retention in service while being upgraded cannot be justified."

While the HERALD's editorial did not put its finger on just where the greatest shortage of elementary teachers exists—North or South in Negro or white schools—it is common knowledge that because of the generally low salary scale, it is in the white elementary schools of the South and that here a majority of the "woefully untrained" teachers are to be found. On the other hand, instead of a shortage of qualified Negro teachers there is a surplus in both the high school and elementary fields.

This condition as it now obtains in the schools of both races is due largely to the unfair and unequal distribution of high salaried jobs in field outside of education. Lucrative positions in industry, in local, state and national governments of the South, refuse to employ even the best qualified Negroes merely because of color. As a result college-trained Negroes are being forced into the field of education where an overcrowded condition already exists.

Here again the cost of segregation comes high with the white children of the South

paying the price and being intellectually crippled because of the stupid customs of their parents that prohibit Negro teachers—many holding Master and Doctor of Philosophy degrees in the field of elementary education—from teaching in white schools.

It is hard to understand how a perfectly intelligent white person of the South will often hire an illiterate Negro woman to wet-nurse, bathe and otherwise be responsible for the bringing up of his child at home, but recoil at a college trained Negro woman teaching them the three R's in a classroom. Just why such a person would think that he can possess this foolish concept of values and this possession of such asinine reasoning and at the same time qualified for holding such offices as President, Senator, Congressman, and other positions of high trust is beyond us. For, after all, stupidity cannot be confined to any particular area. We believe a man who is so narrow in his concept of right that he would deny his own child the benefit of the best training, merely because the source of that training is a Negro, is too warped in his thinking and too stupid for any office of great responsibility.

The thousands of qualified Negro elementary teachers would be glad to get the jobs teaching in white public schools of the South, and they need them. The income they would receive would not only help them personally but it would help the entire southern economy. Southern white leaders would do well to understand that they cannot impoverish one-third of the South's population without lowering the whole economy.

Many of these teachers have sons, husbands and brothers fighting in Korea to advance democracy abroad. To deny them employment merely because of race is a deliberate stab in the back of those soldiers and an affront to the Constitution of the United States. Certainly they should receive at least as much consideration as that given the many foreigners who are now teaching in the schools and colleges of this country.

The Approaching Storm In South Africa

From far away South Africa, where two and one-half million whites are practically holding in abject slavery nine million native Negroes, the cry and struggle for freedom is taking on new life. Any day now may come an explosion that will shake the entire earth. When it comes bloodshed and merciless killings will follow in its path as the answer to the rankest kind of white supremacy to be found anywhere in the world.

On an article build around a white clergyman, Rev. Michael Scott who has fought for the past several years for the liberation of non-white South Africans, last week's Time magazine called attention to this sorest of sore spots in the world and says:

"In the last few years the Negro peoples of Africa have been emerging from a state of mind that has changed little since the start of history. All Africa, south of Sahara, is still governed by white men. Liberia is the dimutive exception. Some of these governments—those that have offered their Africans education—are now faced with the same racial grief, the same unselective resentment which has led before the rude rejection of all the gentle things for which the West stands. In the face of this mounting opposition, some of the permanent white populations have reacted strongly. They have, in effect, set a ne plus ultra to the march of their black peoples. They have tried to preserve their status in a sort of old imperial empire. Their fears are human and easily understood; they have resulted in laws and arrangements that seem unjust to strangers."

Here one gets a picture in concise form of white supremacy at its worst. Here is a typical case of what ails the world and what is causing the darker peoples of the earth to put so little faith in the United Nations Declaration of Human Rights. For although white supremacy here in America, and other countries where the white man has gone with his "civilization," is not quite so pronounced, the basic formula is the same.

We think the darker peoples of the world need a kind of International Association for the Advancement of Colored People. Such an organization would have as its purpose the liberation of all non-white peoples of the earth, which in reality would also liberate the white people who, being outnumbered, are fearful of the rising tide of non-whites all over the world and are consequently enslaved themselves.

This organization ought not to bar from active membership whites who by their past record are willing to go all the way on the question of racial equality. For only in the achievement of such an ideal can the world hope for permanent peace and security. The sadistic belief of men like the late Prime Minister of South Africa, Jan Christian Smuts, his successor Prime Minister Daniel Malan and their American counterparts such as Clyde R. Hoey, Willis Smith, James F. Byrnes, Harry Flood Byrd and Richard B. Russell, is leading the world straight to a precipice where only chaos awaits humanity.

Such an organization must of necessity be originated by Negroes here in America who, by experience, training and lack of military power, are better prepared to engender faith and act as a liaison-between

"And Returning From Korea, They Find Things Are The Same As They Left Them"



the darker peoples of the earth and the white world. Unless such an organization can be perfected within the near future, the approaching storm in South Africa is but

the beginning of days and nights of woe all over the earth the like of which the world has never seen.

Religious Racketeers And Freedom Of Worship

This newspaper has observed here-of-late the tendency on the part of certain ministers and members of their churches to make a racket out of religion and the right to "freedom of worship." The condition is becoming so prevalent that we are taking this opportunity to call it to the attention of our readers with the hope that something can be done to halt it.

We think a minister or a church that has grossly misinterpreted the program of Christianity as to send their members to a liquor store to solicit funds with which to promote the gospel has reached the lowest depths of mockery. When the leaders of a church, be they ministers or laymen, reach such a low state that they cannot differentiate between consecrated funds and desecrated funds, we think it is time for the people to call a halt to their solicitations.

While we are on this subject, we would like to pay our respect (or should we say disrespect) to those ministers who are making a racket out of funerals. This newspaper has been reliably informed from a source in Eastern North Carolina that some ministers are receiving from \$25.00 on up to conduct funerals. There was one instance called to our attention in which a hard work-

ing father, burdened with the expense of trying to care for 11 children and a wife with a malignant cancer, was donated over \$65.00 by sympathetic members of a church only to have the money taken from him by the pastor who claimed that he was entitled to it for preaching the funeral of the man's wife. Another instance was called to our attention in which the pastor of this same church charged \$25.00 to preach another funeral.

Any minister who accepts the call or charge of pastoring a church ought to feel it his responsibility and his duty to officiate at the last rites of any member of his church who dies without expecting extra pay. Of course, there are circumstances when a member dies and the funeral is to be preached miles away when it may be necessary for a minister to make a charge for getting to and from the place. We think, however, that any pastor of a church who makes a charge for delivering the eulogy of one of his members has descended to the lowest state of a gospel racketeer. This paper will welcome information on such cases so that it may expose them to put the membership of all churches on guard against such crooks.

Spiritual Insight

"TEARS OF REGRET"

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"And Peter went out, and wept bitterly."—Luke 22:62.

Life's fair-weather scenes do not test the enduring qualities of human character. The dark crisis is the true test of great power. Little courage is required to sail the sea when all is calm and peaceful. The storm of adversity is the true test of manhood and womanhood. Our good intentions must be tried in the fire. Our convictions must stand in the face of the threats of the ruthless and brutal enemy. Our high and holy resolves are tested when we are about to lose all we hold most dear because of what we stand for. Our Christian ideals and principles are really tested under the shadow and burden of the cross. Peter had resolved and solemnly promised to go all the way with the master—yes, even to the bitter end.

In the face of the enemy, however, Peter became a weak, fearful and cringing coward. Since self had not been crucified, he could not face the Master's crucifixion. The inmost message of the Master had not broken through his mind and soul: Sacrifice, self-denial and self-crucifixion. To go all the way with Jesus the ranker self must be subdued and mortified. The dangers of that dark night frightened Peter.

This is the common temptation of all men in the face of clear-cut danger and suffering. We are all too fond of ease and comfort: Thus we become cringing cowards! In the critical hour Peter failed the Master: We all have failed him in like courage we became cringing cowards. Peter saw the penetrating glance of the Master that night when the cock crew: At that moment the impact of cowardice came crashing upon him with its terrific weight.

Peter could not stand the shame of this cringing cowardice. There, in the agonizing loneliness of that night of denial, Peter choked and shook with bitter tears of regret.

In the dark crisis, Peter had failed the test. Peter had not found the power that keep men in the crisis. There is such a power. It is not a power which man can give. This is a God-given power. It is rooted in, and generated by faith in God. The surrender to such a power is the cornerstone to the healing and rehabilitation in Alcoholics Anonymous. Like Peter the helpless victims of Alcohol resolve and in the crisis they find themselves helpless and falling. In the crisis their good intentions vanish into thin air. With a record of many failures and bitter tears they turn to God in

humble surrender. Listen: "We admitted we were powerless... That our lives had become unmanageable... Came to believe that a power greater than ourselves could restore us... Made a decision to turn our will and our lives over to the care of God... Weak resolves and bitter tears of regret are transformed by the marvellous power of God."

BY INCH OF CANDLE

BY ROSE BUTLER BROWNE

Every once in awhile we hear people mention, with derision, the new-fangled school program with all of its foolishness. Usually they are referring to the extra-class activities of the schools. Extra-class activities were found in ancient schools. The athletic competition, clubs, debating, student participation in government, special day celebrations, dramatics, music, and other types of activity closely resembling those in modern practice, were the established curriculum in Athens and Sparta. In our schools today activities have gained recognition among educators as a vital part of every school program, intended to train our boys and girls to take their places in the democracy which we prize so highly.

The value of extra-class activity in the school program is dependent on the point of view as to what the aim of the school should be. Even today we have many people who still hold that the entire aim of the school is to develop the intellect to its highest level, without regard for the social or even the physical needs of the child, and to imply that we should have thought for the emotional development of children is unthinkable. This outmoded theory of education was based on the belief that education is largely mental in nature and concern, the mind was supposed to grow through exercise. This theory of mental discipline, with its emphasis on mental wrestling, still holds in spite of the fact that modern psychology has rejected it.

The philosophy of education in the early days of the American nation was necessarily the outgrowth of the customs and points of view of the old world. It was a philosophy of a united Church and State, and education was as much, or more, a function of the Church as of the State. The common schools were markedly influenced by the Church. This attitude of the early settlers made for a curriculum of formal studies and no school life.

The five-year old learned his ABC's from the New England Primer by saying "A is for Adam-in Adam's fall we sinned all." The program of education was based upon training the memory in the limited field of classical and religious scholarship, and emphasized the ideal of the individual trained adequately, first for college entrance, and eventually, for a life of leadership in Church and State.

During the early years of public school growth, the population of this country was so scattered that many of the social needs that now exist were unknown. Secondary schools were attended only by the select few who were preparing to enter the professions. The industrial revolution brought sound changes in practically every field of human endeavor, including the schools. The greater opportunity of the period extended the select group until it included the sons and daughters of thousands who were not interested in nor equipped for leadership in the professions. People lifted to a plane of well-being wanted the liberalizing effects of education for their children.

It would take more space than is permitted for this column to outline the many forces that worked for change, however all of the evolutionary forces were vastly speeded up by World War I. The Committees of the Nation-

al Education Association were only one of the many which helped to influence the development of our school curriculum. With the change in social needs, purposes of the school, a more there came a broadening of the varied curriculum, more cosmopolitan study body, and a more manifest tendency on the part of students to imitate the life of the community in which they lived. One of the marked expressions of the new spirit was the prominence of competitive activities. Athletics was emphasized, debating teams traveled over the country, with contests which brought the populace out, and three scholarly judges whose yes or no determined success or defeat.

The growth of the program of extra-class activities came as a result of all of this, but it did not come suddenly, nor was it unplanned. There are definite underlying principles of thought which have influenced the development of the program of extra-class activities. The first of these is the recognition of individual differences in children and the necessity of a program to meet these needs. Children differ in every way that we have learned to measure them, and there is abundant evidence that they differ in ways for which no instruments of measurement have yet been devised. Recognition of individuality in children has led to an attempt to devise curricular and extra-class activities that make each develop his greatest possibilities and render his greatest service to humanity.

A second underlying factor is the point of view of the progressivists that the best preparation for five is living. The curriculum plus the extra-class activities make for our best approach to life situations in the schools.

Equalization of opportunity, a democratic ideal is the third factor. We have many statements from great thinkers to guide us. John Dewey in his *School and Society*, stated that it is the purpose of the schools—"to transmit all those traits that society deems desirable to its future members." In his book *The Junior High School*, Thomas Briggs tells us "It is the business of the teacher to teach the pupil to do better the desirable things he will do anyway; to reveal higher types of activity; to make these desired and to an extent possible."

Today it is difficult to define extra-class activities because they are no longer student directed, nearly all teachers have some definite responsibilities for their organization and promotion. In some cases they are so teacher-dominated that they become formal and dead rather than vital and alive. The difficulty is expressed in our effort to designate them properly. Terms such as semi-curricular, co-curricular, extra-class, collateral, integratory, socializing, curricularized, super-curricular, extracurricular, and others have been suggested. Whatever we call them we all recognize their inherent possibilities for education and demand that they be capitalized rather than ignored or condemned. Do you wonder that parents in Durham were upset when it was reported that all extra-class activities were to be discontinued in the elementary schools of our City? I went to see the Superintendent about it. I will report my visit next week.

What Other Editors Say

ECONOMIC IMPACT

The Daily News doubts if the South, including North Carolina, has ever paid the attention which should be paid to the economic effect of improvement of its Negro citizens' plight.

Take, for instance, the recent declaration of the Wall Street Journal that a whole new ocean of business is opening up in areas where the Negro population is heavy and that the results are substantial gains for all of us.

The Negro worker who not so long ago made, say, \$10 or \$12 a week is now making several times that much and as more employment opportunities open up, and they unquestionably will, the monetary gain will increase accordingly.

First of all that means higher living standards; higher living standards mean social and economic advancement with improved housing conditions, health and education to the forefront. The toll which crime, ignorance and delinquency have heretofore been taking is certain to be reduced sharply, and what used to go into it can be di-

verted to more constructive and further saving purpose.

But we are thinking primarily in terms of increased purchasing power and what that power means in business and commercial activity. Surely the South could expect to advance slowly indeed so long as a third of its population remained underpaid and necessarily underprivileged. So long as it accepted and tolerated such a situation, it contributed to its own stagnation and relatively low standing in comparison with other sections of the country. It simply forged its own chains, so to speak.

Business in the South has boomed as never before, and newly found Negro buying power must be recognized as a major factor. We've never heard of anybody so prejudiced, even in the South, that he refused to ring up the Negro's dollar in his cash register.

Substandard wages for anybody constitute a brake upon our over-all advancement, an incubus upon our whole economy. Reprinted from Greensboro Daily News.