

The Carolina Times

THE TRUTH UNBROKEN

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The Negro Vote In The 1952 Election

(Continued from Page One)

have repudiated their party's nominee for president and are supporting the Republican nominee is evidence that they will have powerful influence with him, even if by remote control.

Senator Robert A. Taft is the acknowledged boss of the Republican party, and according to a report on "How They Stand On Civil Rights," issued by the National Association for the Advancement of Colored People, has voted against every piece of Civil Rights legislation presented to the Eighty-second Congress. In spite of this, there are some Negroes, even in the South where the sting of racial discrimination is most painful, who are supporting the Republican ticket.

The CAROLINA TIMES opposes the Republican ticket and platform. It does so because it firmly believes that a Republican victory on November 4 would destroy all the gains we have made along the lines of Civil Rights, deliver the control of the nation into

the hands of the enemies of the Negro and labor and destroy all progressive legislation that has given some measure of human dignity to the common man.

The constant teaming up of the Republican Old Guard in the Senate with Dixiecrat Senators to defeat every piece of Civil Rights legislation before and during the Eighty-second Congress is sufficient evidence as to what the Negro and other minorities will face once the Republican Party comes to power.

So it is with this in mind that we call upon Negroes everywhere to vote on November 4 as never before. Again we call you from the classrooms, the fields, the offices, the kitchens, the mines, the tunnels and every conceivable walk of life, to go to the polls on Tuesday, November 4 and vote for the National Democratic ticket. Let nothing stop you. Upon your vote may hang the destiny of civilization, the fate of the world and the future of your race. Whatever you do on next Tuesday, be sure to vote.

The Vacancy On The City Board Of Education

The transfer of the Rev. Millard C. Dunn, Methodist minister and member of the Durham City Board of Education, to Wilmington, leaves a vacancy on the Board and creates an emergency at a time when quick action and quick but profound thinking are necessary. That the vacancy has been created on the eve of an election, when a \$4 million school bond issue is at stake, presents only one of two courses for the Durham City Council, that has the job of naming a successor to Rev. Dunn, to pursue. It can call a special session of the Council and name a person to fill the vacancy before the election or it can wait until after the election and do so. Whatever course the Council pursues it calls for quick and careful thinking.

Whatever action the Council takes, we would like to propose that a Negro be appointed to fill the vacancy created by the transfer of Rev. Dunn to Wilmington. The reasons for such an appointment are plainly in evidence and important. A majority of them have been discussed over and over again before the Council, in private and in the public press and we see no need to repeat all of them again. We believe that even a majority of its members are now of the opinion that a more understandable course for all the citizens of Durham can be pursued if Negroes, whose children constitute 42 per cent of the school population, are given representation on a Board that has to do with shaping their educational program.

Negroes in Durham prefer to work with the City Council, the Board of Education and other policy making bodies, rather than work against them. To work with them, however, necessitates having some one on the inside where understanding and firsthand knowl-

edge of what is going on may be obtained, rather than standing on the outside where it is necessary to guess just what the intentions of the Board of Education are, especially as they pertain to Negroes.

Although the Committee on Negro Affairs has already voted to support the \$4 million school bond issue, we are of the opinion that the task of doing so would be made much easier if the City Council would appoint a Negro to the Board before the election or give assurance that when the vacancy is filled that a Negro will fill it. For, in spite of the Committee's approval of the bond issue, there are many Negro voters who have little enthusiasm for it due to the simple reason that they see in it another case of taxation without representation. They are not fully satisfied with allocation of funds to the Negro schools of the county where conditions are overcrowded, bus transportation is poor and other facilities are far short of what obtain in the white schools. In fact, there are many Negroes who are of the opinion that there is little hope of equalizing the white and Negro schools of the county until federal court action is resorted to.

We think, however, that at least one more resort to arbitration ought to be sought as a means of bringing about a satisfactory adjustment before the courts are resorted to. Although the position of membership on the County Board of Education is elective, rather than appointive, as in the city, its members could give assurance that they will look with favor on the election of a Negro to the Board and that until such time comes that they will see to it that the most of the money provided for county schools out of the bond issue will go to lessen the inequalities now existing between white and Negro schools.

Democracy For All The People

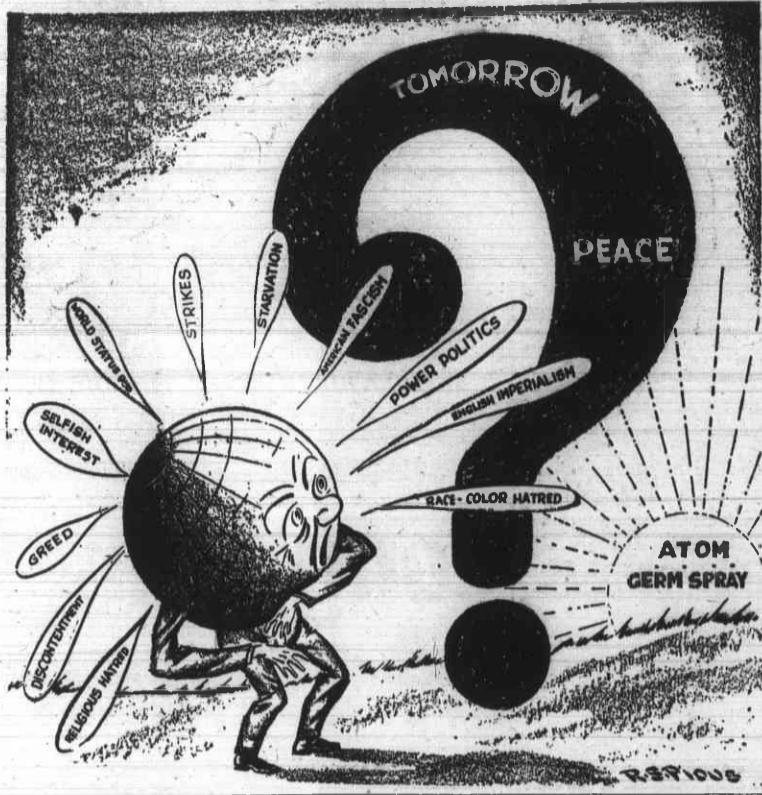
The full page advertisement for Eisenhower carried in the DURHAM MORNING-HERALD Monday, October 27, ought to be enough to force every respectable Negro to vote the Democratic national ticket if not every respectable white man. How sensible Negroes can stomach any presidential candidate, either on the Democratic or Republican ticket, who will accept the support of such

is a reactionary and opposed to Civil Rights.

If Joe Stalin had planned that page advertisement, published in the HERALD on last Monday, to prove to the colored people of the world, who constitute two-thirds of the earth's population, that civil rights are for white people only he could not have done a better job. We would like to suggest that a federal investigation of Kenneth Royal, Jr., and his group be made immediately to determine whether or not they do not have connections with Russia or some other Communist state.

The stupid actions of some southerners in places today, are enough to make us wonder if there is not a segment of them who are deliberately opposed to Democracy in the best sense. Many of these people, in our life and death struggle to halt the spread of Communism in the world, are everything in their power to defeat

"Just A Few Of The World's Headaches."



the efforts on the part of the President and other progressive leaders of the nation to prove to the overwhelming millions of colored people of the world that Democracy is not for whites only, but for all people.

This newspaper does not believe that this nation can sell Democracy to the peoples of the world so long as any segment of it

supports the idea before their very eyes that we here at home are unwilling to practice what we preach. The CAROLINA TIMES stands fully behind the President and the Democratic Party which in our humble judgement has the better program for extending civil rights to all the people, regardless of race, creed or color.

Apologia Incognito

In an editorial of our issue of October 18, we referred to the fight which we waged over 20 years ago to have a new school building erected in the Lyon Park section of the city. No sooner had the editorial hit the air than one very prominent man of this city took us to task and called our attention to the fact that he was the one who singlehandedly obtained the school building in Lyon Park and not the CAROLINA TIMES. Now it is so seldom that we have time to lay claim to even assisting in any achievement for Negroes in Durham that we did not know that should we, in passing slip up, and mention at least one of them in our struggle to save another Negro school for Durham, that any one of our readers would deny us that comfort or pleasure.

The CAROLINA TIMES does not have time to argue in these columns who, where, what or how come the Lyon Park School. The fact that it is where it is and doing a good job to serve the people of the community in which it is located is the only thing that we consider important.

Frankly, at first we looked upon the remarks as a friendly gesture and did not seriously consider the upbraiding of this particular reader of ours until he accosted us the second time in a House of God and proceeded to emphasize his contentions with language unbecoming a gentleman, even in the public streets, to say nothing about a place

of worship. Professional ethics and a desire on our part to have the people, and especially the children of the community, state and nation, retain this man in their continued high esteem and good graces prohibits us from mentioning his name now or forever in connection with this matter. There will be no further discussion of it on our part in these columns.

If in the past 25 years there is any reader of ours anywhere whose imagination possesses so much rubber that he can visualize a fight for a Negro school building going on in the very city in which the CAROLINA TIMES is domiciled without this newspaper being in the forefront of such a struggle, we beg him to forward us his photograph and offer him the opportunity to telegraph, telephone or cablegraph us, collect, a written account on how he got that way.

Finally, we offer here and now our sincere apology to our reader who got the school singlehandedly in Lyon Park. It was a most gigantic accomplishment and we commend him for it and apologize to him here and now for our having the gaul to lay claim to anything in Durham but heartaches, restless nights, embarrassment, repudiation, criticism and the lack of moral and financial support so generously extended this newspaper by some of the Negro business institutions in Durham.



Spiritual Insight

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"SHARING IN INFIRMITIES"

"WE...STRONG OUGHT BEAR THE INFIRMITIES OF THE WEAK..." Rom. 15:1
Jesus calls us to share compassionately in the infirmities of the weak. Any little runt can sit in condemnation and judgement. It takes a great soul to be loving and compassionate in the midst of weakness. Any coward can give the struggling weakling a kick down hill. Such littleness requires neither courage nor strength. We must possess the love of God to share in the infirmities of the weak. Vicious condemnation does not help a weak brother. A weak brother needs a loving and a helping hand. He needs the magic touch of love. A weak brother needs someone to share the burden of his infirmity.

It is alarming to note the number of Old Testament Christians: people who believe in the vengeance, vindictiveness and cruelty of the Law. The Christ and his Gospel, on the other hand, calls for understanding, compassion and love. The heart of Christ's message is "love one another".
The beauty and power of the

New Testament, therefore, is to help rather than crush a weak and struggling brother or sister. Christ commands you to use your strength to help a weak and struggling brother. You were made strong by the power of God to share the infirmity of the weak. How many times have we seen furious Christians wanting to kill rather than to save a brother. Jesus never rushed in to condemn. He was ever ready to show love in the midst of human weakness. He tried to make contact with the good that was left in the worst of human beings. This message of loving compassion needs re-emphasis among us. Let us pray to God to develop a passion for love rather than trigger-happy condemnation. Love bids us to heal rather than to wound!

A cruel world has not learned the wisdom of Divine love. When we learn the healing power of love life will be beautiful. There will be less tears. Heartaches will be reduced when we learn the beauty and power of love amid human infirmities. Suffering and sickness will be reduced when we learn

to bear the infirmities of the weak. The national decay of the home will be arrested when love takes its rightful place and we recognize that "WE are not to please ourselves..."

When we know that someone cares, life takes on a new outlook. Unnumbered souls are crushed beneath their burdens because they feel that no one cares. Had someone shared and cared, life would have been far different. Your sharing of an infirmity may save someone. Your word may save a life. Your loving act may save from defeat and failure. Let us make our spiritual strength felt in the midst of infirmity.

Let us not go around with the Pharisaic air saying: I thank God I am not as other men. Why? WE who claim strength are called to bear the infirmities of the weak and struggling fellow creatures.

Are you strong in the Lord? You are not to parade your strength around in self righteousness. The Christ commands a loving sharing of the infirmities of the weak.

WITHIN And AMONG

Alfred F. Andersen

Dear fellow seekers...In pointing out the inherent limitations of the national territorial state we have perhaps become unjustly critical. Not that what was said isn't true, but that our emphasis should perhaps have been on the more positive truth which is our higher loyalty. It has been suggested here that in order to remain true to the sacredness in all things we must refuse to participate in that which stunts the growth of said sacredness. This means conscientious objection...to participation in modern war, to participating in the causes of war. It means openly disregarding laws of the existing government out of faithfulness to the ideal government. Hundreds have gone to prison for refusing to participate in modern militarism and hundreds of others have courted prison by openly violating what they consider to be immoral laws. An example of these latter are those who refuse to pay the percentage of Income tax which goes for military purposes (over 80 per cent). (See The Peacemaker, editorial office, 502 High St., Yellow Springs, Ohio.)

must grant and praise, but without the basic spiritual heritage so deep-rooted in India I fear that Fundamental Education and the Point Four Program will fall into crippling frustration. (attempting to follow a form without understanding the spirit which justifies it).

In practice, I suspect that it is the people in "undeveloped" areas who will give the lessons in fundamentals of life and will show the would-be educators that the principle difference between people is in what they can and cannot conscientiously do "to gain the whole world" at the expense of the sacredness in life.

There is much good in government, in church, in school, and we must acknowledge whatever good we find there. Not only must we acknowledge it, but encourage it and develop it to the point where it can redeem the frame in which it sets. But we must do more than encourage the good in others. We must generate some of our own. We must start now to demonstrate through action that texture of life which we find lacking in existing culture.

But we need also to recognize that we have in this country a great spiritual foundation in the spirit of the Declaration of Independence, and to some extent in that of the Constitution itself. There is some justice in the courts, some democracy in the government, etc. In addition to the military approach to international relations there is the participation in the United Nations (wherein lies no little hope) and the point Four Program for aiding the undeveloped areas of the world. In fact, the Fundamental Education approach used in this program is the most hopeful development in education since Progressive Education. Further, it has no little resemblance to the Basic Education Program initiated by Gandhi and carried on by his associates in India today. Both are designed to weave education around meeting the basic needs of living (food, clothing, shelter, sanitation, fellowship, creative work) by exploring and working with the basic natural resources available (material and spiritual). The principle difference between the two approaches is this: In Basic Education all activity is thought of as related to that Great Spirit and Great Community of Souls wherein all life "lives, moves and has its being". In Fundamental Education, however, Religion and Ethics is only considered as one of the needs, and nothing is said about the basic spiritual motivation for the program, although there is necessarily something spiritual implicit in the whole approach. This we

Where shall we begin to do this when the difficulties are so "basic"? Where else but with Basic Education? For Basic Education includes simultaneous basic living. We need to approach life afresh, to get a first hand feel for its essential nature and its essential values. We need to get together in small groups to work for and to discuss this. Every neighborhood or small community has the potential for such a group. There is always a first step that can be taken; if not in an existing neighborhood (or community) then by joining with kindred spirits in setting up a community.

Both these things have been done with varying success in this country. For information about the former I refer you to Community Service Inc., Yellow Springs, Ohio; and for the latter to Macedonia Cooperative Community in Clarksville, Georgia. In each the effort is directed toward developing that spiritual fabric called "community", the essence of democracy and the foundation for a peaceful and creative society.

With all the mis-steps, with all the frustrations, life goes on; for in every seed of sacredness which is within are "many Mansions"; and ever new ways are being found to bring them to flower among kindred spirits.



\$100,000 in Awards to Go to Citizens Who Speak Up for Freedom

Valley Forge, Pa. — Freedom Foundation announced today its fourth annual \$100,000 awards program for public, private and parochial schools, and fifteen categories of awards for the general public.

The program will follow the pattern of the past three years of operation and 835 individuals and organizations will receive special cash grants, honor medals, and certificates of merit, though all-expense trips to Valley Forge and historic environs are offered to 200 teachers and students from 100 schools whose programs on teaching the fundamentals of the American Way of Life are judged for top honors.

These schools and one hundred other top selected schools will receive the valuable "Freedom Library", together with the Foundation's George Washington Honor Medal.

The 832 awards will be offered to persons or groups in all walks of life who, in their own way, have helped to bring about a better understanding of our free way of life. Entries may be made by any American in the following 15 different categories:
General Category Advertising Campaigns Cartoons College Campus Programs Community Programs Company Employee Publications Editorials Essays Magazine Articles Motion Pictures Photographs with Captions Public Addresses Radio Programs Sermons Television Programs

There will be three awards of \$1,000 each and fifty awards of \$100 each, plus honor medals and certificates.

One award of \$1,000 and twenty awards of \$100 each, plus honor medals and certificates will be made in the following categories: Magazine articles, college campus programs, cartoons, editorials, community programs, essays, photographs with captions, public addresses and sermons. Award recipients in all other categories will receive honor medal awards only.

The Freedom Foundation charter provides for the judging of all entries by a distinguished non-partisan awards jury composed of state supreme court jurists and executive officers of patriotic, military, and service organizations. Non-voting Chairman of the 1952 awards jury is Dr. Albert C. Jacobs, Chancellor of the University of Denver. Kenneth D. Wells is president of Freedom Foundation.

The awards jury will meet at Valley Forge during the first two weeks of December and make their selections. All judging is based on the credo of the American Way of Life, which shows the American Way of Life based on a fundamental belief in God, Constitutional Government Designed to serve the people, and an indivisible bundle of political and economic rights designed to protect the dignity of the individual.
Entries for award have been completed or released after November 1st, 1951, and postmarked not later than the closing date, November 11th, 1952. Entries should include a copy of the material nominated; the category in which it is entered; the name and address of the person who prepared the material or the name and address of the individual making the nomination. Nominations must be filed by Armistice Day, November 11th, 1952.