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A LIQUOR REFERENDUM FOR NORTH CAROLINA

Some people's conception of Christianity may be seen in the recent march on Raleigh staged by ministers in an attempt to force a referendum on the question of liquor in this state. These crackpot preachers who would not raise one finger in defense of Negroes on the matter of unequal schools, police brutality, unfair wages, legal lynchings and affairs such as the Mack Ingram trial in Yanceyville, will tear their hair and scream to high heaven about legislation prohibiting the sale of liquor on a legal basis.

The whole business appears to be either efforts of some righteously indignant but shallow thinking people whose attempts, though sincere they be, are similar to the fruitless attempts of a man trying to carry water in a sieve; or they are the efforts of organized bootleggers who would stand to profit if prohibition were legislated in the State.

The church and its preachers sink to a low ebb when they must go to an agency of the world in an attempt to save men. It is our opinion that they have the most powerful weapon—the gospel of Jesus Christ—if they could only muster up courage to start preaching it. By their very action they ad-

mit that their preaching has been ineffective or that they are a total failure as ministers.

The next thing we know the same preachers will be asking the legislature to pass laws forcing all persons to join their churches, sing in their choirs or accept other responsibilities that are purely those of personal decisions.

As terrible as the drinking habit is, we have never believed that it can be stopped in some people by prohibition. It did not work before, it is not working in counties and cities supposedly dry and will not work in the future.

What the church needs is some consecrated ministers who have the courage to preach to the rich and influential deacons, stewards, trustees and other high church officials the same as they do to the little fellow who is only able to put the widow's mite in the collection plate. Preachers of this kind, rare though they may be, will use their pulpits as their fortresses and the Gospel as their weapons rather than running down to Raleigh to get legislators, many of whom have just had their morning's "toddy," to help them abolish legalized liquor stores in North Carolina.

AMERICA'S FINEST, TRUEST PATRIOTS

Sunday, March 15, is to be observed throughout the United States as NAACP Sunday.

In Durham, NAACP Sunday is being observed at the Mount Zion Baptist Church here on Fayetteville Street. A program has been planned for this occasion by the local NAACP chapter during which the history of the National Association for the Advancement of Colored People will be sketched and possible contributions that the church can make to the program of the association will be listed.

Durham, by virtue of the recent, obvious gains made for its minority citizens by the NAACP, should be particularly aware of the value of the association. In the realm of education, in which the association has concentrated its efforts and has made its most obvious gains, the city of Durham is unique as an example of what the association can do with the backing of its local citizens. One has only to travel as far east as Raleigh and as far west as Greensboro to notice the striking difference between the schools for Negroes in those two cities and in Durham. And this difference is not accidental. It was caused by concentrated efforts on the part of Durham's militant citizenry, backed by the association. In short, the improvement of Negro schools in Durham can be directly traced to a school suit brought by a group of local citizens who were backed by the NAACP.

If for no other reason than this, then, the Mount Zion Baptist Church should be over- Sunday afternoon at three o'clock by grateful citizens who should be taking this opportunity of expressing their appreciation for the association's efforts and for pledging their continued support of it.

Although the association has undergone numerous "smear" attacks, as indeed almost any organization which would advocate progress these days, it is yet the strongest organization in the world today fighting, not

only for minority rights, but for human rights. The NAACP has been variously called a "pressure group," a "lobby," a "communist front," and it has been labelled as being chauvinistic in its perspective. In spite of these smear attempts to discredit the association, it has for the past 40 odd years been the only consistent organization fighting for human decency and dignity, regardless of color. If it has appeared to be chauvinistic, it is because the colored citizens of this country have been subjected to such unspeakable outrages that a seeming chauvinism becomes necessary. If the organization has appeared to be "leftist," (the NAACP, in a recent National Convention, dismissed several leaders because of their known communist leanings, and repudiated the communist influence), it is because the trend of American life has sometimes swerved so far to the nationalist, white supremacist right, that human justice appeared to be on the left. If it has seemed to be a pressure group or a lobby, it is because this nation's colored citizens, unlike any other group, do not have, for all practical purposes, the channels of representation open to them as other American citizens have.

The NAACP, contrary to what the reactionaries would have us think, is not subversive by any stretch of the imagination, unless the U. S. Constitution and the Bill of Rights can be considered subversive. This newspaper is proud of the record of the association in its struggle to bring more democracy to this land. We believe its leaders, the men who have conscientiously and without fear of personal loss or safety, have given their best to make the association what it is today, are among this country's finest and truest patriots.

The Mount Zion Baptist Church should not be able to house the loyal Durhamites who should be attending NAACP Sunday, this Sunday, March 15.

"Proving Very Embarrassing To Our Right Of Leadership



"Being justified by faith, we have peace with God...through Jesus Christ..." Rom. 5:1

The soul seeks peace with God. In search for soul peace justification is a part of the inward spiritual experience. The Bible teaches that man is a sinner. Man, in his sinful state, is cut off from God; MAN IS LOST. Thus man needs a Savior to redeem him from sin. Man cannot save himself. Man's salvation is from above. This great spiritual truth needs emphasis in our day when all petty human schemes of salvation have ended in futility and bewilderment. So we are taught by the Bible that JUSTIFICATION IS A VITAL PART OF GOD'S PLAN OF SALVATION AS REVEALED IN CHRIST AND HIS CROSS.

What is Justification? It is a spiritual act that makes man the sinner acceptable to God. It is restoring the SINNER TO DIVINE FAVOR. It is to be made righteous or worthy of salvation. It is the sinner being set in the right relationship to God. The sinner is at odds or cross purposes with God. JUSTIFI-

Spiritual Insight

"A Teaching Justification"

By REV. HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

CATION, therefore, sets the sinner in the right relationship to God. It heals and restores a broken relationship.

How do we achieve this step in salvation? Justification is received and appropriated by an act of faith in Jesus Christ. It is achieved by an act of faith in God's redeeming love as revealed in Christ and his death on the cross. We are pardoned, restored and have peace with God through faith in Christ... "BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD."

It is a blessed peace to be restored to lost favor. Through Justification we are restored to Divine favor. Here is a practical illustration. Have you ever offended a loved one or a close friend? If so, then you ought understand the meaning of Justification. A loss of favor with a loved one or friend brings intense agony and pain. You could not rest as long as the relationship was broken. You longed for acceptance and restoration. There were sleepless nights. There were intensely anxious days for you. In fact there was no peace until the reconciliation

was made. Nothing could satisfy you but to be restored to the favor of the friend or the loved one. In like manner the sinner cannot find true peace until he or she is restored to the Divine favor... "Justified by faith... we have peace with God..." Thus the deepest and most abiding peace of the human soul comes when the soul is justified in the sight of God.

What a message we have here for our troubled times! All human schemes leave us exhausted and in confusion. We are at our wits end! We have come to dead-end. Education, economic power, and political strategies have left us stranded. We are still lost. We have a little peace and an abundance of chaos. We must find God! We must make peace with God. We are lost because we have lost God. We are lost because we have not been justified before God. WE MUST BE JUSTIFIED—RESTORED TO THE DIVINE FAVOR!

This is a part of the act of getting right with God. There is nothing like right to get us right before God. A lie cannot get you right. The truth can! We have found no synthetic product to take the place of TRUTH AND RIGHTNESS! There is no hope nor salvation until we get in the right relationship with God. A sinful world, nation or individual must get right with God. How is it done? It is done by detaching yourself from sin and attaching yourself to God... "JUSTIFIED BY FAITH... WE HAVE PEACE WITH GOD."

If you are chained, shackled, bound or imprisoned by sin, you can have your freedom. How stupid to remain a slave when you can be set free. God's blessed plan of Emancipation is revealed in Christ and his cross. This is God's plan for healing and restoring a SINFUL RACE... "THE WAGES OF SIN IS DEATH... THE GIFT OF GOD IS ETERNAL LIFE..."

Henderson Shriners Open Beauty Contest

HENDERSON
Imran Temple No. 168, Ancient Egyptian Arabic Order Nobles of the Mystic Shrine of Henderson, launched its annual Talent and Beauty Pageant activities recently with a "Kick Off" program. The program was held in the Henderson Institute Cafeteria with Noble R. L. Shepard, Past Potentate and Deputy of the Oasis presiding. Noble Arthur R. Dees, Pageant Director, out lined plans for the pageant and challenged the Temple to give its full support. See Shriners, Page Seven

WITHIN And AMONG Alfred F. Andersen

Dear fellow seekers..... Perhaps there are those who would follow our reasoning here to the point of granting the moral necessity of an Overall Moral requires commitment to the thesis of a personal God. In answer to this I reply that order has no meaning apart from its being administered; further that the precise meaning of God as here used is as administrator of the Moral Order.

Take a simple case of man-made laws. We have on the books of some states laws which are no longer enforced, laws which were pertinent to a past situation but which today are ridiculous. Do such laws still affect the ordering of the affairs of men? Of course not. Law and order is only effected as the laws are enforced and made manifest in the activities of those to whom they nominally apply. Order in the family, in the community, in any human institution depends on the eternal vigilance of administrators who step in to administer the appropriate consequence to every deviation of the law. This is the commonest of knowledge to mature parents but is no less applicable to all levels of human organization. In fact the very meaning of a law exists in the administration of it. Very few people ever read the written law. They know that the important thing is the way it is administered. To be sure, if they judge the administration to be unjust, they seek every means to change this, including pointing to the law as written. But all such effort is designed to change the final important fact: the law as administered.

When we speak of natural law we tend to forget this important fact. We tend to forget that mature human experience indicates that order in the affairs of men requires eternal vigilance. Can you imagine the comprehension and sensitivity required to administer the natural laws to effect the order we call Nature? Just meditate on this a moment, fellow seeker; try to conceive of the order of consciousness which would be required to see to it that every time the idea "move big toe" came into a mind somewhere the another in the manner necessary appropriate electrical and biological processes followed one within a split second. I must confess that such meditation sends me into mystic adventures of wonder and reverence. No wonder that for many their God has

been the God of nature.

But if the natural order requires such expert alertness and sensitivity what of the Moral Order? What of the sensitivity and the overall influence required to administer the moral laws? Meditate on this, fellow seekers, and then ask yourself whether you can conceive of a Moral Order apart from a Moral Orderer? And while we are at it, let us try to get a deeper insight into what the nature of such a Moral Order would have to be to satisfy our most elementary sense of reasonableness. If such a Moral Order, such a God, were required of our thesis can we conceive of God administering the Moral Laws apart from the natural laws? Don't the natural laws work hand in hand with the Moral Laws and grow into and out of one another? Goodness and Beauty are kin and their parent is the One God of both natural and moral order! That is, if we are committing ourselves to the thesis: there is a Moral Order...we are logically required to include the thesis that the Moral Order orders the phenomenal world as well and lends the moral touch to everything within life's experience. It means that if we commit ourselves to the God thesis we commit ourselves to the included thesis that God "speaks" to us through our senses as well as our consciences; It means interpreting every life experience of every sort as in part a communication from God (and in part a communication from some aspect of Nature). It brings God very very close! In many ways uncomfortably close! It makes us weigh this commitment very carefully.

We have tried to show that there comes a point in the good life when a Moral Orderer is required to make sense of our own morality. We have considered, therefore, committing ourselves and our lives to this thesis: "God is". We have been exploring the objections to this thesis and have tried to show that they melt away into irrationality. In the process we have tried to show what the implications of the God thesis are and some of the plausibilities of it. Thus we have it. But it is as nothing apart from committing to live it and test it in going life. Let each one inspect his own conscience and make his own choice; but whatever the choice may be, pray let us make it in action and not just in words.

KNOW YOUR HISTORY-

Editor's Note: Dr. W. Sherman Savage, writer of this column, is professor of History at Lincoln University, Jefferson City, Missouri.

One of the persons who displayed an important part in the political history of the state of Kansas was Edward P. McCabe. Who his parents were is not made available to us by the documents. He, however, was born in the city of Troy, New York, in 1839. McCabe was carried by his parents after a short stay in Troy, to Fall River, Massachusetts. The parents seemed to be seeking a place to live or at least seeking a place where they could be profitably employed. Their next move was to Newport, Rhode Island.

At Newport, McCabe began his struggle for an education. He was sent by his parents to Bangor, Maine, to attend the public schools of that city. The family was still on the move and went next to San Francisco. This was a short stay for his father died after over a year in the West. The family, then moved back to Newport where he had to assume part of the responsibility for the family and school was for the time forgotten.

He began to work for a commercial firm in New York, and during his leisure time, he added to his meager education. After some time, he left New York and went to Chicago and became a part of the Caravan then moving West. He secured work with a construction company, the Potter Palmer Construction Company. His next work was that of a clerkship in the treasurer's office of Cook County, Ill. He kept this position and apparently did well for he remained in it for two years.

In 1879, Negroes began to move in large numbers from Tennessee, Mississippi, Louisiana, and Georgia to Kansas. This migration was led by Pap Sin-

leton who went through these states talking of free land in Kansas. This seemed that these Negroes had found what they had been seeking since the securing of their freedom. Many of those who came to Kansas had not prepared for the change of surrounding. They had to be helped by the many cities through which they happened to pass.

Some could go on further and settle in St. Louis, Kansas City, Topeka, and other cities. Most of these Negroes did reach Kansas and settled in Graham County and others. Graham got the most of the first migration. This is the county in which Nicodemus is located. It was a city which was operated wholly by Negroes. The inhabitants lived first as a community and all used from what was produced, but this was abandoned after two years and each assumed his own responsibility.

In this migration to Kansas, McCabe came. He was prosperous and active in politics. In 1884, he was elected state auditor and that without the support of Governor St. John, who had done so much to help the Negroes adjust themselves on this agricultural frontier. He was elected again in 1886 with a majority larger than the one in 1884. He still is the only Negro who has been elected to a state financial office in any state in the American Union. His work was of such a nature that the state Republican convention passed a resolution commending his work.

Edward McCabe became a candidate for the Registrar of Treasury and was strongly endorsed by his senators and representatives from his state. In spite of this he was not appointed but refused the position of immigration inspector at Key West, Florida.

McCabe soon after moved to Kansas. See History, Page Seven.