

The Carolina Times

Published Every Saturday By
THE CAROLINA TIMES PUBLISHING CO.
518 East Pettigrew Street Durham, N. C.
Phones: 5-9873 - 5-0671 - 3-7671
Member National Negro Press Association

VOLUME 30 - NUMBER 13 SATURDAY, APRIL 11, 1953

It is absolutely impossible for the CAROLINA TIMES to guarantee the exact time of publication or location in the paper of unsolicited articles, but will strive to conform with the wishes of its reading public as near as is humanly possible.

Entered as Second Class matter at the Post Offices at Durham, North Carolina under the act of March 3, 1879.

National Advertising Representative Interstate United Newspapers, 545 Fifth Avenue, New York 17, New York. Branch Office: 5 East Jackson Boulevard, Chicago, Illinois.

L. E. AUSTIN Publisher
C. M. ROSS Editor
ALEXANDER BARNES Managing Editor
ADA HANNAR City Editor
M. E. JOHNSON Business Manager
K. E. WALKER Assistant Business Manager

SUBSCRIPTION RATES:
4 MONTHS \$3.00 FOREIGN COUNTRIES Per Year \$4.00
1 YEAR \$9.00 3 YEARS \$24.00

MORE JOBS FOR NEGROES GREATLY NEEDED

One of the greatest needs of Negroes in North Carolina, and the South for that matter, is an organization dedicated to the task of nailing down jobs already held by Negroes and the securing of employment in areas where they have heretofore been barred. Such an organization could be of untold use in raising their economic levels in the South, which in the end would also add to their political, educational and even social status.

In the past two decades we have been watching Negroes slowly but surely eased out of the tobacco industry and many other places where they once constituted the main source of employment. Whether this movement is organized or unorganized is not half so important as the fact that Negroes have no organized effort to combat this creeping menace to their very existence in the South. For unlike the large northern cities, where the urban league steps in and stands between the Negro and the barring of him from employment, there is seldom to be found a branch of the organization in the average southern city.

In Durham, Winston-Salem, and Reidsville where Negroes once outnumbered whites in employment in the tobacco industry they now constitute about one-third. Even in cities and towns where tobacco is prepared for the manufacturing end of the industry they are beginning to be replaced by white laborers. The idea that there are jobs known as strictly Negro does not obtain any longer and leaders of the race may as well realize this and begin to enter the arena

of job competition in all fields.

Here in Durham Negroes are, in most instances, barred from employment in the national, state and local governments. Even in the post office they have only been able to secure two jobs as mail carriers. Outside of the teaching profession in the segregated school system they are practically entirely barred as state employees. At the city and town level, except for a few jobs as police officers, they are excluded from any kind of employment beyond that of common laborers.

The Carolina Times would like to see a state-wide organization perfected for the purpose of securing more and better employment for Negroes. Certainly the jobs in national, state, county and city governments offer a great source of employment that could absorb some of the Negroes who are now coming out of our schools and colleges with nothing to do except teach. We would like to see this done not with the idea in mind of replacing white employees with Negroes but integrating them into more and better jobs without which they cannot hope to obtain respectability among their fellow white citizens.

Unless this or some similar movement is perfected toward that end Negroes in North Carolina may awaken one day to find themselves a liability to the economy of the state rather than an asset. It is then they will hear more than ever that old but familiar tune that they are not entitled to equality in education and other fields because they do not pay equal taxes.

HARMONY, THE SPIRIT OF THE DURHAM NEGRO

The very fine spirit of unselfishness as expressed by Guy Mazyck in the withdrawal of his name from the race for City Council of Durham is the type that has put this city out in front among others of the state when it comes to interracial cooperation. Such a magnanimous spirit is definite proof that one is capable of leadership and worthy of the confidence of the people of this community. The Committee on Negro Affairs will doubtless take due cognizance of this fact and place Mr. Mazyck in the category of its most valued of its supporters.

More than once the Holy writ calls attention to that person who has the ability to humble himself when it says: "whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." In being willing to withdraw from the race for the sake of harmony Mr. Mazyck has expressed in no uncertain terms that he has truly imbibed the spirit of cooperation as so ardently preached by the late Dr. C. C. Spaulding during his lifetime. It is the real Durham spirit, the kind that has made Negroes in this small city able to own more homes and own more corporate wealth per capita than anywhere else in America. It is the kind that, at whatever cost, must continue to prevail here.

In several other cities of North Carolina we have noted with a degree of great con-

cern, the lack of solidarity among Negroes on some of the most vital issues. For instance in the election of 1952 Negroes of High Point were woefully divided, with one faction being led by a minister and a lawyer and another faction by a group of physicians and others. As a result nobody got anywhere and the masses of the race were frustrated as to whom or where to turn for leadership. What obtains in High Point obtains in most cities of North Carolina and other states of the South.

The present interest of Negroes in civic affairs, better government and public office, as evidenced by the increasing numbers that have entered the race for city council in a number of cities and towns in North Carolina, we repeat again, is a good sign, but it will come to naught unless the leadership of the race can get together and present a more concerted effort than it has heretofore been able to do in most cases.

It is no little act to submerge one's own ambitions and aspirations for the sake of harmony and for the good of the whole. To the contrary it is an act of bigness, even when one feels within himself that, beyond any reasonable doubt, he is the most capable. Mr. Mazyck doubtless had this in mind when he withdrew his name from the race for City Council and should receive the thanks of every Negro of this city.

ARE THEY AFRAID OF INTEGRATION?

Several days ago we ran into one of the highest trained Negro ministers in North Carolina who is diametrically opposed to the program of integration in the field of education as advocated by the National Association for the Advancement of Colored People and that implied in the Bible under the program of the Fatherhood of God and the brotherhood of man. In fact this man has indicated on several occasions that he is not even in sympathy with the Civil Rights program of the NAACP.

Now there appears to us to be only four

main reasons why any Negro holding a place of leadership should be opposed to integration and civil rights. First, he might be downright ignorant; second, he might be crazy; third, he might be an "Uncle Tom," and fourth, he might be afraid.

Whatever thoughts we have about the first three reasons as they pertain to this particular man we are going to forego them and come directly to what we believe to be the most logical reason why he is opposed to the program of the NAACP, and that is fear, a fear born out of the belief that the

"A Little More Attention At Home, And The World Will Accept Our Leadership."



Negro minister as a whole will be unable to hold his own in the field of religion if he is thrown into its arena in competition with his better trained white brother minister. By this same reasoning this minister must fear the results of Negro competition in other fields of endeavor with whites which integration and civil rights will bring about.

One thing is certain, the Negro "cannot have his cake and eat it too." Either he must accept the responsibility and the rugged competition that will be met in the role of first class citizenship, or he must forever relegate himself to the position of second class citizenship where in all fields he will only be required to compete with those of his own group. This appears to us to be a most undesirable goal for those of us who have ambition and will place on all our champions the perpetual adjective of "Negro," prohibiting any of us from becoming the best teacher, preacher, businessman,

athlete, farmer or what have you. In the end it is certain to find us wanting for the stability and ability to meet those of all groups in the world's arena of competition.

Of all people the Negro minister cannot afford to preach faith in God about putting our last dollar in the collection plate and then tell us to abandon that faith when we encounter problems in other fields. If we are to believe that God will make it possible for us to get another dollar if we put our last one in the collection plate, we ought to have faith to believe that He will take care of us when we are thrown in competition otherwise.

Wherever and whenever the Negro has been given equal opportunities he has had no greater percentage of failures than others. It is our belief that under a program of absolute integration he will eventually find his place and emerge the stronger because of it.



Spiritual Insight

"A Teaching: Love"

By REV. HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"... Love one another as I have loved you..." John 15:35.
Love is the vital inner essence of the Religion of Jesus. Our religion rests upon a life of love. Loving sacrifice is the badge of recognition for the true believer. "By this will everyone recognize you, if you have love for one another..." Jesus, therefore, makes love the major note of his blessed teachings. Take

love out and the whole thing falls flat. Yes, love is its dynamic, motivating power. Love is the vital source of power. Christ's ministry was a series of acts of compassionate love. Wherever you look it is love. It matters not whether it is the healing of the lame man or emptying himself in the death of the cross, love is the key. A sick world needs the redeeming touch of the loving Son

of God. Love is an urgent need of a sick world. The wounded and sick spirits of millions need the healing touch of this Divine Love. Many are crying all around you for the healing love as revealed by the SON OF GOD. "God was in Christ reconciling the world unto himself..." This love brings a healing balm for the sick minds and souls of men. Thus it becomes the greatest need of a world that is sick from hatred and warfare. This love covers a multitude of sins. This love works to rehabilitate the wrecked and ruined lives of human beings. This love keeps working over the wounded souls of men until they are healed. This love whispers to the most degraded sinner and says I am concerned about you!

AND GOD STILL LOVES YOU!

This love has the magic power of healing. This love is the greatest force for health in the world. The human being who knows not this love suffers from one form of sickness or another. You cannot build a strong vigorous personality without this love. It gives power, toughness and durability to man's life. Love thus ed. Caught in the crushing loneliness of an unlovely world becomes the indispensable vitamin of the human personality. Without love man cannot stand the pressures and blows of life. If the child lacks it, he becomes sick and unstable. A home without it may be wrecked and ruined many turn to drink. Many commit suicide. Recently, in Durham, a woman made an attempt at suicide because she said no one cared for her. Life was lonely and burdensome without love. Then let us who know the power of this love of God become the channel of this healing power of love to those all around us. Somebody near you needs an expression of this healing. Why not become an agent for the healing power of love?

What is the meaning of this love life of the Son of God? The Good News of the Gospel is that God loves and cares for the most wretched condition of mankind. Wake up! Find those who need God's loving touch.

WASHINGTON AND "SMALL BUSINESS"

Pressure grows for Congressional action on oil situation.
Several months ago the Federal Trade Commission's secret report on a world-wide oil cartel was forced into the open.
Many allegations were uncovered.
One was that the U. S. Navy was overcharged for Mediterranean oil given to Europe. The latter is the basis for a present suit against several major U. S. oil companies.
Now in Washington independent U. S. oil producers, the National Coal Association, demand an end to current flood of cheap imported oil.
The problem, quite involved, affects the nation's economic welfare and national safety.
It is estimated 1,000,000 barrels of foreign oil land in U. S. daily. During 1952, 128,000,000 barrels of residual fuel oil were imported. This residual fuel oil is upsetting U. S. economy.
Residual fuel oil is a by-product of oil refining. In U. S. refineries this by-product amounts to only 18 to 19% of total crude refined. But in the Caribbean and South American oil operations of major U. S. oil companies, the by-products amount to 57 to 65% of the refinery volume, which is dumped on the American market at any price it will bring.
The result has been that foreign oil undersells domestic oil for industrial uses of fuel.
© National Petroleum & Industrial Trades

WITHIN And AMONG

Alfred F. Andersen

Dear Fellow Seekers... We have committed ourselves here to the life of spiritual quality, to the life which "bites off only what it can chew," which undertakes only what it feels deeply right about, which humbles itself, which makes whatever it does among harmonize with that moral spring within. That which wells up within must find expression among, but when the framework among loses its sanction from within we have what we have so much of today: formal organization and material power tragically beyond the moral discrimination within; and thus attempting to live apart from it; and thus doomed to even the material collapse which is held to with such tragic desperation. For we have said that God of the Moral Order is also God of the Physical Order, that in fact the physical is only a vehicle for the moral, that apart from the Moral Order it has no reality.

With this view we look out upon "the world," and we are not anxious. For we see the misuse of physical resources as inevitable in the process of moral development. By this view, then, the evil in the world reflects on the goodness of God. For the more misuse of freedom God allows the harder is God's job of Moral Integration. The more He allows me to do injustice to you the harder is God's job of making it up to you on the whole! The more moral leeway He allows the harder is His job of keeping Overall Moral Order. But as we overextend ourselves presuming more moral freedom than we are capable of harmonizing with the Overall Moral Order, we make God's job still harder. If we try to do God's job, we are bound to "mess up the works," and the most important works at that! Whereas, if each does the job that he feels morally capable of, that he can do right, he harmonizes with God and with the Great Moral Community in the profoundest of orchestral symphonies.

This view, then sees all moral dilemma, all moral conflict, as a result of over-entention, of "playing God." When we commit ourselves to this view, that the Overall Moral Integration is

God's job (because only God has the overall picture and power), we are only returning to God an attitude which He first extends to us; it is a non-meddling attitude.

In extending us freedom God knows we will misuse that freedom, that we will get ourselves and Him into trouble, into difficulties; that these will cause some to curse Him for building and sustaining a world where evil and injustice can exist. Yet we are granted freedom and power. How often have you marveled, fellow seeker, at the power in your hands for good or evil, at your being trusted with that much power? How often have you felt like saying to God or Nature or Something? "You sure have gone out on a limb for me. Surely you must realize how inadequate I am. Yet you seem to want me to go ahead. It seems right to go ahead."

We, each, if we are honest, can recall numerous instances of God's goodness. In fact, we owe God a continuous "thanks" just for life itself, for sustaining us in life and limb, for every breath, every odor, every sound, for all that is the living adventure. Just to participate in the living process; what a privilege. With all the suffering and hardship... what a privilege! So is the burden heavy? Let us ask ourselves if we are within our moral resources or if we are trying to "play God."

Let us ask ourselves if we are letting God do His job without meddling and without back-seat driving, as we are allowed to do ours. We still don't have to say God is Absolutely Good or Absolutely Just. Maybe He isn't. Let's give Him a little rope too. Let's play our part in this Moral Community of free spirits. Truly we are not in a position to judge God, or anyone else, except as the planks are out of our eyes, until our lives are in tune with the Moral Community, until we are undertaking only what God has led us to expect we can do right... and doing our best at it. We've committed ourselves here to the God thesis. Now let's "give God a break." And let's turn next week to further implications of this view in our lives among.

THE DEEP SOUTH SPEAKS

By Robert Durr
(FOR CALVIN NEWS SERVICE)

Some Good "Peckerwoods" Here in the Deep South, there is a type of caucasian referred to in many ways with many meanings. The term is "Peckerwood" and it means a poor, ignorant so-called white person usually residing on the fringes of the population.

When a "Peckerwood" is referred to as "mean" and dangerous, it means he is mentally ill in a way. Funny thing about a "Peckerwood," if he hasn't been baptized in fear and hate of so-called Negroes by hate mongers, he is far more capable of acts of decency and genuine goodwill than the better educated in the rural and run-of-the-mill caucasian in the urban cities of the South.

A few days ago, my wife and I went out from Birmingham about twelve miles, where we have our farm. Upon our arrival, we discovered that a forest fire had destroyed a good number of our fruit trees. And as far as we could see, there was no reason why our house had not been destroyed by the fire. But then on closer inspection, we discovered that some one had ploughed all around the house and thus prevented it from being burned down.

My wife observed: "I bet you those white people ploughed around this house. That type of whites is good about things like this and is better than some colored people even where other Negroes are involved."

I took the position that it could not have been whites—that they would not go to all that bother to save a Negro's house. But I was dead wrong and my wife was right.

We questioned a Negro woman who lives not far away and she told us that it was the white family who saved our house. She offered to thank them for us but we insisted on turning around and going up to their house to thank them. And fortunately we found them at home. When we told the mother and father how grateful we were and offered to be of any service to repay them, they told us how their 18-year-old son and 16-

year-old daughter had grabbed the gasoline motor plough as soon as they saw flames leaping up to devour our house. And then they ploughed a three feet furrow around the house. And while this was going on, the father and mother saved the house of another neighbor—a lone Negro woman.

Thus we met the white family who looks forward to being our closest neighbors during the summers and the week-ends. Later it might be permanent as we bought this farm to move on when we get tired of the city. And it is only 45 minutes from the city.

My wife tells me of witnessing a Negro woman fall unconscious in a Negro community and how a lot of fellow neighbors crowded around and stared until a passing white man stopped, got out of his car and inquired why they did not call an ambulance instead of standing there gawking. He ran into a store and called one. And then my wife told of many such tales.

At the American Heritage meeting, I told of these instances and observed:

"If my wife is right about some people being more responsive than others, it means that we need to improve our sense of responsibility for our brother's welfare, regardless of race, creed or color."

I was told that we are slow to take the initiative in the interest of others because we have been so long oppressed. But since the coming of organized labor movement, Negroes have shown a marked degree of evolving a sense of initiative.

The final reason given as to the action of our "Peckerwood" neighbors was: "We just don't like to see anything destroyed, regardless of who owns it."

And I have heard that a lot of our people are destructive of their own as well as that of others—that their sense of appreciating the beautiful is way below par. And that accounts for the fact that lots of people don't like to live beside them as neighbors. And race has nothing to do with it.