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THE TRUTH UNDISGUISED

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A STRONGER COMMITTEE ON NEGRO AFFAIRS

The recent victory won by the Durham Committee on Negro Affairs in the primary held here for the nomination of a candidate for the City Council and the refusal of Negroes to participate in the Durham Centennial on a segregated basis are two incidents that have happened in this city of which every thinking Negro should feel justly proud. Both tested the actual strength of the Committee on Negro Affairs and both proved conclusively that a majority of Negro citizens here have an abiding faith in the organization and appreciate the work it has done to make Durham a better city and at the same time establish respectability for them. The Committee will emerge stronger because of the experience, and those who have been chosen to guide its destiny should feel highly encouraged.

There are many Negro citizens in Durham who do not have time to visit the almost weekly meetings held by the Committee and are therefore not too well acquainted with what it has done to fight the battles of our group here and to bring about a fuller measure of citizenship to Negroes. That a majority of them had faith enough in the Committee to support its decision in two most important matters is evidence that the solidarity of the group here is becoming an actual reality.

It has taken a lot of time, energy, money and work to bring about some of the achievements of the Committee. When the time, energy, money and work were not available from other sources, it fell to those men and women who are the officials to supply the needs. Not in one instance have they failed to do so, and we think the support given the Committee in the recent primary and the Centennial is concrete evidence that a majority of Negro citizens here are aware of that fact and appreciate the sacrifices which its officials have made.

One of the major projects which the Committee now has under way is that of securing Negroes in the fire department of Durham. Not only is this objective most desirable because members of our group pay taxes but because we need the jobs. Proportionately, the Negro tax payers are not getting their share of employment in the county and city governments, and the program of the Committee is to seek it in these respective places. In so doing, the support of every thoughtful Negro in Durham is going to be needed, and we sincerely trust that those loyal members of the race who have stood by it in the past will continue to do so in order that the task before it may be made easier.

REVEREND H. H. HART

The passing of Reverend H. H. Hart removes from this city one of its most respected, beloved and dynamic ministers. The beautiful church structure which his leadership brought into existence on the corner of Morehead and Kent streets will stand in the years to come as a monument to his genius as a builder and a leader. We think, however, that the erection of a church structure, as important as that may be, is not half as important as what Reverend Hart did to erect in the hearts of men a faith in God and love for one another. Lesser men may erect buildings, endow schools, hospitals and other institutions in order to perpetuate their own names, but that man who, with the idea in mind of erecting in the hearts of men the full realization of the Fatherhood of God and the brotherhood of man, is by far a greater builder for eternity.

The thousands of men and women all over the land and country who will give testimony to the fact that during his lifetime the preaching of the Gospel by Rev-

erend Hart lifted them from the depths of moral decay are by far more important and greater than the erection of any building of brick, mortar and stone.

As a citizen of Durham Reverend Hart was one of its most loyal. He lived and moved among the people of his own race. He supported to the limit their business institutions, their civic and political efforts. Somehow he found time to put in his presence at almost every meeting of the Durham Committee on Negro Affairs. It had his counsel and his support. There is hardly a business enterprise of his race in Durham that he had not at one time or another lent encouragement by thought, word or deed.

As formal education goes in the present day, Reverend Hart would probably not be listed among the best. As a preacher of great power, a leader of great force and a loyal member of his group he ranked among the best of his time. Durham and the race have sustained a distinct loss.

FROM THE WEST

The Proper Conditions

By HUGH A. JOHNSON
Director, TIMES Western North Carolina Bureau

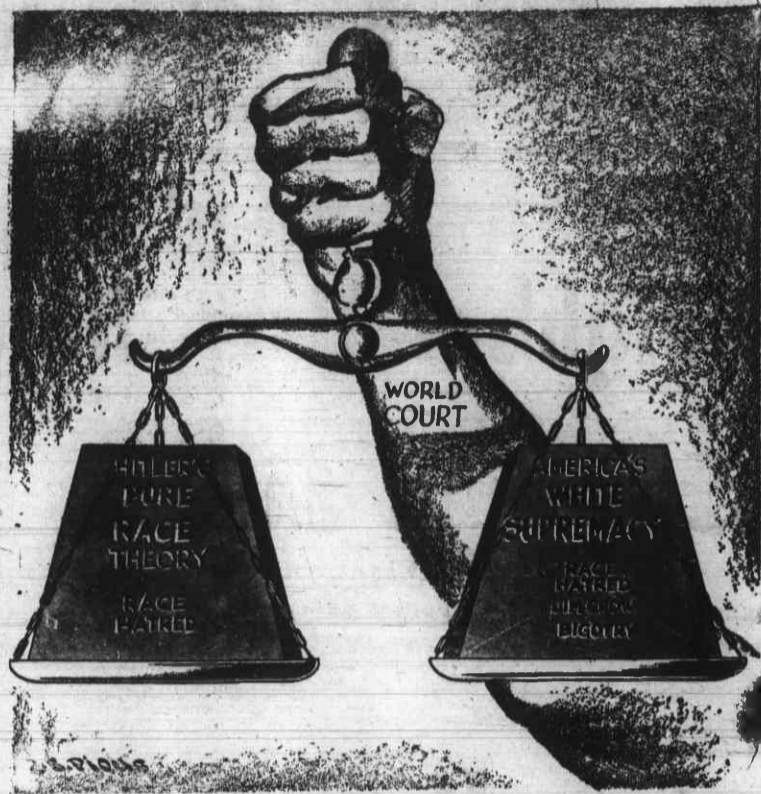
EDITOR'S NOTE: The Carolina Times newly appointed director of the Western North Carolina Bureau, Mr. Johnson, writing from the Bureau headquarters at Asheville, discusses in the following article implications of the recent city elections held in Asheville where, for the first time in that city's recent history, two Negro candidates aspired for a seat on the city council.

This city's primary election is now history. Dr. Robert M. Hendrick and Mr. Victor Stanley McDowell were unsuccessful in their bids to become the first Negroes to be nominated by the two parties for the city council. However, the results were not at all discouraging; to the contrary, they were encouraging and provided many valuable in-

sights into the problems involved in trying to elect a Negro to the City Council on a city-wide basis. Certainly the final election results tell us that the election of a Negro to a position in our city government is not an impossible task under the proper conditions. What are these conditions? Here are three—there may be

others, perhaps just as important. First, in order to carry out the prime objective of getting elected Negro representation in the affairs of our city government, the personality of a particular candidate must be de-emphasized and subordinated to the main idea of first trying to elect a Negro, whatever may be the candidate.

"And Now, South Africa's Apartheid. How Can They Talk Of Peace?"



Second, the chosen Negro candidate must have wide acceptability among the masses of the Negro people. In order to have this acceptability, this Negro candidate must in great measure represent hopes and aspirations of the masses of the Negro people, as well as those of the rest of the whole community. He must never be regarded as the exclusive choice of a few, racially or community-wise.

And third, any Negro candidate who expects to be elected by a broad cross-section of the

community must wage a vigorous campaign around the major issues and problems confronting the community. Not only must he understand these major issues and problems, but he must be willing to discuss them in a forthright manner. It is not intended to give the impression that if these three conditions are met, success will be automatic. But certainly these three conditions satisfactorily met would seem basic to a successful Negro candi-

dacy. As has been stated the results of the recent primaries are encouraging, and although there will be no Negro member of the Asheville City Council for at least two more years, the results are indication enough that the Negro people of this community have been given new hope of realizing certain of their desires with respect to the affairs of their city government and that such desires need not have to fall on deaf ears much longer.

Spiritual Insight

"A Teaching: Healing"

By REV. HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"Jesus Christ maketh thee whole: arise, make thy bed..." Acts 9:34

Jesus emphasized the power of spiritual healing in his ministry. A world of sickness needs a message of healing. Everywhere we look there are sickness of body, mind and soul. A sick world needs the Christian message of healing. Health is one thing we all desire. What is sickness? Sickness is a disturbance of the inner harmony or balance in the mind, body or soul which God in his plans and laws in-

tended for us. I believe in the matchless healing power of the true Religion of Jesus. Do the spiritual resources as revealed by Jesus have a place in the healing processes of body, mind and soul? Is spiritual healing fact or fiction? Is it the truth or a lie? I believe in the truth and reality of SPIRITUAL HEALING FOR BROKEN HEARTS AND BROKEN BODIES.

Jesus revealed laws of spiritual healing. I agree with those who say that there are laws of physical as well as spiritual

healing. I believe in the reality of the laws of spiritual healing for the minds and souls of men. This spiritual healing, truth, is being demonstrated every day in a thousand places. "Jesus Christ maketh thee whole: Arise make thy bed..." Men are rising everyday from sickness and walking in health as a result of the healing message of the Master.

We are re-discovering the healing message of the Christ in our times. O, how we need his healing touch. Many have overdone preaching; others have done a poor job of teaching. And for many the healing emphasis has become a lost art. There are many signs of a concern now with the healing message of the Christ. There are increasing numbers of chaplains on hospital staffs. Theological schools are re-emphasizing the healing ministry. And very important indeed is the growing consciousness among enlightened medical men of the part spiritual resources can play in the healing of the bodies and minds of men. There are other signs, the magazines "Pastoral Psychology" and "Religion and Health". There is the "Institute of Pastoral Care". All of these are emphasizing the healing message of Christ.

What are we trying to say? Would it be amiss to say that Good religion means good health? Prophets, sages, priests, and preachers have been saying just this for thousands of years. Some areas of science are saying the same thing. Is it an accident that those concerned about the healing of sick minds say that love is essential. Not they have discovered the great spiritual truth that stands at the heart of the message of Jesus: LOVE. Is it an accident that some doctors are telling their patients you ought to go to church? No! They are realizing the healing power in the Christian message. The Golden Rule is good religion as well as good health.

The Jesus way cultivates health-giving powers. Certain moods, attitudes and dispositions produce health. There are certain health-destroying feelings and emotions. Thus health becomes a matter of choice. Within limits we can choose health or sickness. The

WITHIN AND AMONG

Alfred F. Andersen

Dear fellow seekers...As implied last week, the position presented by this column logically leads to concrete challenges such as Gandhi and his companions faced in India; also such as those faced by the early Christians and countless other historical revolutionary movements. It calls for being illegal in certain ways, thus courting imprisonment and "disgrace". It calls for social behavior which will be (at least temporarily) misunderstood; thus the inquisition! Thus is the revolutionary tested to determine whether he can maintain his calm and loving attitude in adversity, whether he has roots in something more profound by which he rejoices by way of a willing compulsion...despite seeming impossible circumstances. Then is his commitment to the good in every person tested to the hilt; then does one's talk of Brotherhood show its deeper meanings.

These are particular unique persons, each with bottomless potential in spiritual development in their individual uniqueness. What's to become of this very personal potential and uniqueness as their bodies deteriorate one by one? Are we to say that it doesn't make any difference in our program for helping our fellow men? Are we to say that we treat them the same whether we think of this unique spiritual potential as passing into oblivion as any moment or continuing eternally to play a responsible social role in the All-inclusive Spiritual Community? If our hopes and plans for our fellows are for the future, doesn't it make a difference how long a future one is thinking of and whether one's thinking is limited to the sociality of our day or not?

Take your own child, for instance; or your grand-child, or nephew, or friend's child. Here is an unique spiritual being. How do you think of his future? Beyond a hundred years? In astronomical figures a hundred years is as nothing. The human race has presumably gone through millions of such centuries. What of all the unique individuals, like your Johnnie, who have "passed on"? Can you think of them as sufficiently immortal in those humans living on the earth today? How much of the spirited potential in you are you able to pass on to others, and how much remains still dormant and in infancy in your private "within"? As we look within ourselves don't we, each of us, feel very much like infants in the spiritual life? So much to learn, so far to go. What's to become of that obvious wisdom which that radiant grandmother holds in her vibrant soul? Is all which the present generation cannot grasp to be forever lost? Certainly it makes a difference. Doesn't it?

The foregoing justification seemed necessary in order to re-enlist your patience and attention for the difficult task of analysis which lies ahead of us. We have mentioned life and death issues, but we have made no attempt as yet to discuss the meaning of death in relation to the good and moral life. If there is one thing that we all must prepare ourselves for it is the inevitable fact of the complete deterioration of our present bodies and an end to life

STRAIGHT AHEAD

By OLIVE A. ADAMS for Global

It has been a beautiful thing to hear the preaching, the protestations of liberalism, the sugary mouthings of some of our white friends during these past few years. But every once in a while, one of them is called upon to go all out and demonstrate his feelings, and that is the point as which we must part company. That is the point beyond which the majority of them cannot go because it conflicts with their personal comfort, or desires; or it may even carry them further than they wish to go in the interracial game.

There should be no bitter feelings toward anyone who does what he wants to do, even when it means abandoning the cause of equal citizenship for a time. But there should be a good lesson in it, and it is this: Nobody, except the Negro himself, will have the whole interest of the Negro at heart all ways. When it doesn't hurt too much, when it doesn't conflict with their aspirations and desires, some of our friends may go along and say all the pretty speeches. But when the going gets rough, it's a rare one that will stick.

This seems to be the situation in which radio-TV personality has been lauded as the great guy, the sincere liberal—the fellow who would go right down to the wire in his fight for racial equality. He had Negroes on his shows, he featured the interracial quartet, The Mariners, and he even rapped the knuckles of a certain Southern Governor who chose to criticize his show for its seeming belief in equality.

Bible has stressed the wisdom of health-producing choices. The Bible warns against undue fears. It tells us of the poisonous nature of hatred for our minds, bodies and souls. Jesus taught the wisdom of Faith rather than anxiety. Jesus is ever saying to us: "HAVE FAITH IN GOD". Why? It means good health! Jesus calls us to empty ourselves of the HEALTH DE- (Continued on Page Seven)

But Arthur Godfrey is a human being. He is free, white, wealthy and has the run of the country. He has had just about everything he ever wanted out of life, and is in position to get more. Consequently, when he got the opportunity to do a show from Miami Beach, a thing he had "always wanted to do," he took the whole cast down to Miami and lolled on the beach and everybody enjoyed the finest welcome in Miami, and when Arthur had to decide between them and his heart's desire, the Mariners were left out in the cold.

Now, nobody knows anything at all about the design for living in the South, would expect to see the colored boys paddling around in the pool with the white members of the Godfrey troupe. That sort of thing just doesn't happen overnight and it would be downright silly for anyone to try to bring it about. But Arthur could have come clean with the boys. If he is as fair-minded as they say, he would have had a deep personal feeling about it that would have prevented him from simply dismissing the quartet for a week and taking the rest of the cast down south. Eliminating them entirely was a glaring mistake, all of the more so because Godfrey, known for his influence and resourcefulness, might have been able to work the boys into some other phase of his Southern show.

And so, another illusion has been shattered. We have had it clearly demonstrated that the pressures and interest of our allies can often force them to reassert our cause, or to lay aside our fight for a time to pin their hopes on white people alone in this fight for equality. To do so means that they simply do not have faith in their own abilities to plan their course of action and see it through. Certainly, they must have allies in their struggle for full citizenship, but the initiative must be theirs, and their course must be charted by the Constitution of the United States of America.

WASHINGTON AND "SMALL BUSINESS"

By C. WILSON HARDER

In present Congressional considerations of a Taft-Hartley Labor Act overhaul the proposal by Rep. Wingate H. Lucas (D., Tex.) to outlaw industrywide bargaining ranks among the most important.

As to be expected, Big Labor allied with a few major corporations oppose amendment, proving once again that circumstances make strange bedfellows.

The facts are these. Industrywide labor O. W. Harder bargaining gives a few leaders in any industry a powerful weapon to freeze the status of independent competition; discourage start of new competitors.

As it stands now, labor and a few firms in an industry, can set the regulations on wages, hours, pension plans, and other trimmings, that all in the industry must follow.

In a typical industry today, three firms will do 70% of the business. Around 500 other firms of an independent status will also be in the industry. Yet, the terms by which these 500 independent firms must operate are often determined by Big Three.

The Big Three, in a high tax bracket, operating with stockholders' money, are not too particular about a deal they make with labor.

But an independent firm in a lower tax bracket, and without unlimited stockholders' funds has no such latitude. But by a strange circumstance, his operating costs are fixed for him by his biggest competitors.

From the worker's standpoint, there are also many reasons why

industrywide bargaining is not to his advantage. A man working in Pittsburgh at a wage rate of \$3.00 per hour, where living costs are high and where there are many disadvantages to his manner of living, may well consider, for example, that he and his family would be far ahead in many ways to work for \$2.50 per hour in some small rural community where living costs are cheaper; conditions more pleasant. Yet, industrywide bargaining prevents a small employer and labor making an agreement for their mutual benefit.

It is possible that without industrywide bargaining, migration of labor to smaller plants in more pleasant smaller communities, would have brought about the decentralization of industry that both informed economists and defense experts claim is vital to national safety.

Thus, many communities working for greater hometown industry, have been stymied the past few years due to the agreements reached in some distant city between representatives of the Big Three and the union.

Also, in the past few years there have not been any big and prolonged strikes in the plants of the top leaders of any industry.

The reason is that due to a tax situation, other factors, industrywide labor agreements have become a competitive weapon for Big Business against independent competition.

There will be great opposition to Rep. Lucas' proposed amendment to the Taft-Hartley Act.

But independent business will be battling for this amendment, not to break unions, as is charged but to put collective bargaining where it belongs, at the local level and not in the hands of a very few concerns.