

The Carolina Times

THE TRUTH UNBRIDLED

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A CITY OF INSULTS AND ABUSES

Every since the president of the American Tobacco Company, the late George Washington Hill, was insulted while on a visit to Durham by one of its newspapers that referred to him as looking more like a "circus barker" than a great industrialist, or words to that effect, we have watched with a degree of alarm the consistency with which those same journals make Durham practically uninhabitable for people whose views do not conform to certain patterns hereabout. We have been told that Mr. Hill went back to New York and mailed the officials and each employee of those newspapers a copy of Dale Carnegie's book on how to make friends and influence people. If the great tycoon sent the book, there is little evidence that it was ever read by those who have to do with formulating the policies of Durham's daily newspapers.

The reputation which Durham has of driving away from the city institutions and people who might contribute greatly to its growth and development appears to us to be gaining in momentum here of late rather than diminishing. It is the same practice that has made Durham a city of absentee ownership, when it comes to its largest enterprises, rather than one of home ownership. It is the same practice that drove the Dukes, an insurance company and several other important persons and enterprises from Durham.

It is no accident that Durham has the largest number of homes owned by Negroes per capita in the United States. It is no accident that Negroes in Durham control more wealth per capita than in any other city in the nation. It so happens, however, that the Negro in Durham is fortunate enough to live under the protecting wing of the largest business owned and operated by their people anywhere in the world. It so happens that here in Durham is located the second largest bank owned and operated by Negroes anywhere in the world. Both of these institutions, therefore, make it possible for their people to secure financial backing which in turn adds considerably to the whole economy of Durham.

When it is realized that at the time this is written the race has no representation in the city or county governments, no representation in its Chamber of Commerce, is practically barred from every policy-making body within the confines of the city and county governments, and that every time a Negro dares run for public office it is the signal for Durham's daily newspapers to open their tirade of abuses and insults about the "Parrish Street Crowd," and other epithets, it is no wonder that rumors are beginning to persist that the question of moving the home office of North Carolina Mutual Life Insurance Company to another city, where the atmosphere will be more tolerant, is being discussed.

WESTERN BUREAU

No Justification

In restoring Police Officers Ledwell and Lanning to duty following Judge W. K. McLean's decision, were the best interests of this community served? Were the best interests of local law enforcement served? We wonder. On what grounds can those responsible for this re-instatement justify continuing these

men as law enforcement officers, when, beyond a reasonable doubt, they either assaulted, helped to assault, or permitted assault on an innocent citizen of this community? Does this action, restoring these men to duty, mean that no citizen may feel secure from imprudent acts of

men employed and sworn to uphold the law? Does an officer of the law have to be "courtroom-convicted" before his conduct is considered as "unbecoming" to the extent that he no longer serves the best interests of the community or of law enforcement efforts? This community, and es-

pecially its Negro people, who far too often are the victims of the imprudent acts of policemen, is no doubt disturbed about the implications of the events which have led to the re-assignment of men to police duty, who, if they were not guilty of actually committing the act of assault on Joseph Edgerton, were at least guilty of an inexcusable impropriety.

In Greensboro, Winston-Salem and Fayetteville, where the race does not make the contribution to the development of those cities as it does in Durham, Negroes run, and are elected to public office without notice or without being kicked around. In fact, the Negro member of the City Council in Greensboro would have been elected if no Negroes had voted for him at all. In his last race for the office he was not only elected but led the ticket. It remains for Durham, and Durham alone, to throw up its hands in holy horror every time a Negro seeks public office.

In spite of all this, we urge Negro businesses and individuals to remain in Durham and not to consider seriously the idea of moving away from here. We do so with the same thought we have in mind when we urge Negroes to remain in the South, where a majority of their race so sorely needs guidance, protection and help. For we must never forget that to a large extent the abuses and discriminations have resulted in such institutions as North Carolina Mutual and the Mechanics and Farmers Bank, and that suffering makes a people great, and great people build great institutions. This bulldozing attitude, this tendency of Durham to look down its nose at other cities and towns. This cocksure attitude, this rule or ruin policy is getting Durham nowhere and is probably just why smaller cities like Burlington, Kinston and Goldsboro always "gits thar firstest with the mostest."

Why doesn't Durham have a television station? Why did Durham miss the Air Force Base while Goldsboro got theirs? Why was Durham one of the last major cities in North Carolina to get a radio station? Why was Durham the last major city in North Carolina to get Negro policemen? Why has it taken the federal government and every other outside organization connected with the mailcarriers to secure two lone Negro employees in the Durham Post Office? Why has Durham fought so hard to keep Negroes out of its fire department? Why did Durham seek Negro support for a bond issue that would result in a fire station being erected in the Hayti section of the city and then hold it up because Negroes asked that it be staffed with members of their race?

"Expose Them Wherever They Are, But Don't Overlook The White Supremacist."



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to the re-assignment of men to police duty, who, if they were not guilty of actually committing the act of assault on Joseph Edgerton, were at least guilty of an inexcusable impropriety.

Again we ask, is there any sound justification for the re-assignment of Ledwell and Lanning to jobs of public trust?

Spiritual Insight

"A Teaching: Mental Health"

By REV. HAROLD ROLAND

Pastor, Mount Gilead Baptist Church

"We . . . being many are one body in Christ . . . everyone members one of another . . ." Rom. 12:5. The Bible contains the fundamentals of a happy and healthful mind. The essentials of a healthy and a happy mind are laid down by the great and blessed teachings of the Holy Writ. We must admit that the Bible's teachings on love, faith, trust, communion, fellowship and reverence are the roots and foundation of mental health and happiness.

How can we apply the healing powers and truths to the sick and troubled minds of people. Mental health has been the great concern of all creative and healing ministers—Religion, Medicine, Education and Human Relations.

Washington and "SMALL BUSINESS" By C. WILSON HARDER
It's an old adage, "Give a calf enough rope and he'll hang himself."
As applied to bureaucrats too, as witnessed by current upsurge over firing of Dr. A. V. Astin as head of Bureau of Standards by Commerce Secretary Weeks.
Secretary Weeks acted to uphold a deep seated American principle that a man is entitled to a fair and square trial before reaching a verdict.
But Dr. Astin decided to hang a small manufacturer out in Oakland, California, without benefit of trial. This manufacturer developed a product which he felt served a purpose: a belief shared by many customers including the U. S. Government who over a period of years liked the product so well it was used in all equipment going to Korea.
Under Dr. Astin's direction the Bureau of Standards decided the product though harmless, but no merit, on basis that products in past designed to do the same job did not have merit.
The insistence of the manufacturer to operate in the face of the Bureau, so infuriated the bureaucrats that the full guns of bureaucratic machinery were turned against the small manufacturer.
The Post Office stamped "Fraud" on the firm's mail. To the credit of the Postmaster-General, he stepped in and stopped such action.
But as soon as Secretary Weeks fired Dr. Astin, government employees of the National Federation of Independent Business

This is a first order of business before mankind. This is Mental Health Week. What is the issue? How can we create and maintain an atmosphere in which all people of every class, condition, race and nationality can grow into a full, well-rounded and wholesome manhood and womanhood?

The healing spiritual truths of true Religion are most conducive to the essential conditions of good Mental Health. The roots of mental health are found in true Religion—Faith, trust, God, Christ, fellowship, communion, interdependence and love. These truths of Religion make for healthy minds and bodies. Leave these out of the making of a man and you have a sick mind.

What are we trying to say? We are trying to express the great fact of Mental Health as expressed by the great spirit-

ual Seer, the Apostle Paul . . . "We . . . are one body . . . everyone members one of another . . ." How can you have a healthy mind living in isolation and loneliness?

On the other hand there are certain feelings that are known enemies of a healthy mind. These enemies are corrosive fears, poisonous hatred, the agony of isolation and selfishness and the destructive feeling of being unwanted and unloved. Yes, all these feelings and emotions are sworn enemies of a sound and healthy mind. Thus we come to an inescapable conclusion that religion and its great resources are indispensable for creating and maintaining an atmosphere of MENTAL HEALTH. Thus we must try to keep the atmosphere in which children grow and adults live free from the HEALTH-DESTROYING FEELINGS AND EMOTIONS.

The atmosphere of the home is important for good MENTAL HEALTH! A home of love creates mental health. A home of hatred and conflict destroys mental health. Negative and destructive emotions are as contagious as measles, smallpox or whooping cough. So let your home atmosphere be filled with acceptance, security, fellowship and love.

Thus the home becomes the foundation, and love the key to that blessed state of a sound and healthy mind. Parents, you have a God-given responsibility to make your home an atmosphere of love in which you and your children can have a sound and healthy mind. This cannot be done without the preventive and healing powers of true religion—faith, hope, fellowship and love.

Let us use the great resources of spiritual healing of the Religion of Jesus to develop and maintain the healthy minds which is our great heritage. How can I use the resources of Religion for Mental Health? You can use them by cultivating your prayer life, Bible reading, Church attendance, serving others and identifying yourself with some group in the Church. Finally we must strive to make our churches places which are centers of HOLY LOVE AND FELLOWSHIP.

WITHIN And AMONG

Alfred F. Andersen

Dear Fellow Seekers . . . Last week we began our exploration of the question of immortality by attempting to show first that it makes an important difference in our efforts to live the good life whether one assumes for oneself and follows an eternal life span or one under 100 years. This fact becomes more striking when we think of the contrast between anticipating a normal life span and "twelve more months to live" . . . or one day! Certainly a person who knows he has only one more day to live on this earth lives differently from what he would if he could anticipate many years yet. And if a friend should be in such a situation, certainly we think and act differently toward him. What can the non-believer in "after-life" say to such a friend? He can "kid him along" unrealistically; but his friend will probably see through this. Or he can "give it to him straight," reassuring him that the good that he has done in the world will grow and advance in the hands of those who follow after. But if the friend asks: "What of the good that is still within me, unexpressed and undeveloped? What about ME as a responsible free agent, capable of intelligent effort "in the cause" and only begun to learn the ins and outs of responsible living? What happens to that?" What can the "non-believer" say then in behalf of the good life? If he's honest he'll say, "I don't know."

Then it is likely that the dying friend (assuming him truly heroic) will turn the tables on the friend of healthy body which stands there shivering in its flabbiness spiritual foundations. Then is the time for the assertion: "There must be some future for me, a conscious responsible being, for me and undeveloped unique being with so much within which seems aimed at life among. If there be any hope for anything but superficials, if there be any justice in the nature of things, there must be for me, and for you my friend, another approach, another avenue, as yet unforeseeable in conception, but morally imperative." We have committed ourselves in this column, by moral necessity, to there being an Overall Moral Order. By the

same token, and consistent with it, we see now the moral necessity of living our lives as if all the potential good within will be given opportunity in due time to play its role among.

Perhaps this does not mean inevitable immortality. But it does mean the possibility of it. It means that the Moral Order is morally obligated to "follow through" on this which has been tasted and to sustain conscious life as long as it is lived responsibly through the development of its potential. Even with those who deny life extremely, the Moral Order seems obligated to forgive "seventy times seven" and to provide ever another opportunity to approach the Life Stream another way.

Therefore we have something to add to our body of commitment regarding working hypothesis. To our commitment to living as if "God" and as if "free will" we add that of living as if immortality, for ourselves and for all conscious entities! But note that we are not assuming a "heaven" in the orthodox sense, where all is sweetness and light, and there are no more moral challenges and spiritual travail. On the contrary, we are assuming a continuous development and expansion of responsibilities, not an end to them.

To be sure, there must be rest for those deserving; opportunity to recuperate and be refreshed by the intimate "love of God." But those who have rejected the immortality thesis because it seemed a cowardly and irresponsible one cannot have that objection to the one we offer here. Our thesis is to promote creative, outgoing life . . . "and more abundantly." It is important that we keep this in mind as we proceed in this discussion.

But now there is no doubt those, if there be any readers at all, who are impatient for some conception of how this can all be. Aren't people who die so completely dead? Certainly all the evidence points to death as final, as the end to all life as we know it. Those who have been "brought back to life" report of no "after-life." Next week we shall deal with these questions and others related thereto.

LETTER TO THE PUBLIC

ASHEVILLE

Dear Friends:

I have been appointed as Director of the Western North Carolina Bureau of THE CAROLINA TIMES newspaper, and I consider it an honor and a privilege to continue to have an opportunity to render service here in the Asheville area.

The newspaper can be a medium of community service. This is my desire, and the desire of the CAROLINA TIMES. It is sincerely hoped that the contents of this Asheville Edition of the TIMES will always be representative of the desire of the total community, for we do want the Asheville Edition to be a real community paper in every sense of the word.

As Director of the TIMES, Western North Carolina Bur-

eau, I pledge myself to full cooperation in our efforts toward real community progress; and in keeping with the highest principles and ideals of the CAROLINA TIMES, this Asheville Edition will serve no special interest nor class, but will serve the people; and at all times will attempt to live up to its great motto, "The Truth Unbridled." The CAROLINA TIMES is your servant, always desiring to serve faithfully the best interests of the total community, and its Negro people, in particular. Therefore, call on us for anything in which you think we can be of some assistance.

In grateful appreciation for your many fine gestures of support presently and in the past, I remain

Your faithful servant,
HUGH A. JOHNSON

Special Honors Day Observed At Livingstone College; Mary White Senior Honor Student Speaks

Special Honors Day was observed on the campus at Livingstone College here yesterday, sponsored by the Student Council in recognition of students who have excelled in scholarship and other campus activities. Seventy-one students were cited for honors on the scholastic Honor Roll during the current school year and given badges designating their accomplishments at the mid-week assembly.

Mary White, senior and honor student from Winfall, N. C., gave the feature address on the theme, "Honor: Its Significance and Power." Darnell McCauley, Junior from Pittsburgh, Pa., president of the Student Council, presided at the assembly. A part of the annual Student Government activities sponsored by the Student Council, the Honors Day is an effort to stimulate wholesome attitudes on the part

of the students toward the high scholastic standards of the college and to motivate them toward full participation in the activities on the campus.

Special tributes of memorial were paid James Charles, an honor student, who was accidentally killed during the summer vacation last year. He was memorialized for his diligence in his school work as well as other gentlemanly characteristics that endeared him to his fellow-students.

Special awards were given scholastic honorees by Marlowe F. Shute, Dean of the College, and by Edward L. Mitchell, Director of Athletics, to young men earning varsity awards and special trophies. The Special Honors Day was concluded with a Banquet for the students earning honors.