

Durham's Negro Councilman

On behalf of every thoughtful Negro citizen of Durham the CAROLINA TIMES takes this means of extending thanks to those white people of the city who supported the candidacy of R. N. Harris for a seat on the City Council. Many of these fine, upright citizens are well-known to leaders of the Negro group here and are well aware of the abuses that have been heaped upon them by members of their own group, the most of whom are also well-known to Negro leaders.

It is no easy task for a liberal white person living in the South to throw caution to the wind and take up the cause of the Negro. Quite often it not only means financial reprisals but social ostracism as was the case with Judge J. W. Waring of Charleston, South Carolina. Only the unusually brave and stout of heart can withstand such an ordeal.

The large number of white persons who voted for Harris is a good sign and, we think, is evidence that the time is fast passing when white voters can be fooled into voting against a Negro for no other reason than he is a Negro. We are not afraid to risk our reputation that time will disclose that the Negro member of the City Council of Dur-

ham is among the best ever to have a seat on the City Council, just as it has proved that some of the Negro officers on our police force are among the best.

To those white people who were so small in mind and soul as to oppose Harris for no other reason than he is a Negro, we have no bitterness but sympathy. They are victims of the teachings of the old South and are probably the last remnants of the type of thinking, thank God, that is fast becoming extinct. It was they who injected the race issue into the campaign in an attempt to inflame the weak minded element of their group into voting against Harris.

Now that the election is over and Harris has taken his seat on the Council we trust members of both groups will combine their efforts to make Durham truly a city of interracial harmony and goodwill. In training and experience Harris is probably not surpassed by a single other member of the Council, and if given the opportunity he will do much toward the full realization of such a goal. Unlike Negro councilmen in other cities of the state, Durham's is the first to be elected with the backing of a Negro organization and not to have been handpicked by those outside

of his own group. He, therefore, will continue to have that support and can truly represent the thinking of the Negro citizenry of Durham.

Harris represents the very best in Durham citizenship, regardless of race, and no sensible Negro in this city expects him to do other than make a good councilman for the best interest of all the people. The Negro group here wants no special favors, it only wants to be heard on the special disfavors it has been suffering. If such a desire is not within the keeping of democracy, then we confess we do not know what democracy is.

So far as trying to defend Harris or any of the newly elected councilmen against vile and anonymous letters written our local daily newspapers, indicting their ability, the CAROLINA TIMES does not feel such worthy of the effort. Any man who is so low as write such a letter as that appearing in Sunday's HERALD and request that his name be withheld is in our judgement too much of a coward, and is probably the same kind of person who would lurk in the dark and stab a fellow human being in the back. He answered his own letter when he requested that his name be withheld.

The Readers Speak

THE MISEDUCATION OF A COLLEGE YOUTH

Editor's Note: Because of space limitations, the Times regrets that it was unable to print the following letter in its entirety. Space permitting, the remainder of the letter will be printed in next week's paper.

To The Editor:

Re: "The Perilous Hour" This letter is written not in the form of a protest to "The Perilous Hour," the April 26th article which appeared in The Daily Tar Heel by A. Z. F. Wood, Jr. It is, however, more of an expression of sympathy for such an uninformed, prejudiced and even though enrolled in a university, an uneducated man, as well as an attempt to enlighten Mr. Wood on many of his misconceptions of the Negro.

"The safety of society depends on the tolerance for hostile as well as friendly criticism. In a community where men's minds are free, there must be room for the unorthodox as well as the orthodox views."

As one of the four freedoms of the "Bill of Rights" Wood has every right to express himself, as he sees fit. It becomes, nevertheless, increasingly difficult for me to see how a man of his caliber can represent an institution of higher learning, which bids for recognition among leading universities of the country, and how his article could be incorporated in an official organ of that university.

Education has usually been thought of as a cure for preju-

dice, but Mr. Wood seems to be affected with a malignant type of ignorance for which no cure is known. Such thoughts and misconceptions could only arise in a warped mind. Thank God these characteristics are not transmitted genetically; therefore Wood's children may not be so handicapped from birth, however, we hope they will have enough guts to refute the views their father will attempt to instill in them.

We wonder just what his major interest can be. He certainly could not be a student of History, least he should know that all races at some time have been under the yoke of slavery and that the Negro has made far more progress than any other race so situated, in less than 100 years after bondage. He can not be a student of Science, least he should know that all persons have a racial odor. Odor is not peculiar to the Negro. These odors may be disagreeable even among members of various Anglo-Saxon strains. He can not be a student of Law, least he should know that the "rape" cases he reads about do not all pertain to the Negro, and that in many publicized cases the Negro has been falsely accused. In this fair state of N. C., there has never been a white man penalized with life or a life sentence for rape alone; whenever such a charge has been made against one of the fair skin, the charge has always been reduced to "attack

(Please turn to Page Seven)

"The Monster Must Be Destroyed, If Democracy Is To Survive."



Spiritual Insight

"Words And Deeds"

By REV. HAROLD ROLAND
Pastor, Mount Gilead Baptist Church



"They say and do not..."
Matt. 23:3.

There is a wide, deep gap between words and deeds. Many never build the bridge between words and deeds. Talk is the cheapest thing in the world. It costs little to be a vain talker. In every social group there are those who are long on words and short on deeds. Many are they who pay great homage to worth while causes through the inexpensive means of lip service. The devotion of many stop with lip service. Churches are full of lip-service members. But they are not there when great deeds are to be done and heavy burdens borne.

There are those who have great zeal in the talkfest. On the other hand they are not to be found when a sacrificial deed needs to be done. Jesus states a great truth we all know to be true: WORDS are CHEAP, deeds costly.

Are you a DOER OR A TALKER? Talk is all right. Words are

wonderful in their right and proper place. The time comes when talk is not enough. There comes the great hour of DECISION—when we must move from words to deeds. Words give expression to great flaming ideas. Through words we plan and inspire. In words we increase understanding and we educate. Through words we debate and deliberate. Words become the sparks that keep the fire of inspiration and enthusiasm burning for a great cause. But the time comes when we must move decisively, passionately and courageously from the passiveness of words to the creativeness of noble and sacrificial deeds. Lip-Service is cheap! High and holy deeds demand a price.

High and noble living consists of a series of sacrificial deeds and not words. Jesus raised a new standard of greatness. "He that would be great among you let him be servant... He demands that our lives

become an offering on the Altar of holy and loving sacrifice. Jesus says he finds life who reaches out in a series of loving deeds for others. Life finds its highest purpose in deeds and not words. Wake up and live! Move from words to deeds! Move out of the "THEY DO NOT" CLASS INTO THE "THEY DO" CLASS. Are you a talker or a doer in your civic and religious connections? Talk is cheap. A noble deed calls for a sacrifice. Look around you; there are so many cases calling for a sacrificial deed. You have talked long enough. DO A GOOD DEED!

Life's greatest values have come through deeds and not words. Our redemption from sin came through the noblest deed of the ages—the sacrifice of the Cross. We were saved from SIN THROUGH THE SACRIFICE OF THE BLESSED SON OF GOD. He stripped himself that we might be clothed. Words are cheap! Noble deeds are costly!

by Alfred Andersen

Within and Among

Dear fellow seekers... Having argued for the moral necessity of "life after death" we now turn to its plausibility. Granted that it ought to be, and that we are here "betting our lives" on what ought to be, we now ask: "But how can it be?" Where do "the departed" go? How do they relate to this world that we know and by which we have known them? What could be the nature of the experiences, the goings and comings, the challenges, the responsibilities, the freedoms and limitations... of "after-life"? These are questions that naturally arise. We shall not betray our commitment because we cannot answer them completely, but some plausibility seems required to release our moral energies.

Firstly, we may note the distinction between a continuance of conscious life immediately upon death of the body and one which "takes up" at some later opportunity. Our moral requirement would still be met if "the soul" were to "sleep" a thousand years, or a million! The fact that a large part of the total life's experiences would be missed thereby is not inconsistent with life as we now know it. If we have lived before this life we don't seem to have much recollection of it. And certainly we know that we have missed and continued to miss innumerable more of life's drama than we are aware of. Just as in this life we touch on the Overall Life at those very few points which relate to our own spiritual development, so it would seem

appropriate that when the continuity contributed to by our bodies is broken by death, and another entry into "history" peculiar to the soul's condition after a time of re-preparation and re-evaluation is necessary.

At death the soul is stripped of its bag of tricks, of most of the tools by which it has taken hold, and the using of which has constituted the bulk of life. Naturally it will take time for it to make entry into Life by another route. There seem to be two aspects to this preparation: the preparation of the soul itself by a re-saturation with the "heart" of reality, with a re-choosing of general overall direction of development; and the preparation of "the world" to provide an appropriate entry for the re-oriented soul.

But are we arguing here for some theory of "transmigration of souls"? Logic and moral necessity seems to lead to something like that, doesn't it? But what are the alternatives apart from complete death of "the soul" with "the body"? An "after-life" completely unrelated to this one would seem to be sinfully wasteful of this life's moral victories and meanings. If you say that the details are necessary in order to give continuity, purpose, and accomplishment! What is life's sacred entities with which we respectively communicate in various degrees of community? What is life apart from the particular units of "spirit", from

the lowest form of life to the highest in the evolutionary ladder, to which we feel compelled to respond with affection and with whom we identify in re-do us part!

Continuity of life requires continuity in friendship, in acquaintanceship. Someday I ought to be able to "look in on" the development of every human being, every animal, for whom I have ever felt a tinge of affection and to which I have ever extended a trace of identification. And at such a time of re-visitation there must be a kind of historical setting somewhat related to the "old one" and continuous with it. I must be able to look back and see in my mind's eye how our previous relationship has contributed to what we each are now and to the relationship now possible. Any "after-life" which meets the moral requirements must relate to the singing birds I have enjoyed and thrown kisses to, to the dogs that have cuddled up to me in a soul's embrace, to the human fellowship of various shades, and, most importantly, to the central friendships and kindred spirits which play such a central part in my spiritual development. And isn't the same true for you, fellow seeker? Isn't this all quite plausible and right?

The Negro's Eternal Hunt For Jobs

With thousands of young people being graduated from our high schools and colleges at this season of the year our minds naturally turn to the eternal task of job-hunting that stalks every Negro in the South. Barred from other than the most menial employment in municipal, county and state governments, the average high school or college trained Negro finds himself facing a world for the most part that refuses to give him an opportunity to work regardless of his ability, training and character, solely on the grounds that he is a Negro.

In spite of the courageous fight carried on through the years by the National Association for the Advancement

of Colored People on behalf of full citizenship for Negroes, we feel that one of the present greatest needs is an organization devoted entirely to the task of job finding for the race, especially those of high school and college rank. The NAACP is fighting for advancement on all fronts and could probably stand some relief from the responsibility of trying to open up new fields of employment for the race.

An inspection of the offices and other top ranking positions in city, county and state governments, maintained out of all the taxpayers' money, will disclose that the Negro citizen is getting practically none of the jobs. As a

result thousands of our young people are forced to seek employment in the already over crowded field of teaching or accept jobs that provide little or no outlet or reward for the long years they spent in preparing themselves.

The question of jobs for Negro high school and college graduates, we think, demands careful study and planning if our young people are not to become discouraged and resort to means of earning a living that is not inspiring, if not questionable. The CAROLINA TIMES would like to see an organized and concerted effort put forth by Negroes on a state-wide basis to open up new fields of employment for their group.

In Asheville...

Your Dollar Buys Less

Inasmuch as a dollar spent by a Negro consumer will buy no more or no less merchandise than the same dollar spent by a white consumer, then it is neither illogical nor unreasonable to expect such other benefits or accommodations which are connected with the purchase of goods and services to be the same.

However, this is not always the case. One such example of this inequity is the example of rest-room accommodations in the downtown Haywood-Patterson Avenue area of Asheville.

A recent survey conducted by a local social-action group revealed that rest-room facilities for Negroes in the downtown shopping district ranged from inadequate and unequal to none at all for Negroes,

with but one or two exceptions.

On the basis of this survey, it would then appear, that in terms of "fringe" benefits and accommodations, Negroes are receiving less for their dollar-spent than others with the same dollar-spent.

We are sure that the wise and alert businessman realizes that he cannot continue to give "short-weight" to an important segment of the consumer public and still continue to attract his dollars with his merchandise.

But aside from the consumer economics of such an unfortunate situation, Negroes need not be expected to continue to submit to these petty insults and indignities of second-class citizenship

without sooner or later sharply reacting against such conditions on a social-action level as well as an economic level of action.

Therefore, once the importance and urgency of this question of adequate rest-room facilities for the Negro shopping public is conveyed to Asheville's downtown businessmen, it should not be considered as overly-presumptuous to expect these businessmen to immediately correct what so obviously is an unwholesome situation; for the Negro people and the fair-minded white people, both permanent and tourist, expect no less, and in the end will accept no less.

SERVANT OF GOD WELL DONE

By E. T. ARTIS

(Dedicated to the late Reverend H. H. Hart)

You started when you were just a child
To preach the word of God,
And people felt your message true,
Where ever you did trod.

Your pastored, oh, in many towns,
Proclaiming the word of God,
Your cry was "I am heaven bound."
Over the road our fathers trod.

You were serious in your message, friend,
And all who heard you knew,
That you'd be faithful to the end;
And that your words were true.

You've helped a many soul in time,
To make peace with God,
And many a one you've helped to find,
The path where Christ hath trod.

But now, your time has come, dear friend,
To make your report above,
In that fair and happy land,
Where abideth peace and love.

Sleep on dear friend, and take your rest,
And enjoy that blissful land,
For we shall meet you with the blessed
In that Eternal land.

And when in the final judgment
When victory has been won,
The great and Glorious God above,
Will say to you Well Done.

WASHINGTON AND "SMALL BUSINESS"

By C. WILSON HARDER

The campaign to repeal U. S. tariff laws to permit a flood of cheap foreign imports takes on more and more an Alice in Wonderland aspect.

Proponents of tariff repeal keep repeating that U. S. tariff laws are the only obstacle in the way of a world-wide prosperity through world-wide free trade.

Shortly, both Britishers and Canadians before Westminster Abbey will voice a common enthusiasm by joining in the traditional "God Save the Queen."

And while they have not set the words to music, the Englishman and his Canadian cousin will also be chanting sotto voce "Let's keep up our splendid trade between us, as long as Yankee taxpayers foot the bill."

Anyone wishing to see the silliness behind the drive to build world prosperity by scuttling U. S. tariff, needs only to look at records of Mutual Security Agency which succeeded Marshall Plan as the open-hearted giver of U. S. tax dollars to Europe.

Here is just one example that happened in the space of 33 days. English industry needs metals and oil. Her dominion, Canada, and possessions Trinidad produces these items. Samsungly, it is a simple matter for the members of one family to sit down and work out an agreement to trade.

But that desire to buy and sell was not solved in this classic manner.

Instead, MSA allocated \$50,000,000 to buy non-ferrous metals such as lead, zinc, and aluminum in Canada, and oil in Trinidad, to be shipped to England.

Undoubtedly, in time these figures will appear in published reports as an example of growing trade between England and her dominions and possessions. But one point will be neglected.

That point will be this trade was only made possible by U. S. paying the bill.

Similar arrangements are completed practically every day.

And almost every day England cries the world cannot exist without free trade, and that free trade cannot exist with U. S. tariff laws protecting the American market.

England has yet to demonstrate that it can work out any free trade arrangements within her own family.

Yet, despite the published facts, a veil of secrecy appears over them in Washington. Congress must take some action on tariff matters by June 30, yet no one in Congress has arisen to point out the fallacy of free trade as illustrated by the trade relations in the British Empire.

There is some thought that fear accounts for failure to bring out these facts.

It is known that England traded with Red China, even after Korea started. Some feel there is a possibility timidly exists about even starting an exploration of the subject, for fear it will start a chain reaction leading to disclosures that American taxpayers paid for raw materials from British dominions which England fabricated into materials used by the Reds in Korea to kill American troops, thus pressuring U. S. public with the major shock of the century.

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