

THE CHALLENGE OF THE SPORTS WORLD TO CHRISTIANITY

CHARLOTTE In the small but significant incident which occurred when Negro Vacation Bible students were not allowed to play on a "for whites only" playground in Charlotte, one gets a bird's eye view of Christianity at its worst. The hurried action of irate white citizens of the community in having the Negro Vacation Bible students driven from a playground in their neighborhood makes one wonder what kind of ministers the white churches in the South have for pastors.

Strange as it may seem, the white church is lagging behind the sports world in its attempt to rise to the level of universal brotherhood. In many southern states today Negro and white baseball

players play ball together while some of the same church members who cannot worship God together cheer both Negro and white players when these players happen to perform well on the diamond. Thus the idea that it can't be done in the churches appears to us to be one that originates in the warped minds of weak preachers rather than in the hearts of the people. It can be done if the white church will have the courage to take a stand against the un-Christian custom of segregation in the House of God.

The white citizens of the community who took upon themselves the nasty task of keeping Negro and white Vacation Bible students from playing together may have

THAT BYRNES APPOINTMENT TO THE UNITED NATIONS

NATIONAL Democratic Party may hang the fate of millions of American lives in a third World War.

In last week's issue of the CAROLINA TIMES, we published a detailed account of the record of Byrnes, the contents of which must have been known to the president. That he as Chief Executive would deliberately appoint such a character to the high position of delegate to the United Nations appears to us to be too high a price to pay even for the hope of breaking the solid South.

If Governor Byrnes cannot uphold in its entirety the Constitution of the United States even after he has sworn to do so under oath in such high offices as representative in Congress, U. S. Senator, Secretary of State and member of the U. S. Supreme Court, we are wondering by what stretch of

imagination the president of the United States thought he would uphold the Declaration of Human Rights of the United Nations.

The appointment must be decidedly embarrassing to the Negro Republicans in this country who have striven so hard to convince members of their own group that the Democratic Party is not the only major party that is respectful of their rights. The president may have gained a few southern votes of the white supremacy vintage, but he has frightened away the many Negroes all over the country who have been on fence about which of the two major parties offered the better haven. He has also aroused much suspicion in the minds of the last growing segment of liberal whites in the South as to whether the GOP has what it takes to lead the world back to the paths of peace.

THE CHURCH VS. BASEBALL

DURHAM At Durham a few Sundays ago two mixed baseball teams engaged in a game at the local league park. Both teams had Negroes as managers and captains, and the umpires were all Negroes. The game was well played and enjoyed by white and Negro spectators alike, who sat wherever they cared to. Because it was Sunday there were no preachers and prayer meeting Christians present, but there was a lot of the Christian spirit exhibited by both players and spectators. The fans, many of whom went to church that morning, probably got a greater lesson in brotherhood than they got at their churches which oppose the idea of worshipping God together.

During the game we saw a Negro player hurriedly grab a glass and take a drink of water. No sooner had he set the glass down than a white player grabbed it and took a

Christian was more important than being a Presbyterian.

There are some preachers, a type especially prevalent among Negro preachers, who will sit up all night tearing their hair and racking their brains to prepare a discourse on "Why I am a Baptist," "Why I am a Methodist," or "Why I am a Presbyterian," who would do far better tearing their hair and racking their brains on a discourse entitled "Why I am Not a Better Christian." These little simonians are doing the cause of Christianity more harm than all the Sunday baseball games that afford one of the few places in the South for a brotherhood which is more than the lip-service practice of the ideal.

The big question that looms before us now is whether or not it wouldn't be better to have more unsegregated Sunday baseball games and less segregated Sunday church services.

WE MUST REMEMBER FOR THEM

CHARLOTTE Gas-happy motorists are continuing, despite pleas for caution from public officials, to use Oaklawn Avenue as a speedway, casting all caution aside in their selfish attempts to satisfy their speed mania.

This situation makes it doubly imperative for parents to impress upon their children the importance of crossing streets correctly and of observing traffic signs. Children should be taught to look both ways before crossing a street. They should be cautioned against trying to enter

a street from between two parked cars or from behind a parked bus or truck. They should be told that the street is never to be used as a playground.

But even this safety measure cannot by itself reduce the appallingly high rate of child accidents which ruin many an otherwise pleasant summer for Charlotte children and their families. Motorists also have a responsibility to our children. During the summer months especially, all drivers should be mind-

DEEP SOUTH SPEAKS

BY ROBERT DURR
(For Calvin News Service)

PEOPLE ARE TIRED OF WAR!

It seems to me that after World War II only statesmen with a grubworn vision could fail to see that splitting up of Korea in a North and South Korea could result into anything but conflict based on the old divide and conquer formula.

After World War II was the time for the then top allied power, the United States, to sit down around the council table and tarry until a way founded on justice was achieved to keep Korea undivided. Such a procedure would, in my opinion, obviate the aggressive communist action and the police action by the U. N. forces in a Korea divided potentially against itself.

Nothing truly and lastingly good can come out of a carved up Germany with its British, American and Russian sectors. As long as we have this sort of setup in Germany, we have a situation which may set the world on fire.

The Lesser Peace (cessation of hostilities) which must produce the Greater Peace (spiritual unification of mankind) within a maximum of ten years ought to inspire Russia, France, Britain and the United States to put their whole souls, might and strength into a "take no" effort to unify Germany. A divided Germany is a threat to world peace. There must be unity based on justice and freedom before there can be the Greater Peace.

Now is the time for nations to agree to let every nation worship its God under their individual vine and fig trees so

long as their ways of life do not violate the Divine rights of others to be free indeed. This is no time for automobile salesmen statesmanship.

As it stands now, there is absolutely nothing in our various political philosophies which we practice which would prevent our finding ourselves involved in a total global and idiotic revolutionary war just about every 20 years.

There is but one people today who can come in the court of peace with clean hands and with a valid claim that it has not lifted up its hands in an aggressive war against another nation or people. And that is the so-called Negro people. If the world is to be saved, it seems the Negro is the one and only people to do the job.

There is literally too much white face in high places with no experience at feeling for the colored of the world. And no white faces can truly represent colored faces any place or at any time and most certainly without their studied consent.

White heels standing on the black necks have inspired almost all peoples to crave to stand on some one else's neck, to break their backs and stupefy their minds and doom them to a damned state of second class citizenship and double serfdom.

People are tired of fighting wars to perpetuate this sort of thing, because it is a cause of war which we have not come within the shadow of removing. Hence, another world conflict beckons us in the not too distant future.

"The World Will Be Reluctant, Until The Ball And Chain Are Removed."



by Alfred Andersen

Within and Among

Dear Fellow Seekers . . . As has been noted, the resort to war, with all its baser motives and deceptions, was a serious blow to the values which were notable affirmed and lived by the early Quakers. That of Quaker spiritual values which were incorporated in the Declaration of Independence were somewhat carried over to the framing of the subsequent Constitution. But they were secondary to the essential character of the new nation state as the "Landlord" class visualized it.

At the time of the Constitution, and increasingly since, the concessions given the Quakers were largely of the appeasing character. And as time went on the Quakers found themselves more and more out of spirit with established government, even in their home state of Pennsylvania and their home city of Philadelphia.

This, of course, made for inner tensions within the Quaker movement. Those who were active in Quakerism at the time of its coming into power and influence in pioneer days were pained to see it pushed aside by more aggressive elements. Thus did new revolutionary Quakerism lose many of its "fair weather friends."

The Hicksite Friends continued as the revolutionary branch; it is this branch which ultimately gave birth to the American Friends Service Committee, noted the world over for its humanitarian services. It is this branch too which came more and more in direct conflict with govern-

mental units, both local and national. This led to much travail and an ultimate withdrawal from "politics" to a large extent.

From "way back" the Friends thought of themselves as a kind of separate society with different values than conventional society. But they brought their influence to bear in innumerable concrete ways on conventional society nevertheless. In this new country, which many must have thought they would be able to call their own and help to govern by direct participation, it was hard to accept the fact that here too they must be a "thorn in the flesh" if they were to remain true to their essential nature.

The advance of formal statism through war and the emotional aftermath, plus the simultaneous growth of materialistic philosophy all over the world, was too much for even the deeply rooted Quaker constitution.

More and more conflict and confusion set in, and they have barely struggled through to the present day as a continuous body. It is sad today to look on the diluted and confused character of modern Quakerism as compared to its glorious tradition.

Today pacifism is a small minority element in Quakerism; and the State, at one time so courageously disciplined with deep spiritual conviction, is today compromised with in numerous expedient ways. This because the Quaker principles and spirit have been compromised little by little along the line.

Quakerism has justified itself hundreds of times over. In its tradition lies the clue and the very seed for the spiritual revolution so needed in our day. And today we have a new opportunity. For today the obstacles which faced Quakerism 100 years ago have largely spent themselves. The modern national state is at the height of its revolutionary influence, but also at the brink of its decline.

Note how rapidly have come and gone the totalitarian states of Europe. And now there is indication that Russia is deteriorating from within. The United States will probably be the last of the major forms to stand; so it is in this country that the basic spiritual issues regarding the legitimate place of the State will gradually be revived and resolved.

The other obstacle, which is still more fundamental, and which is now largely removed as to intellectual foundations, is that of the mechanistic philosophy and the philosophy of materialism which it supported.

This mechanistic philosophy has in the meantime all but deprived us of our "sense of values," for by it there is no place for values as such. But note today the number of religious books written by prominent scientists: Edgington (a Quaker who survived), Jeans, Millikan, Plank, Whitehead, Einstein, Du Nouy, Bermin, to name a few.

Next week we shall deal further with this new opportunity awaiting one vision and courage.

Defense Of Byrnes Appointment By Max Yergan Called Ironic

NEW YORK Max Yergan's commendation of the appointment of Gov. James F. Byrnes to the United States delegation to the United Nations is "incredible," Walter White, executive secretary of the National Association for the Advancement of Colored People, said this week in reply to the former executive director of the Council on African Affairs.

Dr. Yergan, in a letter published in New York dailies, said: "The appointment of Governor Byrnes to the American delegation is in the interest of this country and is to be commended."

Ignoring the South Carolina governor's long record of anti-Negro pronouncements and activity, Dr. Yergan praised Gov. Byrnes because of the latter's anti-communist position. He also attacked White for his opposition to the Byrnes appointment.

Recalling Dr. Yergan's earlier conciliatory statement on Prime Minister Malan of South Africa, White, in his reply, said that this defense of Byrnes "causes one to wonder what has happened to Dr. Yergan's principles and judgment." Dr. Yergan's break with the Communists was "a traumatic experience," White asserted. But, he added, "this is no excuse for his loss of perspective or for his equating an-

ful of the fact that there are thousands of carefree, vacationing youngsters who may often forget to be careful. But motorists can and must remember to be careful, for their own sakes and for the lives and happiness of our children.

(Please turn to Page Seven)

WASHINGTON AND "SMALL BUSINESS" By C. WILSON HARDER

Socialistic waste. That's what Congressman Ralph Gwinn of New York terms the Tennessee Valley Authority, or TVA.

But many hold whether or not TVA is waste by socialistic, blunt business standards condemn it.

Government needs to reduce both public indebtedness and taxes. While no one seems to know just how much has been poured into TVA, there are strong feelings. C. W. Harder, that government could realize \$27 billion by selling TVA to private operators, could save \$500 million per year on bond interest, other costs.

In mid-thirties TVA was started to provide irrigation, power, and to control floods, although Army Engineers claim the Tennessee Valley will not flood more than once every 500 years.

The efficiency of TVA as a source of hydro-electric energy is held open to question, too. Congress is asked to build a total of 9 steam generating plants, presumably to meet greater needs for electricity.

There is evidence in Washington that administration may come to grips with the TVA question in order to justify its billing as a businessmen's administration. But there are many smoke screens of emotion and false promises to cut through.

Besides the cry of Socialism, there is the argument that the tax free TVA doesn't pay the taxes of private utilities.

This last argument is probably a half-truth as there is considerable doubt any utility pays taxes out of profits, but instead adds them to consumer rates. Recently, the Pacific Gas & Electric, one of the nation's biggest utilities, told stockholders no rate increases are planned, unless taxes are increased, thus admitting that unlike individuals and small businesses, taxes do not come out of profits, but out of the customers. This situation could be remedied, however.

The big point is that the P G & E is located in California with more irrigated acreage than rest of U. S. And business deals have been worked out in California which if applied in the Tennessee Valley 20 years ago would have kept the government out of the power business.

A group of farmers needed a dam in the nearby Sierras for irrigation water. The dam is owned by the farmers' organization, but the power house is owned by the utility. And in exchange for permitting the water to run through their generators, the utility company pays off the dam's bonded indebtedness by semi-annual payments.

When TVA was started, it was necessary for the government to drive out of business 17 different private utility companies. A deal similar to the above would have given area even greater benefits without permitting bureaucrats to waste millions.

Many plans have been drafted for turning TVA over to free enterprise in a manner that will not result in merely changing from government monopoly to private monopoly. But Washington has given no authority to solve TVA question on basis of sound business and under a free enterprise system to reduce national debt by \$27 billion, save at least half billion yearly.

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Spiritual Insight

"YOUR MASTER'S TRADE MARK"

By Reverend Harold Roland
Pastor, Mount Gilead Baptist Church

"If any man has not the spirit of Christ, he is none of his . . ." Rom. 8:9.

Do you bear the Master's trade mark? Can the master's spirit be easily discerned in your personality? Does your character bear the imprint of his Spirit? If you claim Christ as master, his mark ought to be easily recognized? A manufacturer's product bears his trade mark. The cattleman marks his herd—the owner's mark is there. A child of God ought bear his master's mark. Our disposition should reflect the spirit that was in Christ Jesus.

The spirit of the Christ ought to be interwoven into the very texture and fibers of your character.

What makes up the owner's mark? The Holy spirit is the trademark of the Child of God. . . "If any man has not the spirit of Christ he is none of his . . ." Thus every soul that is born of the Spirit of God ought bear the trade mark of the master.

What is the spirit of Christ? It is the "SPIRIT OF GOD THAT DWELLETH IN YOU . . ." The master at the Jordan received the consecration of the Holy Spirit for our sakes. He bore the stamp—the imprint of the father. He was sealed and bore the marks of the father. And we too ought bear the mark—the sign of heavenly power.

The final test of the genuineness of a christian is the possession of the Holy Spirit. This must forever remain the real test of belonging to Christ.

The possession of the Holy Spirit is your trademark. This is the owner's mark. Do you meet this test? Is the pattern of your character shaped by the HOLY OR THE UNHOLY SPIRIT? The possession of the spirit means certain fruits of the spirit. Do you edify or destroy? Do you make peace or confusion? Can you honor others or do you want to be honored? Words, creeds and dogmas may not count in the final analysis. The thing that really counts is the measure of spirit of Christ in your character.

The spirit of Christ should find expression — a fivefold expression — in your gentleness, strength, sympathy, humility and Holy seal. Can you qualify? Do you bear the mark? (Please turn to Page Seven)

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