

THE CHURCH AND SAFE DRIVERS

A recent three-year study researcher from the University of Colorado School of Medicine discloses that church-going automobile drivers are safer than non-churchgoers. Says the study:

It tests with Air Force personnel, the researchers found that the safest drivers are individuals who tend to be religiously inclined, have conventional views, and behave in "social-conforming ways." Drivers who are accident-prone tend to be psycho-

logically more complex, less in harmony with their environment, and lean more toward theoretical and aesthetic interests."

While we have always felt that any person who is exposed to the teachings of Jesus ought to feel less disposed to endanger the lives of his fellowmen, or do things that would jeopardize them than one who is not, we have had no actual proof of it from a scientific standpoint. The University of Colorado study should be comforting as well

as assuring to all church-going people who drive automobiles.

What applies on the highway or street in regards to driving an automobile, should apply in business, our home, or other walks of life. Persons who are day after day and week after week exposed to the philosophy of doing unto others as we would have them do unto us, ought to be more honest and unselfish in whatever endeavor they find themselves.

THE HARVEST IS GREAT

The announcement this week that North Carolina State College in Raleigh was graduating 723 persons and from three to ten jobs were awaiting each of them with salaries ranging from \$3,300 to \$10,000 ought to put all sensible Negro citizens in this state to thinking. For the most part, graduates of Negro colleges in North Carolina will either seek employment as teachers, a field that so far as Negroes are concerned is already over crowded.

The announcement ought to cause some thinking to take place in our once trade and technical schools like Hampton Institute, A. & T. College and Tuskegee Institute that apparently will never be satisfied until they have abolished every course that leads to a trade or to training in the fields of industrial arts and science. The administration in these respective schools ought to see the advisability of once again teaching the course they were established to teach in-

stead of trying to get into the fields of liberal Arts and Science.

Unless Negroes are willing to go into fields other than teaching and the professions, we fear for the economic future of the race. The several fields of engineering offer today a most fertile soil for young people who have the ability and energy and who are not afraid of work. We urge our young people to look about them and seek new horizons. The harvest is great, but the workers are few.

WORSHIPPING THE GOD OF SEGREGATION

In an editorial captioned, "Not Dupes of the Desperate," the News and Observer of Monday, May 25 takes a most optimistic view of last Saturday's primary when it says that the "big and lopsided vote" given Governor Luther Hodges was an indication that a majority of voters in North Carolina "are not ready to be made the dupes of those who are desperately ready to sow the furries for the sake of votes." We think, however, that a closer analysis of Saturday's vote in the primary will disclose just the opposite.

In the first place, there is no bigger apostle of segregation in America than Hodges, and the pro-segregationist voters in North Carolina know it. The governor's record will

show that he vene had the nerve to ask Negro citizens of this state to volunteer to accept segregation. Being already in the office and having demonstrated his belief in segregation, he had the inside track and with such weak candidates running for the office as Earle Sawyer and Stokely, the pro-segregationist voters in the state had only the responsibility of choosing the greatest of the four evils. Hodges has satisfied them that he will bow down and worship the god of all gods of southern white folks—the god of segregation.

We think the fate which befell Congressmen Thurmond D. Chatham and Charles B. Dean is proof positive that when it comes to the race question our white folks in

North Carolina are not only dupes but are still living in the past and dreaming about the old plantation, southern colons with their Negro cubines, mint juleps and mulatto younguns." They are clinging desperately to the god of segregation with the hope that somehow he will bring back the "good old days."

In spite of the News and Observer's optimistic view of Saturday's election, we think that the clock in North Carolina has been turned back 50 years and that instead of furnishing progressive leadership for the South that this state has taken its place beside other backward and benighted states like Mississippi, Georgia, Alabama and South Carolina.

NO ROCKING CHAIR LEADERSHIP

Only in Montgomery, Alabama have Negroes ever demonstrated a greater show of leadership and fellowship than was seen here last Saturday when over 5,000 of the estimated 10,000 registered Negro voters went to the polls and voted the ticket recommended to them by the Durham Committee on Negro Affairs. Unlike previous years, a large percentage of Negro voters either walked to the polls, went in their own cars, or "bummed" rides with their friends. Thanks to Governor Hodges and other pro-segregationists, they needed no urging or coercion from their own leaders, but went to the polls and voted of their own accord.

We think Saturday's primary in Durham set a good example for other cities in this and other states where far too much rocking chair leadership is in evidence. Working hard in helping here to get out the vote, at the polls and elsewhere, were Negro ministers, lawyers, businessmen, college professors, labor leaders and housewives. We think this is just the beginning of what can and will be done here in the future when Negro leaders turn their efforts toward opening new job opportunities and securing a greater participation in the political and civic life of the city.

Instead of the rocking chair type, Durham's Negroes are furnishing the kind of leadership that will be followed by our white citizens as well. Instead of sitting at home in a rocking chair and letting the ward heelers, irresponsible and the vicious element get control of the political efforts of the race, busy and intelligent Negro citizens are taking time out to furnish clean and above board leadership for their people. As a result, there has been no name calling or hurling of epithets at any individuals or particular group such as appeared in newspaper advertisements directed at Durham's major Negro business institutions and their officials during the primary. Negro leaders here have been careful to do nothing that is uncultured, unchristian or undemocratic. No scurrilous literature, intended to arouse the emotion of Negroes, has been printed. On the contrary, Negro leaders have kept cool, calm and unemotional.

Name-calling, attempts at intimidation and economic squeezes no longer frighten southern Negroes but merely drive them closer together and make them more determined as is in evidenced in Montgomery, Alabama and Elmore, South Carolina where 21 Negro teachers refused to

sign anti-NAACP contracts. All of the scared Negro "leaders" in the South have run out and gone North. The type of white southern leaders may as well realize this and adopt a program of arbitration instead of intimidation. We think the time has come for Durham to grow up as a city and stop acting like a one-horse town with candidates resorting to one-horse town tactics to get elected to public office. If those who do seek public office can find no other issues but the race question to elevate them to office, they are unworthy of the trust of public office and should be voted against by every respectable citizen.

This newspaper would like to see an attempt made here to clean up the dirty politicians, the leaders of whom for the past 25 years or more have had no visible means of support other than to play the role of trigger man for some filthy or loathsome scheme to stir up animosity between the races such as distributing scurrilous literature and starting vicious whispering campaigns. The decent white and Negro leaders here ought to declare war on such methods by announcing that any candidate who permits his name to be associated with such will be opposed by them at the ballot box.

A Cadillac Shall Lead Them Unless Better Light Is Given

Editor's Note: This is the third of a series of four articles dealing with vocational and educational guidance prepared for this newspaper by the Career Department of the BobJones Company of Yonkers, New York.

A long shined Cadillac pulled to the curb in a segregated area and before the owner could get out a crowd of small Negro boys and girls stared at the car with covetous eyes.

The owner, "Big Time" Johnnie stood for a moment brushing dust only he could see from his one hundred and fifty dollar suit, then noticing his admirers threw some coins to them to scramble over and disappeared through the door of his pool room.

"Big Time" was the town's number banker, biggest gambler and operator of places folks didn't talk about too loudly in front of strangers.

"Mr. Too" Little Charlie, age eight turned back to his companions and said in a voice brimming over with hero worship, "When I grow up I'm gonna be like him. Fine Cadillac! Fine Clothes! And plenty of Money."

"Me too," his friends chorused in complete approval.

To desire the material things of life and plenty of them can certainly be understood. In fact, possession of a fine home, car and a lot of money is considered by many a mark of success in the United States.

When these children expressed approval of "Big Time" and picked his career as one they would follow, their behavior was normal.

Influence Often Undetected Generally, the more substantial community members are sometimes unaware to what extent "Big Time" daily influences the lives of children until a

number of youngsters get in the paper because they have been arrested for juvenile delinquency. Then alarmed citizens rush together in meetings to see what can be done about the headline, "Young Hoodlum Crime Wave."

It seems, it would be much simpler to come together before to see what can be done about creating an atmosphere to counteract "Big Time's" attraction and one that would inspire young people to "be somebody." This is a plain way of saying, "counseling youth to search for and find a career to which he can aspire."

This is what one of the agencies working among Negroes does when it gets groups to participate in its annual vocational guidance campaign. While this is good, it is not good enough for the influence of "Big Time" is constant and glamorous. Community Responsible Civic-minded men and women, religious, fraternal and other community groups should be holding meetings at regular intervals throughout the year where local speakers with whom young people can identify themselves will tell about their occupations and those related to them. Such citizens' groups can organize panels of men and women in the trades and professions to individually counsel youth about selection of and preparation for specific occupations. These groups can also work on such details as the best schools for certain courses, scholarships, work opportunities while in school, etc.

To be most effective, adult groups should work with Youth Career Clubs, which are composed of junior and senior high school students. For a definite plan of operation, write to the Career Department, BobJones Company, Box 38, S. Station, Yonkers, New York.

Revised Translation Presents Frenchman's View Of Struggle

Recently published is a new translation of a book on the position and future of the Negro in the United States. "Negroes on the March: A Frenchman's Report on the American Negro Struggle," first appeared in France in 1951. A revision by the author was made for its publication in English in order to include developments which had taken place since the original writing.

A special introduction has been added by the author, just published in England under the title "Negroes on the March."

The author is Daniel Guerin, noted French scholar. His report was based on two years of study and travel in the United States on a French government fellowship.

For an understanding of the impact of the political awakening of Negroes in America has made on liberal thought in foreign countries, Guerin's book is enlightening.

Even before its translation, the work drew attention of American scholars. In the second quarter of the 1954 issue of Phylon, University of Atlanta quarterly magazine, an article by Mercer Cook on "Race Relations as seen by Recent French

Visitors," carried the following comment:

"The most painstaking attempt to analyze race relations in the U. S. is found in Vol. 2 of Daniel Guerin's 'On Va l'Amerique,' (Paris, 1951). More than half of the volume—pp 125-313—discusses what the author terms the 'Negro revolt.' His impressive bibliography reveals that he has read voluminously on the subject; in fact, his is certainly the most thoroughly documented account written by a Frenchman. As a typical example, nineteen pages (238-255) contain references to 60 authors such as DuBois, Logan, Brazel, Myrdal, Drake and Cayton, Wright, Henry Lee Moon, Bucklin Moon, Dosey Wilkerson, Florence Murray and Max Lerner. In addition, a footnote to page 181 indicates that Richard Wright has read proofs and discussed certain ideas with the author."

Americans will be especially interested on M. Guerin's comments on France's position in regard to her colonies in Africa. If M. Guerin is to be considered an honest spokesman for the world wide struggle for human rights, he cannot ignore that situation.



Spiritual Insight

"ANXIETY: A DEADLY SIN"

By REVEREND HAROLD ROLAND
Pastor, Mount Gilead Baptist Church

"Have no anxiety about anything, but in everything by prayer with supplication let your request be made known unto God..." Phil. 4:6. It seems strange, on first thought, to classify anxiety among the seven deadly sins. Yes, it does. But when you think of the great harm done among us human beings by anxiety or worry, I think we must agree. Anxiety is a very destructive feeling of inner uneasiness. It is a nagging feeling that undermines the sureness and confidence of the soul. It is inner painful distress born of a lack of faith. Anxiety has the element of selfishness in it—you are fearful of what's going to happen to you and yours. And selfishness in the final analysis is the root cause of most all sin. Thus we can see the wisdom of classifying Anxiety or worry as one of the seven deadly sins. Jesus recognized the destructive and harmful nature of anxiety. Listen what Jesus says when he warns us against the

deadly ravages of this deadly sin...I tell you do not be anxious about your life...what you shall eat, drink, what you shall put on... Jesus thus sees anxiety as the sin of doubt or unbelief. And as such it causes much pain and misery among us human beings. The anxious claim God but will not trust him. At times we all are guilty at this point. We say we have been born of the spirit but we will not trust God fully. Those who are fully surrendered to Christ have little room for this harmful feeling of anxiety or worry. We claim God with reservations, ifs and buts. But Christ with reservations leaves room for worry. Only those fully surrendered to God can achieve that blessed state expressed by the text... "Have no anxiety about anything..." Most of us have so many little things to worry about. We got to stay head of our neighbor. I cannot let my friend out do me. I just must have a bigger automobile and a better home.

My neighbor's house is painted and I cannot rest until mine is painted. So we get bogged down in the mire of the sin of anxiety. The unduly anxious person loses the way of happiness and peace. Our energies are wasted in futile the search for something we never find. Our nerves are frazzled to a threadbare thinness. We are caught in the treadmill of restlessness. And the noted psychologist analyzes our times rightly when he calls ours an AGE OF ANXIETY. Thus we are missing the Jesus plan of true happiness... "Be not anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day..." "Live one day at a time. Do your best and treat people right. This is the way to a life free from the ravages of anxiety and worry. Let's try the Jesus' plan as a remedy for this life we all desire... "Seek first the Kingdom of God, and all these things shall be yours as well..."

Capital Close Up . . .

BY CONSTANCE DANIEL

Negro Named Minority Counsel to House Judiciary Another historical "first" was chalked up, last week, when the House Judiciary Committee's GOP minority named Samuel R. Pierce, Jr., of New York, presently Assistant to Undersecretary of Labor Arthur Larsen, to be Minority Counsel for the Committee, effective June 4. Credit Keating-Scott-McCulloch Behind the appointment were ranking minority members Kenneth B. Keating, (38th Dist., N.Y.), Hugh Scott, former Chairman, Republican National Committee, (6th Dist., Penna.), and William M. McCulloch, (4th Dist., Ohio). It is understood that it took some persuading to convince Committee Chairman Emmanuel Celler (D.N.Y.) considered a longtime liberal, that the appointment would be wise, in view of Southern attitudes.

Background for the New Post The new appointee, whose wife is the former Barbara Wright, daughter of the late Dr. Louis T. Wright, of New York, has a brilliant law record, beginning with Cornell Law School from which he was graduated in 1949, while president of the Cornell Law School Association. He received his LL.M. in Taxation, from New York University Graduate School of Law, in 1952, and was editor of its Tax Law Review. He has served as Ass't District Atty for the County of New York (1949-53) and as Ass't U. S. Atty Southern District New York (1953-55), has tried many cases, civil and criminal, argued appeals, and handled cases involving practically every field of law. During World War II, he was agent with the Army's Criminal Investiga-

tion Division Corps, was formerly a First Lieut. on the staff of the Judge Advocate General. During the past year, Mr. Pierce has served as U. S. Delegate to the Conference of Caribbean Cooperatives, at British Guiana, and on a panel symposium at the Military-Industrial Conference on Atomic Energy, held in Chicago, last February. He was a member of the New York State Campaign Headquarters staff, specifically assigned to work with Senator Ives, during the 1952 elections, and was an officer of the Young Republicans, in New York, and of the Regular Republican Club for the 12th Assembly District South (New York County.) This is a strategic "first" that should count for much.

Thurgood Talks to Youth We sat in, by TV, on the Sunday following the Supreme Court Decision anniversary, as Thurgood Marshall, NAACP chief counsel, answered the straightforward, unobscured questions of youth, on NBC's "Youth Wants to Know," program. The questioning young people some Negro, more white, were all students from high schools in the Washington area. Some were from the Federal City's recently desegregated schools, others from still segregated schools in Maryland and Virginia. They were sent by their respective schools at the invitation of the program, on the basis of academic achievement—the cream of the high school crop. What They wanted to Know They wanted to know if the NAACP represented "the majority opinion of the Negroes of the United States"; to what extent it was interracial; whether in view of the assertions of "many Southern whites" (ques-

tion by a Negro girl) that they "are willing to go to the extreme of violence...to stop integration," the NAACP would "be willing to go to those extremes to attain...integration." Youth wanted to know about the "passive resistance crusade" in Montgomery; there were questions about the "Negro vote," on a time-table for desegregation, and there were political questions.

Thurgood's Answers Among Thurgood Marshall's answers, we noted these, particularly: that "a large percentage of Negroes did follow" the NAACP "on the question of political aspirations," although total membership "around 400 thousand" could not be regarded as a "majority of the 15 or so million Negroes." Interracial from its beginnings in 1909, he found its actual "percentage of white people...small," with mixed state conferences, branches and executive staff providing interracial operation. He maintained that there was no such thing as a "Negro vote." "Our organization is non-partisan for that reason," that "the NAACP is against the boycott as a weapon to be universally used, because it is a double-edged sword. We think it is bad for anybody to use it." NAACP supported the Montgomery situation, important because "we had nothing to do with it...no organization has had anything to do with it. It was a grass-roots upheaval that came about...we didn't consider it a boycott. They just refused to ride a bus and take a chance on a bus driver beating them up." In spite of violence directed against the Negro, the real harm

(Continued on Page Seven)

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