

## Church Mergers for Negroes Most Desirable

The four-way church merger now being considered by leaders of the Episcopal Church, the Methodist Church, the United Church of Christ and the United Presbyterian Church brings before us once again the dire necessity of a similar movement within the ranks of Negro church circles, especially the several branches of Methodists. Once or twice within the past half-century there has arisen the discussion of a union of the AME Church, the AME Zion Church and the CME Church. Without ever giving the matter serious consideration the discussions have always died for the lack of the kind of leadership necessary to implement the movement. Such leadership, of course, should necessarily come from the top, which includes the several bishops of the three church groups, this making it almost an impossibility that anything will ever be done to encourage the movement.

We think, however, that a merger of the three branches of Negro Methodists is not only "a consummation devoutly to be wished" but the most sensible thing that could take place within the ranks of Negro church circles. From an economic standpoint it would certainly lighten the financial burden under which the laymen of the three denominations are now struggling. With hardly any difference in their ritualistic set-up, it does seem that somewhere within the ranks there could be found the type of leadership that would lead toward a union of the three Negro denominations.

We say again that such leadership need not be looked for among the bishops or other high ranking general officers. They are aware that a union of the three churches would mean that the number of bishops and general officers now riding high and mighty on the

backs of their poor laymen would be reduced over fifty per cent. For instance, the AME Zion Church now has four bishops serving its parishes or conferences in North Carolina; the AME Church has one who divides his time and service in conferences in two other states and the District of Columbia; the C. M. E. Church has one who serves conference in North Carolina, South Carolina, New York, the District of Columbia and Virginia. A merger of the three Methodist denominations, which now have a total of six bishops serving in this area of the United States, would reduce that number to one or certainly to not more than two. When it is considered that a bishop's salary is around \$15,000 annually, in addition to secretarial help, traveling and other expenses, the financial saving that would be realized in this section of the U.S. alone is astounding. Only a bunch of dupes, such as the laymen in the three denominations, would refuse to demand a merger. Instead, the poor suckers continue to pay, and that in the name of Jesus and the glory of God with their noses on the grind stone.

Unless there arises within the ranks of the laymen of the three denominations one or more who have the time, money, energy and ability to lead the memberships out of the present wilderness of despair, there is little hope that they will ever get out. Certainly, the bishops and high ranking general officers will never make the start toward a merger. They fear that such a move, if successful, would snatch from too many of them the easy life they now live at the expense of the poor devils who continue to follow them blindly, thinking all the while that it is the lowly Nazarene for which they are sacrificing instead of another human being.

## The Political Lethargy of Durham Negroes

This editorial is being written a few hours before the deadline for filing for office in the May Primary. The Carolina Times had hoped that the Durham Committee on Negro Affairs, whose responsibility it is to assist in the selection of Negro candidates for public office in Durham, would have bestirred itself long ago in suggesting a member of the race to run for county commissioner and the legislature. Thus far, however, it appears that nothing definite toward that end has been done, and, as a result, Durham will have no Negro running for election for any office in this year's election.

Such a sad state of affairs, we think, should not exist here in view of the fact that many Negroes in other sections of the state look to Durham for leadership along such lines. It is our hope that before the deadline expires that qualified persons for both offices will have announced their intention of running in the May Primary, either on the Democratic or Republican ticket. With Negro candidates already in the race in Guilford, Rutherford and several other counties it appears to us that Durham should also find qualified persons to enter the race for both Board of County Commissioners and the legislature.

The state of affairs becomes even sadder when it is considered that the Durham County Democratic Committee apparently gave no thought to the appointment of a Negro to the Board to fill the place made vacant by the recent resignation of John Dozier. Instead, the Committee did take into consideration that the Northern High School area had no

representation on the Board and will sooner or later, if not now, see to it that this particular section does have representation. It appears to not have dawned on the Executive Committee that the 30,000 or more Negroes of the city and county of Durham, although consistently voting the Democratic ticket, have never had representation of one of their number on the County Board of Education. It appears to us that it would have been a noble gesture to have filled the vacancy with a representative of the group that kept this state in the Democratic fold in the 1960 election.

In the face of such brazen disregard for such loyalty, we now wonder just how much longer leaders here will demand and insist that Negro voters continue their loyalty to the Democratic Party, especially of Durham County. We think the time has come when Negro leaders ought to consider their people not being in the bag for any party that does not have the decency to reward party loyalty of Negroes the same as others.

The political lethargy in not providing candidates in Durham for public office, plus the apparent lack of interest in demanding representation on the County Board of Education when a vacancy was made available by a resignation, needs to be given serious consideration by those members of the race who wish to see progress made here in the direction of greater participation by Negroes in all phases of Durham's development and growth.

## The John Avery Boys Club

Last week's edition of the Carolina Times carried an announcement of plans for the celebration of National Boys Club Week which begins on April 8 and ends April 15. Published along with the announcement were two maps showing the number of delinquents among boys of Durham when the John Avery Boys Club started operation here back in 1935 and the reduced number that existed 13 years later. So convincing as to the worth of the local boys club to this community that we would like to add our word of commendation for the work it has done in providing a wholesome environment for the boys of Durham.

So often, the tendency of many of us is

to take such institutions for granted. However, no institution such as the John Avery Boys Club could operate so successfully unless there are behind it dedicated and devoted men and women. In celebrating National Boys Club Week, it is our hope that citizens here will not forget the time, energy and money provided by those who are behind the operation of the local boys club. Principally, of course, is Lee W. Smith, its executive director, who has worked untiringly for the Club's success. Just how many boys he has personally been responsible for guiding into useful manhood cannot be estimated in numbers nor in dollars and cents. One thing is certain, without such a dedicated person at its head the John Avery Boys Club would have never been able to make the contribution it has to the city of Durham.

It is our hope that the citizens of Durham will visit the Club this and other weeks and acquaint themselves with the fine work that is being done there to assist boys of Durham in growing up into useful manhood. Without such an institution in our midst, it is hard to picture what Durham would have experienced in the way of delinquency among its boys.

THERE CAN BE NO PEACE UNTIL THE CHAINS EVERYWHERE ARE REMOVED



SPIRITUAL INSIGHT

Illustration by REV. HAROLD BOLAND

## Great Emotional Experiences Help Transform Individuals



NEVER THE SAME AGAIN

"When the blood of thy martyr was shed . . . I was standing by . . ." Acts 22:20

We see some heart-gripping, dramatic things and we are never the same again. These great emotional moments leave their mark. Here a young man saw a noble, loving soul die and he never was the same again. He lost, or tried to lose himself in a truthless plan of violence, but all to no avail. The blood of this man would not let him rest in peace. It kept coming up to haunt and plague his very heart and soul. His mind was never freed from the shattering emotional impact of this dying Christian. He ran but he could not outrun it. All of his actions could not erase the act of this man who died with a prayer of forgiveness on his lips.

We are unable to hide from God and our ugly, shameful acts. Man is unable to escape the ever-present God. The Psalmist rightly tells us that

if we go to the upper reaches of the infinite vastness of outer space we will run into God. We can run but we can never escape from God and self. I see Paul running but he could not get away from the dying Stephen. And he, therefore, found no peace until he stopped running and confessed his sins and made peace with God. Some of us need to stop our vain efforts to runaway and make peace with our God and our fellowman. When we have wronged a brother confession and pardon are in order. Let us stop running and make peace with God.

Where are you going Sinner? Remember you cannot hide. If a sinner would find peace, he must confess his sins. I see men and women trying to run with that great burden of guilt. Paul was running with a weight, until he confessed his sins before God. Paul laid his burden of sins down at high noon on the highway as he met God in Christ

Jesus as a regenerating influence in his life. Just come as you are and Christ will do the work. Bring your sins to Jesus and he will wash and cleanse you from all sin and unrighteousness . . . "Just as I am without one plea but that thy blood was shed for me . . . O Lamb of God I come . . ." Why try to run with that burden of sin? Come with your sins to Jesus and you may walk in true peace.

Jesus says to the weary restless GO IN PEACE. Jesus in love tells you to lay that sin down and go in peace. Faith will make you whole. Repentance is a spiritual lever to lift that heavy burden of sin. Jesus invites you to exchange that inner conflict of soul for the Peace of God. Paul said later that the peace of his restless soul was one that passeth all human understanding. That unforgettable moment was the beginning of the salvation or the healing of a sin-sick soul.

## O'Neill's View on Race In New Biography

How the famous playwright, Eugene O'Neill, broke down the barriers against whites and Negroes appearing on the same stage is told in a new biography.

The book, "O'Neill," written by Arthur Gelb, of the New York Times drama staff, and his wife, Barbara, is published by Harper and Brothers.

In 1924, the Provincetown Playhouse in New York City presented O'Neill's play, "All God's Chillun Got Wings." It treated a marriage between a Negro man and a white woman.

Before the play opened, newspapers and various organizations were attacking it because in one scene the Negro hero kissed the hand of his white wife. And to make the public more furious, say the Gelbs in their book, the part of the husband was going to be played by Paul Robeson rather than a white actor in blackface.

The actors rehearsing "All God's Chillun Got Wings" were bothered by poison-pen letters, threats of reprisal from the Ku Klux Klan, and warnings of legal action.

In the midst of rehearsals, the Gelbs discovered in doing research for the book, the mother of one of the white children who appeared in the play withdrew her child because her husband had telegraphed her from Georgia, refusing to allow the boy to appear on the stage with Negro children.

But Eugene O'Neill was not to be frightened by these attempts to stop his play. Four days before the scheduled opening O'Neill was interviewed by the press.

He is quoted in the biography saying, "I admit that

there is prejudice against the intermarriage of whites and blacks, but what has that to do with my play? I don't advocate intermarriage in it. I am never the advocate of anything in any play - except humanity toward humanity."

"But," persisted the reporter who interviewed him, "don't you think the white race superior to the black?"

"Spiritually speaking, there is no superiority between races, any race," O'Neill answered patiently. "We're just a little ahead mentally as a race, though not as individuals. But I've no desire to play the exhorter in any racial no man's

land. I am a dramatist. To me every human being is a special case, with his or her own special set of values. True, often those values are just a variant of values shared in common by a great group of people. But it is the manner in which those values have acted on the individual and his reactions to them which makes of him a special case."

The play opened on May 15 and, although several policemen were stationed in the theatre in case of trouble, the performance went off smoothly and the play was hailed as a great success, say the Gelbs.

## Cary High School Band Scores In Several Recent Performances

The Cary High School Band has had a full measure of success during the past few years including the winning of a number one rating at the Southeastern Band Festival in Bristol, Tennessee, and the State Band Contest in Greensboro. In addition to this the band has participated in many parades and festivals across the state.

On the basis of excellence in musicianship, marching performance and a past record of accomplishment the Cary High School Band has been selected to represent the State of North Carolina in a National Band Festival at Mason City, Iowa on June 19, 1962.

The festival will be presented in conjunction with the world premier of Warner Brothers' motion picture THE MUSIC MAN, and will feature a marching band competition of one band selected from each

state throughout the United States.

The winner of the competition will receive a grand prize of \$10,000.00 worth of musical instruments, a cross-country tour, and national recognition through public appearances and coast to coast television.

In order to raise the \$8,500 needed to take the 95 musicians and their chaperones to represent the State of North Carolina at the National Band Festival, a Telephone was held over Channel 5 on Sunday, April 8 from 2 o'clock on.

The entertainment on the four-hour-long program included the Cary Variety Band, the Cary Jazz Band, the Acapella Choir, the Rockettes directed by Esie Adams, a barber shop quartet, "The Homecoming" and others too numerous to mention. A movie or TV celebrity is also scheduled to appear on the

## Negro Writer Records Impressions Of Africa on First Trip There

INGLEWOOD CLIFFS, N. J.—E. R. Braithwaite, whose "To Sir, With Love" won the Ardisfield-Wall Award in 1961, reports on his first trip to Africa in "A Kind of Homecoming" to be published April 27 by Prentice-Hall.

A non-African Negro visiting Africa is inevitably torn by two conflicting emotions: one, an identification with his ancestral roots; the other, a sense of alienation and a sudden realization that he is American or French or West Indian (as Braithwaite is) and not simply a Negro whose spiritual home is among others with black skin.

Braithwaite has written a sensitive diary of this special kind of homecoming, careful not to judge what he cannot know, or to evaluate what is partially hidden. This black skin may have given him an entrée that other journalists don't enjoy, but his observations are essentially those of any foreigner on the African continent. They are acute, and they are sometimes surprising.

His first stop is Guinea, recently liberated from French rule, where the religion is predominantly Muslim, the political set-up authoritarian "for democracy presupposes a literate majority", and where the spirit is strongly African and neutralist. The Guinean needs help, but he cannot be bought. Whether his technical aid comes from Washington or Moscow is immaterial, but there must be no ideological strings. Braithwaite is shocked to learn that before the French left, they vented themselves in an orgy of vandalism, destroying their plumbing, smashing everything that couldn't be carried away, event chopping up the hoses that watered their lawns. But there

was no bitter reaction from the Africans. The Guineans only wanted to see the French leave.

In Sierra Leone, which was just about to achieve its independence, Braithwaite found a curious lack of enthusiasm, even of interest, in the new state. Among all classes of people he was confronted with a wall of silence, with apathy. Here he discovered that the prospect of independence paled before a difficult internal political situation, and here, as in the rest of the new African nations was the fear of a Congo situation arising.

He found conditions more stable in Liberia and Ghana, but he was curious to discover that Africans had no respect for each other. When on first sight he was inevitably taken for an African, he very often met rudeness. When he identified himself as a first-time visitor to the African continent, the treatment switched instantly to courtesy and pleasure. A sense of human dignity and respect for one's fellows had not followed fast enough on the heels of independence.

Braithwaite travelled extensively, from the coastal cities to the most remote villages, and talked with government officials, teachers, tribemen, and old colonials. He brings new insight on contemporary Africa, which is more complicated and more diverse than any outsider would imagine.

Educated in New York and Cambridge as a physicist, a fighter pilot in the British Air Force, Braithwaite has been an English schoolmaster, and worked with the World Veterans Organization in Paris. He will visit New York for the publication of his book in April.

## Letter To The Editor

Dear Editor:

I cannot understand why more of us have not taken an interest in the case of Mrs. Mae Mallory - that militant black fighter who is being humiliated and abused in an Ohio prison on an obviously trumped-up kidnapping charge.

As an Afroamerican who was born in the South and who has spent the bulk of my life in Monroe, North Carolina, I have had nothing but the highest praise for those like Robert F. Williams, Mae Mallory, and others who have had the "guts" to stand up and fight against the vicious attacks of racism in Monroe. Those of us who by our very backgrounds have had to put up with the daily stench of race oppression feel in our dejected bones an earnest desire to be recognized as human beings. This desire on the part of all freedom-loving black men cannot be stopped by Sanford's racists of North Carolina

and it must not be stopped by his henchman, DiSelle, in Ohio.

What in the devil is now wrong with us? Let's face it. Can we continue to go on licking the white racists' test by doing nothing, or can we be counted on to let our voices be heard in the defense of Mae Mallory and other black militants who are willing to stand up and be counted as human beings. It's up to us to save Mae from K. K. K. We can no longer stand timidly by, watching vicious dogs disguised as law officials, running rampant throughout the Southland preying on innocent black men, women, and children, especially those who have the courage to defy their ruthless viciousness.

I say, black men - you who have the courage to say you want to be free - Get on the ball!

Signed: Raymond H. Johnson, A Monroe refugee who had to seek asylum in the North.

## Minister Press For End To Jim Crow Methodist Unit

CINCINNATI, OHIO.—Some 200 ministerial and lay leaders of the Central (Negro) Jurisdiction of The Methodist Church, meeting for three days at the Sheraton-Gibson Hotel here, challenged the denomination to end segregation within its organizational structure.

Called by the jurisdiction's College of Bishops and the Committee of Five appointed by the 1960 Central Jurisdictional Conference in Cleveland to study problems arising from the proposed transfer of local churches and Annual Conferences across jurisdictional lines, the delegates divided into 13 discussion groups in which all aspects of church life were explored, with particular reference to racial relations and problems.

The findings committee, led by the Rev. Dr. L. Scott Allen of New Orleans, recommended at the closing session Wednesday, March 28, that "the 1964 Methodist General Conference be memorialized to declare in unequivocal terms that the entire Methodist Church and its related institutions be desegregated." The group declared that for the church to deny any person admission or employment because of color, race, or national origin

program. The program will afford the people of the Raleigh-Durham Chapel Hill area opportunity to see and hear the band that will represent the State of N. C. and to support this fine musical organization.

"is a denial of the basic principle of Christianity."

While the conference looked with favor on the transfer of individual churches across jurisdictional lines, it

See END, 6-A

## Yes, We All Talk

Parliamentary Motion

By MARCUS H. BOULWARE

One of the fundamental principles of parliamentary motions is that only one motion can come before the assembly at one time; but several motions of different ranks may be considered along with the main motion.

For example, a main motion may be before the club and may be in the process of discussion. Then, according to need, the following motions may be proposed:

- 1) Move to amend the main motion
- 2) Move to amend the amendment
- 3) Move to refer to a committee
- 4) Move to lay on the table
- 5) Move to take a recess, and then
- 6) Move to adjourn

If the motion to adjourn does not carry, then the other motions would be discussed and voted upon in the reverse order in which they were proposed. In other words, the last motion proposed would be considered first, and in that order.

READERS: The writer will prepare Easter speeches. For my parliamentary chart of motions, send forty cents to Dr. Marcus H. Boulware, Florida A. and M. University, Box 25-A, Tallahassee, Fla.

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