

The Kind of Leadership Needed in North Carolina

The Carolina Times congratulates Negro citizens of North Carolina this week for their apparent increased interest in the political affairs of the state as evidenced by the several members of the race who have filed as candidates for public office in various cities and towns. This, along with the general interest Negroes have shown this year in registering and voting, is the most encouraging sign we have seen in many years. It is our hope that they will keep up the good work until every Negro man and woman who can qualify becomes a registered voter.

If Negro citizens are to have better schools, better employment opportunities, better housing and a bigger share in other vital necessities of life, they have got to join hands with forward-looking and progressive white citizens in electing to public office the kind of persons who are interested in seeing to it that all citizens get a square deal, whatever their race. If they are to shoulder their share of the tax load, consume their share of manufactured commodities and contribute generally to the economic welfare of the community in which they live, they must become active in the political life of the state and community in which they live the same as other citizens.

The economic and social problems facing the average southern community, in which Negroes constitute a sizable portion of the citizenry, need lines of communication between the races if such problems are to be solved satisfactorily. The old idea that Negroes are to be satisfied with always being objects of paternalism from across the railroad tracks and are not to seek at-the-level communication with white citizens in such areas as voting, holding public office and other positions sustained directly out of the public tax fund, must be abolished.

To emphasize what we are trying to say we would like to quote from a recent study made by James Rogers, N. C. Mutual agent of Fuquay-Varina, a typical North Carolina town. Says Mr. Rogers:

Twenty-three (23%) per cent of the population of Wake County and the Fuquay-Varina area is Negro. There are 520 male and female adult Negroes in Fuquay-Varina—351 as of March 15, 1963, were totally unemployed—of 169 remaining, over half had outside jobs which means that for four months prior to March 15 they worked practically none of the time. These people

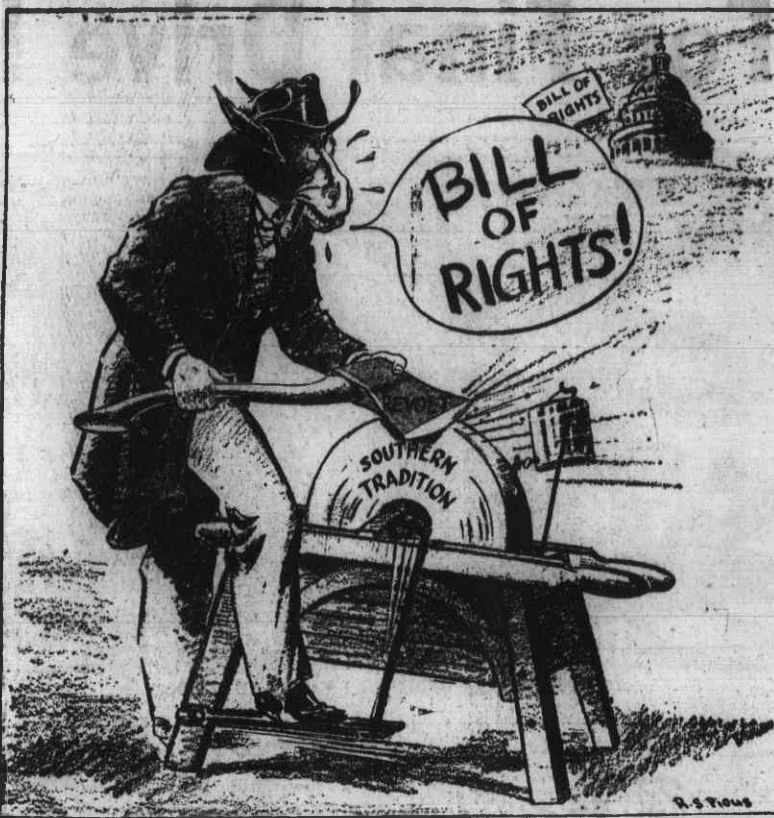
here in Fuquay-Varina had a terrible winter and even worse their children had a terrible winter. The subsistence of these people was employment checks, (225 Negroes hired by one tobacco factory in Fuquay-Varina are not eligible for unemployment), welfare checks, and Government surplus food supplies."

The above information was also used in a citation of economic conditions in Fuquay-Varina by Sherrill Akins, president of the town's Chamber of Commerce, in his attempt to sell to other members, the idea of re-thinking their conception of employment customs for Negroes.

"It is estimated that over 95% of the colored students with high school education migrate to the north in order to obtain other than manual labor. Needless to say they pay their taxes in the North. North Carolina at present is losing 90 people a day, both white and colored. This is an annual loss of \$32,850. (Percentage of colored of this figure is not available at this time, but we know it is high.) In many areas we are being left only with the untrained and uneducated as far as the colored people are concerned.

Per Capita Income—Wake County
White \$1,940.00 **Negro \$633.00**
These figures are the 1959 income figures obtained from the 1960 census report. These figures tend to show that the colored people can pay very little tax and can in most instances own very little property and they purchase very little from the merchants and business men in Wake County and Fuquay-Varina."

Here we think is a man with a vision and a mind that is functioning. If Fuquay-Varina will follow his leadership and make available more and better employment opportunities for qualified Negroes in city government and private industry—and if Negroes will show increased interest in registering and voting and running for public office the town is certain to rise to the top of the economic strata. What Mr. Akins is attempting to do in Fuquay-Varina should be an example for other cities and towns of North Carolina that have not yet learned that "you cannot keep another fellow in the ditch unless you stay in there with him."



SPIRITUAL INSIGHT

REV. HAROLD ROLAND

Man Needs the Assurance of God's Promise of Trusting Care

"Remember not a hair of your heads will be lost."

Acts 27:34

Man needs the assurance of God's gracious care. God's man, a trusting soul, gives this assurance. God promises never to leave nor forsake us. We need to take God at his word and trust him. Man is safe in putting his trust in God. We cannot put our trust in the world and its fading glories. But a sovereign God of righteousness we can trust. There comes a time when we need to know, "Not a hair of your heads will be lost."

We are in a habit of anxiously fretting when there is no need to worry. Why do you worry anyway? What do you gain by an unnecessary worrying? There is no gain except misery. Then let us shake off the habit of unnecessary worrying about the petty things of this life. What, then, shall I do preacher? Put yourself in God's hands. Take your care

to the Lord and leave it there. Let Jesus the great problem solver help you out when you get into a tight spot. Fret not but put your trust in God Almighty. Wait on God and He will help you to cross that bridge when you get to it. The remedy is to stop crossing bridges before you get to them. The bridge will be there when you get there. And you will cross the bridge in good shape.

God will take care of you. God promised to do just this for you. Then take God at His word. God's word will never fail. The heavens and the earth will fade and pass away but God's word will never fail. So, I am suggesting that you try taking God at His word. Look beyond despondency and despair knowing that God will take care of you. In the midst of all of life's demands remember that God will take care of you. God will give you strength in the hour of need. Yes, God will care

ry you through and make you more than conqueror. This is the meaning of the promised gift of the Holy Spirit. The spirit is given that we may be empowered to stand.

It is a blessed assurance to know that you are in the care of the Almighty God. God watches over the infinite vastness of the universe; and yet, not even a humble sparrow falls to the ground unnoticed by the All-seeing eye of the Heavenly Father. Those who truly trust God can say I am in His care. Then fall down beside your bed tonight and put everything in his hands and go on to sleep. Let God help you with your sickness, troubles, trials and care. God wants to help you. Let God help you. Make God your partner in this business of living and you will have the assurance of His watchful care and keeping.

You just take God at His word and he will take care of you.

feeling a glow at the way she won the hearts of so many people.

I was a bit embarrassed but, frankly, quite proud when Governor Mora of Merida, host of an official dinner in his part of the country, singled me out as a "symbol" of what can happen in America when people are given an opportunity to climb over color and economic barriers.

I think Americans ought to be awfully proud of a young Peace Corps representative, Miss Sally Smith, interpreter for Governor Mora. Obviously this young lady is a tremendous good will ambassador. She is loved by everyone.

Visiting in Venezuela gave me some sober thoughts about the history of the relationship between us and these Southern Americans. I feel we should take a long look at how we have handled these proud, sensitive people who should be sharing a more full partnership with us in directing the destinies of our hemisphere.

Heroes of The Negro's Emancipation

JAMES FORTEN

The first and perhaps the greatest of the free Negro Abolitionists was born in Philadelphia in 1776 and attended, until he was 10 years old, the school for colored children conducted by the Quaker Abolitionist, Anthony Benezet. At fourteen, during the Revolutionary War, Forten joined the Navy as a drummer boy on Decatur's ship "Royal Lewis." Later he was apprenticed to a sailmaker in Phila-



A WORD IN EXPLANATION

"It is very hard for Negroes not to like almost anybody who is a thorn in the white man's side," said Simple. "White folks in America have been a thorn in the black man's side for so long, how can we keep from liking the Black Muslims?"

"Are you a Black Muslim?" I asked.

"No," said Simple. "I like beer—and the Muslims do not. Also I have not yet picked me out a Muslim name. Also, my wife says she does not believe in harems like the Muslims do in Mecca. Joyce says 'One man for one wife, and one wife for one man.' If Joyce did not rock so good, I might not agree with her. But I would hate to lose my wife and her good old home cooking, too."

"You are off the subject," I said.

"Everytime I do not agree with you, I am off the subject. You are like that white man once down in Virginia I worked for when I were a young man. He said, 'Boy, if you do not agree with me, I'll kick you right square in your black behind.' Naturally, I agreed with him. He were white. I were black—so was my behind. He was a black thorn in my side. That is why I love Negroes who is a thorn in white folks' sides. Take Adam Powell he is a thorn in the white man's side. Take James Meredith, he is a thorn in Mississippi's side. I love that boy. Take Martin Luther King he is a thorn, a holy thorn. I would buy that man a beer any day, if he drank. Take Dick Gregory, he is a laughing thorn. He tickles me to death! God has been good to the colored race, giving us so many thorns in the devil's side."

"Do you equate all white peo-

ple with the Devil?" I asked.

"Mrs. Roosevelt has gone to Heaven," said Simple. "In Glory she be, so not her. But lots of other white folks are going to hell which serves them right. Hell has more towns in it named after America than any other country in the world. Down there, there is a Little Rock, Hell. There is a Birmingham, Hell. There is Oxford, Hell. New Orleans, Hell. There is even a Harlem, Hell. In which neighborhood the Devil shuts up all Negroes he does not know what else to do with. He will surely put you in that corner of Hell called Harlem."

"Why me?" I asked.

"Because you set on the fence so much," said Simple, "and confuse me."

"I always try to take a broad view of things," I said. "Between God and the Devil, Heaven and Hell," said Simple, "there is no both sides. You is or you ain't; you are or you isn't. You believe in equal rights for all—including Sonny Liston—or you don't, for the Black Muslims—or you don't, for Adam Powell—or you don't."

"Things are not so cut and dried," I said. "Nothing is all black or all white, my friend."

"I am black," said Simple.

"I don't mean physically," I said. "I am speaking of great moral issues."

"I am still black," said Simple, "whatever the issues."

"You are just being obtuse," I said.

"I am being black," cried Simple, "which I am."

"Try to be more liberal," I urged. "Try to be above color—have a broad mind."

"But I would still have," said Simple, "a black behind."

Letter to the Editor

A LIFE OF SERVICE

The fine spirit of service that Mr. J. C. Scarborough, Sr., has given to the people of the Durham community, will always remain with us. I have known him since my childhood days; he is a man of outstanding character, a devout Christian, and a lover of his people.

Many young people of the community have been able to get an education and other help from him; the homes of many elderly persons have been saved through his help. These, among countless other deeds, exhibit his real love for his people.

He has been connected with most of our large Negro businesses; sometimes, as a director, or as a board member. Mr. J. C. Scarborough, Sr. is the oldest living member of the Mechanics and Farmers Bank.

Mr. Scarborough is a man of untiring efforts, great insight, rare show of force, and he possesses sympathetic understanding—a truly wise man. His long life, I believe, is due, in part, to his feelings for humanity. He has given more to churches, and to individual causes, than has anyone of this community.

When our labor unions started to organize, we found ourselves without sufficient capital. However, through the generosity of this great citizen, we were granted the use of two meeting halls with the provision that we could

pay for the use of these halls as we would be able. Here, we see that Mr. Scarborough had a decisive role in the beginning of organized labor in this community. I, therefore, feel that, because of his wonderful services to humanity, God has given him a long, prosperous life.

This man's life reminds me of the part of King Solomon's young life, when, after the death of King David, he asked God for wisdom: that he might rightfully rule the people. God's reply was to the effect that, because Solomon did not ask for a long life or great riches, all three would be granted to him—wisdom, a long life, and great riches.

I, therefore, feel that the great services of Mr. Scarborough, rendered out of a heart of love, are like the services of Solomon. And for those services, God has given to him a long life, wisdom, and great riches.

This is a fitting quotation to describe his life:

"Lord, help me live from day to day

In such a self-forgetful way,

That even when I kneel to pray,

My prayer shall be for others."

"And when my work on earth is done,

And my new work in heav'n begun,

May I forget the crown I've won,

While thinking still, of others.

Arthur J. Stanley, Sr.
Durham, N. C.

delphia. He subsequently became the owner of a sail loft employing some 40 Negro and white men. Through his business he amassed a fortune of more than \$100,000.00.

Forten was a passionate foe of colonization. In 1814, together with Richard Allen and Absalom Jones, Forten raised a force of 2,500 Negro volunteers to protect the city against the British. Like many of the white reformers and philanthropists of that era, he gave his time and wealth to a wide range of humanitarian causes. He was a major Abolitionist angel. It was he who purchased enough subscriptions to enable William Lloyd Garrison to found The Liberator in 1831 and subsequently gave financial assistance to keep it from discontinuing in 1834.

It was in the first issue of The Liberator that Garrison's famous editorial appeared: "I will be as harsh as truth, and as uncom-ject (slavery) I do not wish to think to speak, or write, with

moderation. Urge me not to use moderation in a cause like the present! I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD!"

When not crusading for temperance, peace and women's rights, Forten worked as an organizer and wrote pamphlets for various campaigns for Negro progress. In 1830, he presided over a meeting in the African Methodist Episcopal Church in Philadelphia called to denounce the American Colonization Society, in that same year he was also responsible for assembling a national convention of free Negroes, the first of a far-reaching series, for the purpose of considering the plight of the Negro, and to plan for the social advancement of the race.

His influence was a major factor in consolidating northern Negro opinion against emigration and preparing for the Abolition. See HEROES, 6-A

A Serious Blunder By Durham City Officials

"I do not agree with a word that you say, but I will defend to the death your right to say it."

We do not know the name of the author of the above statement nor do we have the time to look up his name. To us that is not too important. It is important that the above quotation strikes a responsive chord in the heart of every true American.

We think city officials made a serious blunder last week when they denied the use of a city-owned facility to the Black Muslims for the visit here of their Malcolm X. If by their senseless and stupid act they hope to safeguard the thinking of Negro citizens of Durham the city officials have missed the mark and have only added more resentment for their already unappreciated and unwanted acts of paternalism.

The right of assembly and the right of free speech are basic concepts of democratic government. When any man or group of men attempts by any method to take away from another citizen, however humble he may be, these fundamental pillars of democratic government, tyranny has reared its ugly head in our midst, and it must be bludgeoned or chopped off. The latter course is more desirable and befitting.

Deep, deep down in the soul of every Negro is an abiding faith in the ultimate triumph of right. Nearly 300 years of an ignominious slavery could not shake it, and malicious insults and abuses of the South since slavery have not shaken it. Therefore, Negroes need no protection from Durham city officials to safeguard them against one of their own though he comes in ridiculous form of a Malcolm X, a Malcolm Y or a Malcolm Z. The few Negroes of Durham and elsewhere who will be led off the straight and narrow path will not be enough to shake the faith of the race that has been its bulwark of survival.

Durham City Officials

Frankly, it is our opinion that city officials by their silly act of denying the W. D. Hill recreation Center for the appearance of Malcolm X here did more to focus attention on the man and the occasion than anything or any one else. They were probably misled, into the act of some Negro "Uncle Tom" of an ancient or modern vintage. It would be just like one of the modern vintage to telephone the mayor or other city officials for them to pursue the course they did. The objective was not to save the Negroes of Durham from something the majority of them had looked on as a joke but to feather "Uncle Tom's" nest or raise his stock with "Mr. Charley."

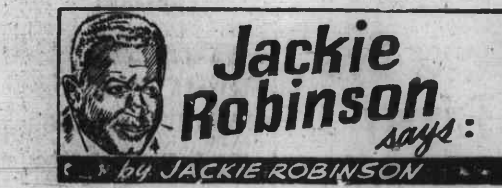
Finally, Negroes are no better or no worse than any other segment of American society. They can produce some agnostics, some atheists, some religious fanatics and their portion of downright fools. The race needs no help from city officials or any other group to save it from such. The foundation of "a faith that will not shrink though pressed by every foe" will sustain it, come what will or may.

The Lack of Solidarity in Greensboro

This newspaper has observed with a degree of great concern the lack of unity among the Negro citizens of Greensboro. The primary held last week in which two Negro candidates survived and will be in a run-off on May 7 for a post on the City Council uncovered a widening of the breach between two of the leading factions of Greensboro's Negro citizens instead of a closing of the gap. This, of course, tends to weaken rather than strengthen all efforts of the race whether social, economic, educational or political.

Because of this lack of solidarity, it now appears that the new L. Richardson Memorial Hospital building, costing some \$2½ million, will be erected on a site that is entirely unsatisfactory to an overwhelming number of those mostly concerned, the homeowners in and around the area. Because of the lack of solidarity, a faction which appears to lean entirely too much in the direction of Uncle Tomism is now in control of Negro affairs in Greensboro and, of course, will bow and scrape to the wishes of "Mr. Charley," whatever the desires of the Negro masses as a whole.

The approaching city election to be held Continued on page 6-A



Recently, the Sheraton Hotel Chain was kind enough to invite Mrs. Robinson and me to be their guests in Venezuela for a week. The hotel corporation flew into Caracas newspaper people from all over the world and such Hollywood personalities as June Lockhart, Brian Keith and Andy Williams. We were lodged in the unbelievably beautiful Sheraton, forty-five driving miles from Caracas.

This new Sheraton establishment was completed by Venezuelans early this year at a cost of about forty-five million dollars plus. It has 400 rooms and suites and ranks as Venezuela's largest hotel. Located at Macuto, the new Sheraton is fifteen minutes from the Maiquetia International Airport and the seaport of La Guaira.

You can imagine the beauty of this modern travellers palace. A picturesque 1500-foot beach stretches before your eyes. There are three swimming pools; one for children. There is a private yacht basin, deep sea fishing and a neighboring Golf and Yacht Club available to Sheraton guests.

The marble lobby is a sight to delight the eyes. From the balcony of our quarters we could see the dancing sea waves on the one side and majestic mountains rising on the other. Air-conditioned, the 10 story hotel has two main buildings. A patio garden connects them. There are two smaller build-

ings with triplex Hawaiian "lanai" rooms. Several dozen furnished cabanas spot the area just off the beach. During our week's visit, we were thrilled to attend the Inauguration with President Betancourt. The President graciously made his way to our shake hands with us and welcome us to the country. We've heard so much about heavily-guarded Latin American leaders and how they must take so many precautions to protect themselves. It was pleasant to see the President moving informally among the people, shaking hands, signing autographs and swimming in the ocean. I'm sure there were bodyguards around but they weren't obvious. At a press conference with the President we talked about everything from baseball to President Kennedy.

I was happy to see that, even though there are class prejudices in Venezuela, there doesn't seem to be much prejudice based on skin color. I was told in many quarters that the texture of a man's skin does not stop him from sending his children to the school of his choice, holding the job for which he is qualified and living wherever his purse will allow him to live.

It was heart-warming to notice the reception Rae was given. Everyone was telling me how wonderful she is and what a tremendous asset she is to me. Of course, I couldn't agree more but I couldn't help

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