

The Southern Methodist Church Runs True to Form

This editorial is delayed. It is delayed because we have waited for the supporting cartoon which appears on the editorial page of this week's issue of the Carolina Times. It is our hope that we may in some way shake the conscience of the white church in general over the slow pace it is setting in the race now being staged in the field of Negro civil rights. While the cartoon on the matter is directed primarily at the Southern Methodist Church, it is equally applicable to other branches of white Christianity.

When viewed in the light of history it will be found that slavery, the sweatshop, child labor and other ungodly systems of all ages were opposed by every other institution for the advancement of mankind before the church. Instead of leading the way, in many instances it has been the church that has stood in the way of the full realization of the Fatherhood of God and the brotherhood of man. So the action of the Southern Methodist Church in refusing to abolish its segregated Central Jurisdiction is typical and in keeping with the past history of the Christian Church in general. It should be soul-shaking to the officials and members of the Southern Methodist Church to discover in this late date that they are still clinging to the silly notion that God was wrong when He declared for the ages and eternity that of one blood all men were created to dwell upon the face of the earth.

The July 16 Meeting of NCC Board of Trustees

The announcement last week that Dr. Alfonso Elder will remain at the head of North Carolina College until September 1 instead of giving up the post June 30 as previously announced gives a sigh of relief, though temporary, to alumni, faculty, students and friends of the school. While the secrecy attached to the selection of a successor to Dr. Elder by the NCC Board of Trustees is understandable, it has become of great, if not grave, concern to those of the Durham community as well as its alumni, faculty and students. In view of the tremendous growth and development made by NCC over the past 25 years into one of the state's major educational institutions, it is only natural that Durham citizens would be concerned about the selection of a head to the school or any other matter affecting its future.

hope that the Trustee Board will not, because of the urgency of the situation, select a person who does not have sufficient vision and administrative ability to continue the progress the school has made in the past under its founder, the late Dr. J. E. Shepard, and Dr. Elder. We would much prefer to see NCC suffer the temporary disadvantage of not having a qualified head than to see it hampered permanently by one that is not qualified. The July 16 meeting of the NCC Board of Trustees, therefore, will be watched with great concern by all thoughtful citizens of Durham. It is their hope, if and when a successor to Dr. Elder is named, that he will possess the qualifications that will be demanded of the head of all growing educational institutions of higher learning during the next 25 or more years to come. The task before the Board needs the prayers and good wishes of all those interested in the future of NCC.

A Fair Employment Practice for North Carolina

In order that Negro citizens of North Carolina may not be lulled to sleep by the few gains recently made in race relations in this state we are taking the liberty this week to call their attention to some of the unchanged conditions that continue to exist in a majority of its cities and counties as well as the state in general. Likewise, they must not be deceived by the series of articles that have recently appeared in the daily press about Negroes not being prepared for certain jobs which for the past one hundred years or more have been practically a "No Negro man's land," or "For whites only."

Assistant prosecuting attorneys of Recorders Courts or Municipal Courts, firemen, tax listers, prison guards, jailers and precinct registrars, judges and other poll officials. All of the above positions carry above the average pay for services rendered but, with few exceptions, Negroes are still on the outside looking in. In fact, it is so rare when a Negro is employed in one of the above positions that when it does happen it is front page news in both the daily and weekly newspapers. This life is made livable through the undergirding power of a great faith in God. The Bible, the word of God, tells the great, dramatic story of the ungodly power of faith in the struggle of men. The story of the undergirding power of faith in God in the life of man begins with Abraham, the great man of faith. Abraham laid the foundation of

The Lack of Unity at the NAACP Convention

The Carolina Times has observed with growing concern the lack of unity in the methods now being used by the various organizations that claim to be fighting for Negro rights in this country. While such a state of affairs may be considered the natural consequence in any segment of the American citizenry, we are of the opinion that the Negro stands to lose more than he will gain by such open demonstrations of conflicting methods as occurred at the recent convention of the National Association for the Advancement of Colored People held in Chicago. According to reports coming from the NAACP Convention, no leader or heretofore accepted friend of the race who came before the convention escaped the fury of the various groups represented on the question of how to obtain the rights of Negroes in this country in spite of the fact that all of them pretended or claimed to be fighting for the same object-

ive. Those who are reported to have come in for rough treatment by the NAACP audience included Roy Wilkins, its executive secretary; James Meredith, of Mississippi University; J. H. Jackson, president of the National Baptist Convention. Instead of action that would lead to disunity and confusion among the Negro masses, we would urge the leaders of NAACP, the Congress of Racial Equality, the Student Non-Violent Co-ordinating Committee, the Alabama Christian movement for Human Rights and others fighting for Negro rights to get together now on their methods before the Negro masses become so confused as to whom they should look to for leadership that all of the gains made during the past several years are nullified. Frankly, we feel that there is enough work to be done in the area of civil rights for all of the many organizations now engaged in that struggle. There need be no conflict between them because all are ultimately working for the same goal—that of complete democracy for all of America's citizens.

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SPiritual INSIGHT

Faith in God Gives Meaning to Man's Existence Here on Earth

REV. HAROLD ROLAND

"All over the world they are telling the story of your faith."
Rom. 1:8

Faith in God must indeed be counted as a great faith. Such faith gives understanding and power to the finite, precarious nature of our common human existence. Faith in God is a stabilizer of life amidst its many difficulties and uncertainties. Faith in God gives the anchorage of ultimate meaning and significance to this life we are called to live. Thus the saints are commended for their great faith in God Almighty. And their faith in God is known abroad for it has served to sustain them in their struggles in the face of great opposition and persecutions. This life is made livable through the undergirding power of a great faith in God. The Bible, the word of God, tells the great, dramatic story of the ungodly power of faith in the struggle of men. The story of the undergirding power of faith in God in the life of man begins with Abraham, the great man of faith. Abraham laid the foundation of

hope for a great nation. Had he not been a great man of faith he could not have done this thing. We see Abraham moving out by faith when other men were thinking possibly about dying. Yes, at seventy-five Abraham moved in a great adventure undeterred by a great faith in God Almighty. By faith he went forth in the company of the Almighty God to lay the foundation of the nation of Israel. Then faith stabilizes amid the uncertainties and difficulties we must face. The word tells us that the just shall live by faith in God. The righteous can stand secure and certain knowing that God will vindicate what is true and right. Many daring souls have found stability through their anchorage in truth and right sustained by a God of righteousness. Thus faith in God stabilizes us when we are right. We must face many difficulties but our faith in God assures that right wins the victory. In the righteous battles the way seems dark and uncertain. Many times for the thirty years preceding

the Civil War these great souls in the Abolition Movement must have felt discouraged fighting the entrenched evils of the sin of human slavery. God in His good time gave them the victory in spite of uncertainties and difficulties. Finally, faith in God gives ultimate meaning to the weak, finite life of man. So often man seems so insignificant amid the vastness of the universe. Man's feeble efforts seem so utterly meaningless. Man's efforts are not meaningless. God has a purpose for every life. This purpose is found when man through faith anchors himself in God, the ultimate power in the universe. And this cast of faith gives meaning to man's life. In Christ the Savior this Divine meaning for man's life finds completion and fulfillment. God gives meaning to man's life. Apart from God man's life is empty and meaningless. Faith in God's sovereign power is the solution to the riddle of human existence. A great faith in God makes life happy and victorious.

SIMPLE ON KNEEL-INS

"If I was to want to go to church at all," said Simple, "the last church I would want to go to would be a white church."
"Why do you say that?" I asked.
"Why would I want to go into a nest of devils to worship God?" asked Simple. "They be not Christians in their hearts when they bar me out of church."

"A church is supposed to be a public place open to everyone, at least in theory," I said. "So you should have the right to go to any one you wish. I ask again why would you not want to go to what you call a white church?"

"They are too dull," said Simple.
"What do you mean, dull?" I asked.

"White minister reads their sermons. They even reads their prayers," said Simple. "If you do not have a prayer in your heart and cannot say your prayers to God without notes and a speech-paper, what kind of prayer is that? Also if a minister cannot praise God and preach a sermon without typing it all down first, what kind of spirit has he got? I do not like no paper reading ministers and written down prayers. I like the kind of preacher who pray from the heart and preach from the soul. I also do not like no slow dragging old hymns, neither arrangements, nor arrangements. I like swing and swaying hal-lalujah singing, and gospel songs and tambourines. I have not heart tell of a white church yet with tambourines."

"The Salvation Army," I said.
"They is not a church," said Simple. "They stands on corners and sings and prays, and do not read their prayers neither. I like the Salvation Army. They are out doors and

YES, WE ALL TALK

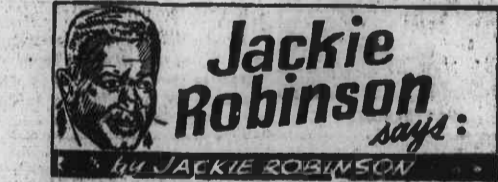
By Marcus H. Boulware
There is some talk that the Senate Southern members will filibuster President Kennedy's civil rights program to death. This is possible because the motion to limit debate is illegal in the Senate, except when a cloture is invoked by the prescribed number of votes.

In deliberative bodies, one can propose to limit debate by (a) setting debate period, (b) limiting the number of speakers for each side, and (c) limiting each speaker to a specified number of minutes.

The motion might be made in this manner: "I move that we limit debate on this question to two minutes for each speaker." This motion belongs to the subsidiary class; it is designed to provide a means to get rid of the motion under discussion.

A model speech presenting a gift will be prepared by the writer for \$1.00.

READERS: For my free pamphlet on public speaking send two stamps and a self-addressed business (long) envelope to Dr. Marcus H. Boulware, Box 310-A, Florida A. and M. University, Tallahassee, Fla.



Many of us were shocked to learn from our newspapers the other day that Dr. Martin Luther King had been the victim of egg-throwing in Harlem as he arrived at Salem Methodist Church to preach an evening sermon. The daily press attributed this disgraceful incident to the Black Muslims.

Malcolm X, the leader of the Black Muslims has denied that his organization had any thing to do with the attack on Dr. King.

Assuming that Mr. X is telling the truth, we think that he must accept some responsibility for helping to create a climate in the Harlem community which made it possible for such a despicable incident to occur.

It is reported that Malcolm called upon members of his group to turn out and let Dr. King know what Muslims think of his non-violent struggle for integration. On any number of occasions, Malcolm has said for public consumption that he is opposed to Dr. King's methods and philosophy.

Malcolm has just as much right to be opposed to Dr. King as anyone else. Personally, I am not and don't know how I ever could be non-violent. If anyone punches me or otherwise physically assaults me, you can bet your bottom

dollar that I will try to give him back as good as he sent. Yet, I have to admire men like Dr. King, Wyatt Walker, Ralph Abernathy, and Fred Shuttlesworth and all the rest how I ever could be non-violent discipline. I think it takes real guts for them to go through what they endure and suffer.

Malcolm X and his organization believe in separatism. They have every right to. If they want to go off into some all-black community, why don't they just go. I don't see how they can keep saving with a straight face that their theories represent the will of the masses of the Negro people. The masses of the Negro people, in cities all over the country, are demonstrating, some at the risk of their lives, to give witness that they want integration — the exact opposite of separatism.

As I said, I feel the Muslims have a right to their opinions. I do not think it is fair, however, for Malcolm to continue to make the kind of statements which incite people to attempt to dishonor a man of the integrity of Dr. King.

There is another angle to the anti-King demonstration. The Rev. George Lawrence, who drove Dr. King to the church and whose car was

damaged during the incident, pointed that had there been adequate police protection, the egg-throwing might have been prevented. Certainly the police know that Dr. King was once stabbed in Harlem. They should be furnishing him with every bit of protection he could possibly have. He gets it in Southern cities, why not in New York.

I must mention one other thing about the Muslims. As Dick Gregory has said, they've been in existence for thirty-five years "but the Negro didn't know anything about them until the white man put them on his television." Gregory adds that Malcolm X has been invited to speak on white college campuses all over the nation, but seldom, if ever, gets invited to Negro college campuses.

It seems to me very odd that the power structure in journalism, television and radio keeps promoting the Muslims. The national Negro community has demonstrated dramatically that it is opposed to separation. Could it be that the Muslims are receiving important aid and sponsorship from outside the race? Could it be that individuals or groups, which believe in segregation, finds the Muslims version of segregation-separation useful to their cause? Where do the Muslims get their money? Who finances them? Does all their revenue come from membership? We think these are questions the Muslims ought to answer. We'd be delighted to have them do so.

While on the subject of money, I must comment on an

editorial in the New York AMSTERDAM NEWS. The editorial said that some of the affairs staged to benefit Dr. Martin King's SCLC are no better than "hustlers" from which Dr. King's group does not realize financial aid. I think a newspaper does a public service when it cautions the people to be careful how they make contributions. I also think it is most unfair for a newspaper as influential as the AMSTERDAM NEWS to write such an editorial without naming names and being specific as to who the hustlers are and how they have hustled. As one of the people who has been active in raising money for SCLC by participation in the rebuilding of bombed churches, the dinner given for me when I became a member of

integrated, also believes in Santa Claus. I am talking about fine churches with pipe organs and no soul, Jasper pupils and Jim Crow, to whose altar I do not wish to go. I am all for the Freedom Riders, but the last place I would want to ride would be to a white church. I am for every kind of sit-ins but a church-in."

"Kneel-ins, I believe they call them," I said. "And I suppose colored folks who participate in kneel-ins do not so much desire to attend white churches as they do to reveal the hypocrisy of those congregations that will not permit black Christians to share God's worship with them. It is the right to attend the church of one's choice, not necessarily the actual attending that counts."

"Why would anyone's choice be a white church," asked Simple, "when colored churches are so much livelier?"

"True temples are neither white nor black," I said.

"They are down South — except Catholics — and I am not talking about them," said Simple, "I am talking about Baptists, Methodists, and such like, segregated one from another, North and South."

"The Bahais are not segregated. The Christian Scientists in many areas are not segregated. Community Churches are not segregated. Father Divine's is not segregated," I said.

"All churches should pattern after Father's where anybody may worship and pray."

"O. K.," said Simple. "But a man also can pray at home. Why any black man would want to go to a white church to pray. I do not know, when he is liable to be jerked out of his knees and put out. I could not keep my mind on God in a white church. See HUGHES, 6-A"

The Hall Of Fame, the Back Our Brothers \$100 per plate Banquet and the Jazz Concert at my home in Connecticut. I must take exception to any such generalized editorial.

Rev. Wyatt Walker, Dr. King's Executive Assistant, told me on the golf course the other day that my work in the above mentioned projects and the work of others associated with me, has grossed over \$100,000 for SCLC. This has been done within a year. It only hurts the cause of civil rights for such generalization to be written.

Even though I have great respect for the AMSTERDAM NEWS and its publisher and editor, I feel it is only fair to myself and to others who have worked with me to put this answer on the record.