

### Better Leadership of Negro Masons Needed in N.C.

The Negro Masons of North Carolina ought to come to their senses, stand up like men and do something about the Masonic Temple building they own in Durham. To achieve such an end, its leaders are going to have to come face to face with the problems before them. In so doing they are going to have to lay aside personal ambitions, feelings and friendships long enough to safeguard the future of the order in this state.

For nearly ten years now the Negro Masons of North Carolina, to satisfy the whims and downright selfishness of a few of its officials, have been fooling around over the question of moving their headquarters to its rightful location, the building which it purchased in Durham for that purpose at a cost of approximately \$96,000 in 1953. As a result what was once looked forward to as becoming a landmark and an inspiration to present and future Masons of the state is fast becoming a laughing stock and a mockery.

Either those who compose the rank and file of the order should demand that the present set of officers locate the Masonic

headquarters in its own building, purchased for that purpose, or they should rise up and vote for a new set of officials that will act like men instead of a bunch of whifly kids.

It is certain that the headquarters for Negro Masons, like the headquarters of any other fraternity, church or business, cannot be located in several different cities just to satisfy the whims of every group who would like to have it. Therefore, the only sensible thing to do is to go ahead and occupy whatever building that has already been purchased for that purpose.

What Negro Masonry in North Carolina needs for the moment is leadership that is big enough to put the good of the order above that of its personal ambitions. It is our hope, therefore, that the next session of the N. C. Grand Lodge of Masons will vote to occupy the building it owns for its headquarters before it is too late and the order finds that the fine structure it once owned has deteriorated to the point of a liability rather than an asset.

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SPRITUAL INSIGHT

REV. HAROLD ROLAND

### Man Needs to Know Infinite Boundlessness of God's Mercy

"So you think lightly of his kindness, tolerance and patience?" Rom. 2:4.

We are all too prone to forget God's unimaginable graciousness to us as wayward creatures. God's goodness and man's sinfulness is expressed in the spiritual threesome of kindness, tolerance and patience. We all need the manifestations of God's concern for us as expressed in this text.

We in our unkindness need to know the blessed assurance of the gracious kindness of God to us. This kindness comes to us when we do not deserve it. God by nature moves in kindness to redeem us when we are most undeserving creatures. God moves in outgoing kindness to us when we are lost in the darkest depths of human wickedness. Who among us, really, ever deserves God's kindness? God moves in kindness to redeem and bring us

back into the household of the divine family. Then let us not think lightly of God's concern for us as expressed in this attribute of the divine nature. You in sin have walked away from God. Remember that God in his abundance of his kindness, awaits your return.

The second of the attributes is tolerance. And without the divine tolerance we all would be lost in the darkness of human sinfulness. God has mercifully awaited our awakening and return to him. Let us, therefore, not abuse God's tolerance. How long will you keep God waiting? How long will you abuse God's mercy and pardon? Let us awake and take the steps of repentance that will lead us back to God. How long will ye tarry? Make a resolve now that you will have a closer walk with God. Yes, God's tolerance is great. But remember that you do not have

but so much time. Time is running out for you and every mortal creature.

God in patience awaits the wandering soul to return to the healing and peace of the fold. Man in rebellion can get beyond the reach of the divine patience. This very thing happened to Israel, as she was carried captive as a prisoner of war in a strange land. A day came when it was too late—she had drifted out of the range of divine patience. The saddest words to be said of an individual, race or a nation: Too late. It can be too late to avail ourselves of the divine patience. Oh, may it never be said of you, too late.

God in the rich abundance of His love is waiting now in kindness, tolerance and patience to bring us back into the fullness of life that He ALONE CAN GIVE TO ALL.



BUCK AND BALLOT

It is a by-product of the Negro Revolution — and a very heartening sign that more and more giant companies are demonstrating their awareness of and respect for the Negro market. Little, by little for instance you can see Negroes sneaked into television shows, not as stars—but in bit parts; maybe a face in a crowd or perhaps a policeman patrolling a beat or a mailman on his rounds. This is as it should be. It has been so unrealistic, for instance to see on your teevee screen a shot of crowded 42nd St. and not one Negro in that crowd.

The magazines have been reflecting this new awareness too. Recently, I leafed through a rationally circulated Sunday magazine section. I was thinking ironically that, if one were to believe what one was seeing, there were no Negroes who smoked cigarettes, wore hats, bought evening gowns or used cosmetics. Then, in the rear of the magazine, came a pleasant surprise. There was a half page ad heralding the virtues of a popular brand of shoe. A good looking Negro model was featured.

I'd like to pay tribute to one company, however, which didn't begin courting the Negro market only after the Revolution erupted. I am speaking of the Ballantine Beer people. Recently, in Miami, I learned that several of the Negro girls who had participated in the "Miss Universe" competition had a big yen to visit New York before returning to their various countries. They had never been to New York; but had no idea how to get there and wanted to find some respectable way to be sponsored in a trip to the city of which they had heard so much. From my friend, Kiah Sales, I had been hearing what liberal policies Ballantines had been exhibiting for some years. I called Bernie Creswell, an assistant promotion manager of Ballantines and explained the girls' desire. Within a couple of hours I had word that Ballantines would sponsor the girls' trip to New York, paying all expenses. This quick response made me take a closer look into Bal-

lantines' policies. I talked at length with Kiah who is one of the company's top executives, being a District Sales Manager with really significant voice in company affairs. I talked with Bernie and District Manager George Utendahl and learned some interesting things about the company.

Ballantines was one of the first companies — long before the Revolution — to use Negro girls in point of sales displays. The company was one of the first to sponsor such Negro sports personalities as Charlie Sifford and Ted Rose. They contributed heavily to the successful modeling careers of several girls who are among our best known models, including Cecelia Cooper and LeJeune Hurlley. In the case of LeJeune who will be remembered as the sinner of the Miss Cannes Festival in France, they spent \$2500 for her trip and then hired her to work for them. The company, from what I can tell, does not hire Negroes as showgirls. When they give a Negro a job of responsibility, he has authority, just as Kiah and some of my other friends do.

I heard something else recently which pleased me very much. Wyatt Tee Walker, Executive Assistant to Dr. Martin Luther King, tells me that after the hallelaloo died down on all the picketing and demonstrations against Woolworth stores, that chain has shown that it learned a lesson by going all out to desegregate its Southern lunch counters. Not only that, Wyatt says, but the chain has scouts out in various Southern communities, hurrying down white collar and managerial material among young Negroes.

Both business people and no little ways are really becoming aware of the power of the Negro economically and politically. The buck and the ballot are our most potent possessions with which we can punish our enemies and reward our friends. I am glad that this is being recognized more and more by whites. We'll really begin to get some, where when not of us begin to realize it.

### "Beware the Greeks Bearing Gifts"

The announcement this week that the medical staff of Watts Hospital has approved a resolution recommending that its trustees authorize the addition of Negro doctors to its staff is truly an incident that will need to be viewed with great caution by Negro doctors as well as Negro leaders. The move appears on the surface to be plainly one of those instances in which the Negro populace of Durham and vicinity needs to "beware the Greeks bearing gifts." Behind the action may be a sinister move on the part of certain sources in Durham to eventually make available for Watts Hospital the funds which the county is now allocating to Lincoln Hospital.

position of believing that the officials of Watts, its staff and the general run of white citizens in Durham are ready for the kind of admission of Negro doctors and patients that will be acceptable to a majority of Negroes. This newspaper has observed too often the poor accommodations afforded Negro patients in basements and other segregated white hospitals in cities where there is no Negro hospital to rejoice at the move of the Watts Hospital staff.

In addition to the cold bare facts of the general obstinate attitude of certain influential sources in Durham on the race question, there is the sentimental side of the matter which stares in the face practically every Negro who has been a resident of Durham for any length of time. All of them are fully aware of what Lincoln Hospital has meant to the Negroes of this city and vicinity and they will oppose any move that has as its ultimate goal its closing. This ought to be distinctly understood now so that there will be no misunderstanding if and when such matters ever to be disposed of at the ballot box.

If the Watts Hospital staff means to imply that it is now ready for all-out integration of all public hospital facilities in Durham that are recipient of public funds, including those received under the Hill-Burton act, we say let's go. However, if it means that Negroes are to hold only second-class positions as staff members, nurses and patients, we say let's hold on awhile to what we have until conditions develop to the point when all human beings will be accepted on an equal basis and according to their medical needs and not according to their race.

Behind the move on the part of the Watts Hospital staff there may also be a sinister effort developing to eventually close Lincoln Hospital, which in the end will leave the Negro sick and ailing absolutely at the mercy of securing medical aid in institutions where the best offered Negroes in the past has not always been in keeping with the kind medical care made available to others. The general attitude of some sources in Durham with regards to certain portions of the proposed civil rights legislation now under consideration by Congress is prima facie evidence that Durham is still miles away from the hour when Negro physicians, nurses, other staff members and patients will be accepted in any white hospital or elsewhere on an entirely equal basis with those of the opposite race.

We would suggest, therefore, that a definite understanding be had now about the action taken by the Watts Hospital staff before a celebration is held in its honor. Frankly, we are unable to bring ourselves around to the

### Honor to Whom Honor is Due

The honorary Doctor of Humanities degree awarded Mrs. Mary Trent Semans by N. C. College at its annual Founders Day celebration on last Monday will no doubt meet with the full approval of the Negro segment of the citizenry of Durham. Mrs. Semans is highly respected by all of them who have had the opportunity of knowing or meeting her. In honoring such a noble person, N. C. College honors itself.

All Durham citizens who have lived here within the past 23 years or more are also well aware of the contribution Mrs. Semans has made to Durham as a civic leader, as well as

to the state in general. The Carolina Times is therefore, happy on behalf of the Negro citizens of Durham to add its word of approval to the action of NCC.

Our only regret is that within the community of Durham there is such a dearth of the type of citizens as represented by Mrs. Semans. It is not hard to visualize the progress that could be made in this city in the area of interracial good will were there domiciled here a few more persons with Mrs. Semans broad vision and influence. The honor bestowed upon her by NCC is truly a case of giving honor to whom honor is due.

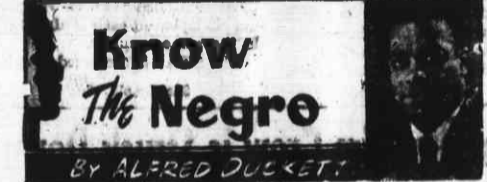
### Welcome Methodist Conferences

The annual session of the Central North Carolina Conference of the AMEZ Church being held in Durham this week, to be followed by the annual session of the Western North Carolina Conference of the A. M. E. Church here November 20-25, will be welcomed by all good citizens of the city with opened arms and a red carpet reception. Leaders of the race in Durham are well aware of the fine contribution the ministers and laymen of the local churches of both denominations and the church's general officers are making to this city, the state, the nation and the world in general.

We join with the presiding prelate of the Central North Carolina Conference of the AMEZ Church, Bishop R. L. Jones, in calling for a merger of all three major Negro Methodist churches — A. M. E., the A. M. E. Z. and the C. M. E.—with the hope of their eventual merger with the national Methodist Church. This, we think, is not only a most desirable and sensible move but the time is far past when something should be done more than mere talk about such mergers.

We think, however, that if a merger of all Negro Methodist branches in this country is ever achieved, that the leadership will necessarily have to come from the bottom, of the laymen, rather than from the top, or the bishops. Our observation is that it is going to take more real Christianity to perfect such a member than is presently available on the bench of bishops in any of the three major Negro Methodist churches.

The proposed merger of the Negro Methodists has been talked about for over 50 years. We hold that it will never get beyond the talking stage until the laymen who pay the bills in the three churches come to their senses and adopt a program of "either merge or we won't budge."



Madame Nhu, I am tired of you—and your artificial, feminine wife. Can't you see you ain't movin' me? Why don't you go home, lovely chile?

Seriously—and with reason, if not rhyme — there come times when one feels that freedom of speech can be run into the ground. This period of the so-called First Lady of South Viet Nam in our country is, for me, one of those times.

Like many others, I was intrigued at first by the delicate as-chine appearing lady who came over here to reprimand us for being blind to the virtues of her Government. Also, I dug her fine daughter who travels around with her—even though I would not want my son to marry her.

But the lady's innocent act, her pretty helplessness when she wants to evade an issue do not really disguise the claws so thinly sheathed by her silky sophistication.

Maybe something she is saying is the truth but I would not trust her as far as I could toss a Steinway Grand.

Seeing and hearing the Madame on network teevee so much makes me appreciate more the corny commercials at which I have been scoffing and those serials in which the martini gets his neck broken in nice places and turns up the following week bright as a newly-minted dollar.

I think it fine for us to be such a democratic nation and to allow people who hate us so much because we are investing so many millions with them to come over and enjoy our forums so they call us dirty names.

I have my quarrels with Pres-

dent Kennedy and Adlai Stevenson, but I don't need the good Madame to stick her two cents in. It ought to be obvious to Madame that her story is wearing as thin as our patience.

We recommend that she say one or two gracious words for all the free publicity and toddle home to see if she can work out some of the problems of her own so-perfect country.

Maybe she could return some day when she is invited.

### Heroes of The Emancipation

In the latest edition of RE-SPONSE, the student newspaper of Duke Divinity School, an article appeared entitled, "United Fund, a Check and a Letter." The main message of this article was that the United Fund organization of Durham in its present mode of distributing its funds, helps to support segregation in a most profound way.

I am writing this article, because I share the feelings of the writer of the above-mentioned article. I feel that as long as the United Fund distributes funds segregated institutions of Durham—be they white or Negro—the cause of equality and human dignity are being greatly thwarted. The above-mentioned article states:

... the various organizations who use the fund are united only in the means of collection, and not in united mutual distributions. For example, our racial-

ly segregated community of Durham dictates that the white Young Men's Christian Association receives 7-2 per cent of the fund, and the (segregated) facilities of the Young Women's Christian Association receive 12 per cent." The segregated Boy Scout troops will receive 7.8 per cent, and two of the segregated nursery schools will receive 6.5 per cent.

It seems to me that as citizens of Durham, we should question not only where our funds are going, but also the kind of services each of these organizations render to the total populace of Durham.

It is time we were awoken to the fact that we are paying—not only in dollars and cents but also in time and labor—for the segregated way of life when we allow our United Fund organization to distribute funds to any organization that refuses to serve all of the citizens of Durham—whether he is black or white.

I do agree with those who assert that it should be the duty of every responsible citizen of Durham to make a contribution to the United Fund (voluntarily) but I also hold that it is his duty to see that the final distribution of his contribution be used for services of the total community and not just for members of a select race or group.

Richard Woodward  
Durham

### --Chain

Continued from front page

were introduced.

Dr. Samuel P. Massie, newly elected president of North Carolina College, was formally welcomed to the city by the Chain at the affair.

Wheeler's speech, aimed at the Chain's membership of small businesses, sketched the historical developments of influences which for the return of Negro business to the mainstream of American

### Letters to the Editor

Being a former student of history I am somewhat compelled to view social reforms and movements from an historical point of view. Therefore, I must view the Black Muslims movement likewise.

After studying all of the important reforms and movements through the War Between the States, I have found that all of them were led and attacked the elite, educated and good solid citizens. However, that does not appear to be true of the Muslims. They have not attracted the elite, educated college graduates and good solid citizens and this is why I question their movement.

To me there is something wrong with any movement that is not led or does not attract the elite, educated college graduate and the good solid citizens. If the Muslims make any significant accomplishments, they will defy his story, because as pointed out previously, all of the major movements included the elite, educated and the good solid citizens.

The Muslims have not attracted little if any Presidents, Governors, Mayors, college Presidents and officials, col-

lege students or graduates or the good solid citizens or any one of National prominence as has some other present day movements have.

The Muslims have however, attracted the downtrodden paupers, prostitutes, pimps, and simpletons. One can readily see why they have attracted the above mentioned group and that is that group of people which does not think for themselves. Wherein the elite and educated man does think for himself and the Muslims apparently do not say that they can not control to a certain degree.

I am not implying that the Muslims are not educated, but I am saying that it is a known fact that no movement is any better than or stronger than its followers and its followers are not better than its leaders. Surely, if the blind lead the blind then both will fall by the wayside. Therefore, if the Muslims are to make any major accomplishments, unless they want to defy history, they must make their movement attractive to the elite and educated.

Sincerely,  
Lenwood G. Davis

**The Carolina Times**  
Published every Saturday at Durham, N. C. by United Publishers, Inc. L. E. AUSTIN, Publisher. Telephone 682-2915 and 681-8312.  
Second Class Postage Paid at Durham, N. C.  
SUBSCRIPTION RATES  
\$3.00 per year (plus 12c tax in N. C.) anywhere in the U. S. and Canada and to servicemen Overseas; \$4.00 outside U. S. (plus 8c sales tax in N. C.); Foreign, \$7.00 per year. Single copy 15c.  
Principal Office located at 436 E. Pettigrew St.