EDITORIALS

THE BROAD VIEW

This is the season in which commencement oratory flows freely. Probably only a little of it will "take," probably only a little of it will "take," probably only many valuable ideas are hidden in the flood of words from the mouths of the capped-and-gowned pundits.

Dr. Mordecai Johnson, in his speech at Hampton graduation, advanced an idea which is gradually growing in its influence, and which should continue to do so. He advised the young graduates to regard themselves more as citizens and less as Negroes.

It is often hard to avoid concentrating on the fact that one is a Negro; the consciousness of it is thrust into one's face many times daily. But being a Negro easily become an obsession, and preoccupation with being a Negro plays almost directly into the hands of those who want to perpetuate and expand division by race.

Our young people should be taught ceaselessly that they are citizens of their local community, of their state, of their nation, of the world. This is no illusion, it is the truth; but we cannot make others believe in the doctrine when we ourselves plainly show that we do not.

"The wounds of the South have been bleeding for 350 years. I want to heal the whole wound, not only that part which affects Negroes," said Dr. Johnson. He knows that there is really no part of the wound that does not affect both whites and Negroes.

One of the ways that Negroes may improve their status is by identifying themselves as wholeheartedly as they find it possible with their communities, and with every group, organization, and institution of mankind to which they naturally belong. Cultivating the broad rather than the narrow outlook, they will grow, individually and collectively. Nothing can prevent the process, however much it may be slowed up by obstacles from without.

OLD 24TH CONTINUES TRADITION; 761ST ESTABLISHES ONE

"Occasions seldom arise where it is appropriate for Inspectors General to single out and comment upon any one unit during an overall inspection. However the conduct of the 24th Infantry Regiment as observed on Saipan was so meritorious as to be deemed worthy of special mention."

The quotation is from the report of an inspector-general. It continues by describing how the Old 24th was assigned the task of clearing out the enemy on Saipan, and what a great job the regiment made of the assignment.

The 24th Infantry was created in 1869, and distinguished itself in Indian fighting in the Far West, in the Spanish-American War, and World War I. It has long been one of the proudest units of the Army, and justly so.

"The morale of this regiment is high, its discipline is excellent, and it has definitely demonstrated what can be accomplished by colored soldiers," the report concludes.

Part of the success of the 24th is doubtless attributable to its fighting tradition, and to the number of regular army veterans it contains. That would call to mind that training and experience have a great deal to do with the performance and morale of Negro soldiers, just as in the case of others.

But Negro citizen soldiers can fight, too. Major General M. S. Eddy, a corps commander in Europe, had high praise for another Negro unit, the 761st Tank Battalion, whose existence spans only a few years. The 761st was cited for the speed with which it adapted itself to adverse conditions, and "the gallantry with which they faced some of Germany's finest troops."

The 761st was one of those units which played such a heroic role in the Battle of the Belgian Bulge last December and January, in which Sgt. Robert A. Johnson, a graduate of St. Augustine's, and one of her best athletes, was killed. It is believed that the performance of the 761st in that battle had a great deal to do with the Army's adopting a policy of attaching Negro soldiers to previously all-white combat units.

A notable fact about the 761st is that it was commanded by 32 Negro and six white officers, demonstrating again that well-trained Negro soldiers can fight bravely and skillfully under the direction of officers of their own race.

A WARNING

President Truman has issued to the nation a timely reminder that America's war is far from over. Stories of the successes of our air forces over the cities o Japan may be misleading to those who forget easily, or who are inclined toward wishful thinking.

The Japanese War is far from over. We have only to remember how long Germany lasted under all-out bombing to realize that airplanes, however important they may be, cannot win a war against a determined, resourceful country, equipped with materials of war, fortified by widely scattered war industries, and having a great land army.

President Truman reminded the Congress that Japan has an army of 4,000,000 men, and that so far we have come to grips only with the outer guards of this great and fanatical body of fighting men. Until this army is beaten there can be no victory. The savage defense put up by the Japanese on Iwo Jima and Okinawa are all to clear indications of what a job it will be to defeat Japan.

We must gird ourselves for a hard, and maybe a long struggle. There can be no let-up. The Japs are depending on our getting tired and wanting to stop. They must be, they will be, disappointed in this hope.

A COCKEYED WORLD

It's a cockeyed world. France, defeated, conquered, occupied, oppressed, then liberated by power other than her own, now is almost at war with little Syria and Lebanon, her "protectorates." A part of Damascus is already in ruins, and thousands of Arab bodies lie in the streets, it is said.

France and Britain have stood shoulder to shoulder in the San Francisco Conference in their attitude towards colonies and mandates. Yet it is Britain which practically orders France to cease hostilities against the Arabs. Britain, which arrests Indian nationalist leaders, and leaves them languishing in jails. Britain, whose prime minister will not "preside over the dissolution of the Empire."

One does not wish to be cynical, but one rather suspects that it is Britain's own interests in the Near East, rather than the rights of the Syrians or the Lebanese which have prompted British intervention.

The whole thing is a crazy patchwork. France has conceded independence to Syria and Lebanon, but insists on certain concessions as to oil and other commercial interests. Syria and Lebanon have a far higher autonomy than Britain's India. Yet Britain appears as the defender of the independence of these little nations. Britain, in the meantime, refuses to consider independence for her own Near Eastern protectorate, Palestine.

So far it seems that the big nations continue to do what they regard as best for their own interests, where only weak and small nations are involved. It continues to appear as though power is the ruling factor in this world's affairs. Each nation bullies those weaker than herself, and in turn is bullied by those stronger than herself. It is still the old law of the jungle.

That is the spirit which San Francisco must begin to eliminate.

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"HELP TO AVOID INFLATION!!"

Second Thoughts

By C. D. HALLIBURTON

One feature of never failing pleasure connected with Commencement Week is the presence of the proud parents. Many of the trappings of the season have long since palled on one who goes through the same routine year after year. The ancient academic rigmarole, much of it handed down from the Middle Ages, and now relatively meaningless except for the dignity associated with age; the feeble pleasantries and banal pronouncements of Class Day; the sentimental farewells, the fulsome tributes — all inevitable and varying only infinitesimally from year to year — become commonplaces. But not the parents!

They are always new and always bringing a fresh note. The one unvarying feature is their ill-concealed pride in their daughters and sons, and what is happening to them. Many of the parents have been denied the benefits of a college education. To them the graduation of this son or this daughter is a great event in the history of the family. Many of the parents have worked and sacrificed to make this day possible. Often Commencement Day represents to them more of a culmination and a triumph than it does to the child.

They walk about the campus with the beloved graduate, who in his or her way is shyly proud of mother or father, too. Favorite classmates and teachers must be presented. One looks for and sees facial resemblances, and if one is a teacher, accepts with humility the sometimes halting but always sincere expressions of appreciation for "what you have done for my child." If you are able to say what a nice young person you think the offspring is, the murmur of thanks and the more eloquent smile are more than enough reward for the trials of the teaching trade.

In a way the fathers are often more appealing even than the mothers. The dads are usually less articulate and more subdued than the mothers. But they are just as happy, and enjoying themselves just as much.

When it is the first visit of the parents to the campus, as is often the case, they are full of interest in everything. The campus, the buildings, the personnel, the place where the son or daughter did this or that, and every minute of every exercise and ceremony, have a special and personal meaning. They seem to try to get out of two or three days all that others have derived from four years at the place.

The climax comes of course when their own child's name is called out, and the baby of a few years ago marches up for the diploma. (It is over, it is official, it is true!)

This year there were not many parents of young men. Only three boys were in the graduating class at the place where I work, and it was the same everywhere. As I looked over the roster of graduates I realized that not one of the boys who started out as freshmen with this class was here to receive a degree. As many of these boys are in the Armed Forces, mostly overseas, as there are persons in the graduating class!

Their parents had nothing to look forward to on this day. They are waiting for that other day, when their boy will come back home. And they do not know the date

Lest We Forget. . .

By W. L. GREENE

North Carolina Citizen should vote regularly in all elections. Every adult citizen has this responsibility. The disadvantaged position of the colored citizen makes it all the more imperative that they vote regularly and to a definite purpose. Those who by nature of residence in cities and counties where the colored citizens are but a minority of the total population have little trouble in registering in large numbers. Here a great responsibility in this matter.

Many of our leaders do not know AND THOSE WHO KNOW TOO OFTEN FORGET that the masses of the colored citizens in the sections of the State in numerously populated by colored people are effectively disfranchised. We are deluded by the fact that in the cities having stronger leadership and maybe a colored Lawyer to this group many colored votes are cast in INTERESTING elections whenever interest can be aroused. We are deluded in that soft whisper which says, "This is North Carolina and anyone who is qualified as well as I am can vote regularly as I do." Unfortunately this is not true. Many counties with colored population exceeding 20,000 have less than 100 colored voters. To all political intents and purposes this might mean no colored voters at all. Those picked out and encouraged to vote are definitely the picked "assistant exploiters." who think they are leaders of the colored people. Really they are the tools of the oppressors and the dupes who sell their influence to keep the colored people in political and economic slavery. The people are not to be conquered; they should be converted. The masses must be organized before these deluded wards of the privileged can be checked in their waywardness. Only the shock of lost prestige can convert these leeches to a sense of duty.

These lecherous persons will soon dominate any local organization that may be set up. They will do this because of inertia. They have the most influence already and the backing of the local politicians against the colored masses and unwittingly they echo the voices of the "white supremacy" political bosses by threatening public act and speech. They advocate racism and unwittingly shackle their colored fellow citizens with tighter bonds of prejudice.

Bonafide NAACP branches would upset this pattern of leadership which can be bought with a song of undeserved praise and kept with that flattery which says, "YOU ARE A LEADER OF YOUR PEOPLE." Our local leadership in most places outside the larger cities is either too selfish, too much controlled, or too timid to lead in the type of local organization necessary to pressing the case of colored voters to a successful conclusion. It will take pressure and plenty of it to get significant numbers of colored voters registered in those parts of North Carolina where their votes will count most. Without form pressure, sustained and multiplied from within and from WITHOUT, few of us alive and 21 today will live to see the old disfranchisement pattern abolished. We owe it to the next generation to weaken the barriers as much as possible. We can do it with country-wide NAACP branches all over the State.

The fifty most populous counties should act immediately to get a branch set up and affiliate with the State conference at once. Such organization will have to operate under ready made rules which prevent leaders from going wrong. The NAACP branch, prayerfully conducted, will be an effective and properly equipped laboratory in which to continue our civic education. In it we can fashion tools with which to tear down vote barrier walls and build first class citizenship on the only solid foundation in democracy, the ballot for everybody.

SUNDAY SCHOOL LESSON

By Rev. M. W. Williams

Subject: The ministry of Jesus. Matt; Mark; Luke; John. Printed text: Mark 1; 14, 15; Luke; 4:16-21; Mark 8:27, 29, 31

The four books of the Bible, Matthew, Mark, Luke and John which give the ministry of Jesus are known to us as the four Gospels. Three, Matthew, Mark and Luke are so similar, they are styled the Synoptic Gospels. Matthew, the tax-gatherer, because a disciple, later an apostle is the author of Matthew. His Gospel was written for Jewish Christians to prove that Jesus of Nazareth was the promised Messiah. Mark, a convert of Peter, who wrote especially for the Gentiles, portrays the wonder-working Savior in his Gospel. Luke, the beloved physician and scholar, also the author of The Acts, wrote the Gospel of Luke primarily to a certain Gentile, whose name was Theophilus, but is characterized as universal — the whole race of men. The Gospel of John which was written many years after the Synoptics, emphasizes the divinity of our Lord, and says his purpose for writing is: "That ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." When these Gospels were written, the dates vary and even scholars differ on the given dates, but it is fairly certain that all were written within sixty years of our Lord's death. A portion of our printed text in our today's study, in Mark, places the events about April A. D. 28, and the places as Nazareth, a city in Galilee and Caesarea-Phillipi in Northern Palestine.

Sin keeps an individual in a state of uncertainty — a feeling of insecurity. This feeling of insecurity was found here when Christ came and all of the Gospels (though written) abound in the fact that Jesus Christ, the Son of God, came to make secure those who would believe in Him. This is brought in Jesus' first appearance in Galilee when He said the Kingdom of God is at hand, the time is fulfilled, repent ye, and believe the Gospel. (Mark 1 14-15). The first command, repent ye, refers to sin and is negative, the second believe the Gospel is positive and refers to the Savior. There is no sense of security until men turn from their sins. St. Luke brings out a more vivid picture of insecurity or the general let down of the people and their needs as he gives that graphic picture in Christ's first sermon at Nazareth (Luke 4:16-21). "The Spirit of the Lord is upon me. Because He hath appointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind, and to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." This Scripture is just as true and applicable to us poor mortals today as it was on the day Christ uttered it. Sin has us poor in spirit; Sin has us suffering from broken hearts; sin has so many blind; sin has us in bondage; sin has bruised, us, yes, sin has the world in a state of insecurity, but Christ's errand into this world is to give us a sense of security in Him

Peter's answer: "Thou art the Christ" assured Jesus that his errand or Mission was not to be in vain. Immediately he began to teach them, that the Son of man must suffer, be rejected, be killed, but would, after three days, rise again (Mark 8:31). Has the ministry of Jesus proved its worth? The answer is definitely and positively, yes. In spite of wars and the inhumanities of man, the sordid conditions of the human family have been slowly but surely changing. The Spirit of Christ in the hearts of men is more in evidence than ever before. This is evident at the San Francisco Security Conference. The demand on the part of the masses for less territorial conquest and enslavement; a more representative government, less taxiation without representation; a better way of life; a more enlightened way of settling disputes; a right to be free. Security is the watchword of individuals as well as nations — They have a right to it — Christ came and died for it — And all who believe in Him and will serve Him shall have it.

DO YOU AGREE?

BY J. FRANCIS PRICE

The South should heed the leadership of its distinguished citizen, Dr. Frank P. Graham if the recommendations set forth in his speech before the North Carolina Society in Jacksonville, Fla., last week, and his previous performances may be taken as a criterion for the type of leadership which he is ready and willing to offer.

Salient points in the speech suggests a measure of emancipation about which we have been talking for many a day. Dr. Graham proposed a twelve-point post-war program for the development of the South, including provisions for "equal education opportunity for all youths," elimination of the poll tax, and enfranchisement of all citizens.

The eminent head of the University of North Carolina went further by calling for Federal aid to education, as well as the development of a State-wide care program, establishment of minimum wages, fair employment practices and equal pay for equal work. The disfranchisement of Negroes on the grounds of illiteracy, he said, "carries with it the moral responsibility to provide equal opportunities for literacy and an equal recognition of literacy as the basis of equal suffrage."

In making these public statements Dr. Graham proved himself to be a distinguished representative of an unusual State. To have had the courage to speak out forthrightly on such a subject in Florida Dr. Graham demonstrated a true greatness and an ability to face the truth without yielding to prejudices of the Milieu in which he found himself.

His types of leadership offer a welcomed contrast to that of some of his fellow southerners who, in spite of the fact that they are elected leaders, seem bent upon obstructing every advance which might represent benefits for all of the people whom they are supposed to lead. It is different than the whole United States House of Representatives which last week declined to approve appropriations for the continuance of the Fair Employment Practice Committee on the grounds that bills to make the FEPC permanent are pending before the House. And yet at the same time the almost solid South refuses to provide sufficient signatures to take the FEPC bill out of a committee so that the House of Representatives can give consideration to the proposed legislation.

Dr. Graham's leadership is likewise different than that of a prominent North Carolina member of the U. S. Senate who has declared that he opposed an anti-poll tax law and refused to vote for cloture so that the Senate could avoid filibuster and could vote on the law. In fact even now there is the belief that the Senate will destroy an anti-poll tax bill which was recently discharged from a Hose of Representatives Committee.

It is important that the South give consideration to Dr. Graham in all of the areas of his discussion. The matter of equal pay for equal work and up grading on merit deserve special attention now that the freight-rate equality may be expected. When manufacturers bring their factories to the Southland all of the workers will suffer inequities if a segment of the labor reservoir can be held as a threat over the head of any other segment. The Federal aid to education will make it possible to train all of the South so that all persons here will be ready and able to accept assignments.

Finally, when these things are obtained, when there is no disfranchising poll tax, when there are equal pay and equal opportunity, we can be free to elect as our leaders men of the stature of Dr. Graham while we leave to their knitting those who would delay the march to freedom.

North Carolina is proud of Dr. Graham.

DO YOU AGREE?

For a short the author of this column may find it impossible to bring his few words to the faithful few who have been patient enough to look into this corner from time to time. It is hoped, however, that before too much time has passed he will be able to return with a broader point of view based on experiences in a larger area.

WE NEED RELIGION

BY RUTH TAYLOR

Perhaps the most encouraging sign that has come out of the whirlpool in which our world is spinning so frantically, is the rebirth of faith — dependence on the intangible, finer things of the spirit and the willingness to admit that dependence. We have learned that we need to participate in something bigger than we are.

In a recent Reader's Digest there is a most thought provoking article on this subject — on the need of a religion. Not for us an ideology such as motivates the totalitarian states, not for us reliance on mere ethics. We need not a bland acceptance of a way of life, but a faith based upon religion.

But this "religiosity" does not mean merely a creed to affirm, nor a ritual to follow. No matter what the tenets of our particular faith, no matter whether we worship in church, cathedral or synagogue, there is a basic article of faith to which we all give adherance — the Fatherhood of God and the Brotherhood of Man. There is one rule of life we all accept — the Golden Rule.

What are the things for which we are fighting — if not the application of these principles? Our forefathers cleared a continent and built homes in the wilderness to feel free to worship their God in their own way. Their religion was a very real part of their lives. Why should we fear the scoffing of the unbelievers and not dare to openly admit our faith?

Our boys are not afraid to admit their belief. Think what the popular war songs are: "I had a little talk with the Lord" "Coming in on a wing and a prayer." "Praise the Lord and pass the ammunition." Can you think of similar ones in any other war?

In a news release describing Field Marshall Sir Bernard L. Montgomery's "knockout blows" message to the troops of his 21st Army Group, the poem he quoted was given. It was entitled "A Soldier — His Prayer." Written on a scrap of paper, it had fluttered into the hands of a soldier sitting in a trench during the battle of El Agheila. It is a prayer in which we may all join:

"Stay with me, God. The night is dark;
The night is cold, my little spark
Of courage dies. The night is long
Be with me, God, and make me strong.

I knew that death is but a door,

(Continued on back page)