

DR. BOND AND LINCOLN

The election of Dr. Horace Mann Bond to the presidency of Lincoln University (Pa.) is a newsworthy event. Its significance extends far beyond the limits of the alumni, students and immediate patrons of the institution, since Lincoln occupies a peculiar position in the life of the Negro and the nation.

Lincoln University is the oldest of the institutions for the higher education of the Negro as such. Established in 1851, it will soon round out a century of service. It shares with one or two other colleges the position of being located above the Mason-Dixon line. It is in addition one of the few Negro colleges left with a good proportion of white persons on the faculty, and as everyone knows, has always been headed by a white president. The election of a Negro head of Lincoln is noteworthy not merely because of the race of the man chosen, but at least equally because of the history and significance of the college itself.

Most important of all is the type of man who has been chosen to head this historic and strategic institution of learning. Dr. Bond is eminently qualified. He is highly trained, and has an unusually broad background both of teaching and administration, especially for a man of his age. He is almost equally well known as a writer and an educator. He has made of Fort Valley State College during the few years of his presidency there an institution carefully watched by those interested in new, practical and vital moves in education. Under the difficulties imposed by the political and social patterns of Georgia, Dr. Bond has accomplished practically phenomenal results.

He has a faith in the process of education in a democracy and for a democracy, and by the same token has demonstrated his belief in democracy in education. If he accepts the presidency of Lincoln, there is every reason to believe that the hopes of those who chose him, and the thousands who approved the choice, will be entirely justified.

NEW BOARD MEMBER

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The election of Mrs. Eleanor Roosevelt to the board of the National Association for the Advancement of Colored People marks the end of an era. Mrs. Roosevelt is free now as a private citizen to do things which as wife of the President of the United States she could do only at the risk of politically embarrassing her husband. Not that Mrs. Roosevelt ever failed in her sympathy for the man farthest down, or lacked courage to champion good causes unpopular in some quarters. But as a private citizen, rather than as first lady, although her influence may be lessened in one sense, her freedom of action and expression are inevitably enhanced. She will be wise and vigorous supporter of the NAACP's program.

GETTING ALONG WITH IT

Although we realize that there may be many months of hard fighting on land sea before the Japanese are finally and thoroughly beaten, events of the past few weeks certainly give the impression that we are getting along with the job in the Pacific. The apparent helplessness of the Japanese against both air and naval attack would seem to indicate that the power of their resistance lies chiefly in their great manpower and in their fanatical psychology of war.

The naval blockade, always the dread of island peoples, is becoming ever tighter and more effective, and the Japanese

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navy seems almost entirely impotent in defense. As an attacking force it seems to have melted away months ago.

Of course Japan will not be overcome until her great armies are annihilated, at home and on the Asiatic mainland. The blockade and the bombardments are preparing for the land invasion.

However fanatical they are the Japanese are after all human. Flesh and blood can stand only so much. It is one of the horrors of modern warfare that it must be so brutal, so destructive of human life. Even the Japanese must realize that further resistance is futile. With America, and to a lesser degree Britain, concentrating the full power of their war might at its peak against one foe, and with Russia in the offing as a continual threat, what can it be that allows the Japanese war lords to hope for any turn for the better in their prospects?

BITTER FAILURE

The failure of the Simla Conference to reach an agreement on Lord Wavell's plan for a greatly increased measure of self-government for India was disappointing not only to India but to all liberals and lovers of freedom everywhere. All the more disheartening was that failure when it is realized that it was the inability of the leaders of the Indian factions to get together, rather than the failure of the British government to present a reasonable plan looking toward eventual and probably early dominion status, which approaches complete independence.

Britain, which has used the principle of "divide and conquer" so many times in India and elsewhere to gain her own ends, now can claim to stand vindicated before the world, and the onus of failure can with some logic be placed at the doors of the Indians themselves, since their own divisions blocked any substantial change in the status of their country at this time.

Britain is not absolved, however. For years she has fostered dissension among the various religious and political factions of the natives. The great problem of reconciling the deep and troublesome differences lies partly in the nature of these differences themselves, partly in the character of the Indian mind and the clash between Hindu and Moslem philosophies, and partly in the intricate problems of ignorance, superstition, poverty, and general social backwardness, accord-

of the natives. The great problem of reconciling the deep and troublesome differences lies partly in the nature of these differences themselves, partly in the character of the Indian mind and the clash between Hindu and Moslem philosophies, and partly in the intricate problems of ignorance, superstition, poverty, and general social backwardness, according to Western standards, of the Indian people. But Britain is also to blame, in that for two hundred years she has taken advantage of all these to exploit India for her own ends.

PRAISEWORTHY APPOINTMENTS

The appointment by Governor Cherry of Mr. W. J. Kennedy, Jr., well-known Durham citizen and official of the North Carolina Mutual, to the newly created and important State Recreation Commission, is congratulated by the CAROLINIAN, not only because of the excellence of the choice, but even more so for the principle involved.

The CAROLINIAN has many times repeated its belief that as long as there are to be separate public services and facilities for Negroes, it is only just and fair that Negro personnel should be included, not only in the administration, but in the supervision and planning of these services as well.

In many respects the Negro continues to be a separate entity in the South. There is no desire in this quarter to perpetuate that separation; but it appears to us that the first step forward integration is the recognition that it has not been achieved, and fair and just action based on the fact.

By this appointment, and by the inclusion of Mr. John R. Larkins on the 30-member advisory board which will assist the seven member Commission, Governor Cherry follows a precedent of some standing, and one which was advanced considerably by his predecessor, Governor Broughton.



In a recent broadcast John W. Vandercreek, the well known radio commentator, brought out a point in connection with the Japanese war which is often overlooked. Regarding the fanatical persistence of the Japanese in continuing resistance when they have obviously lost the war he had something important to say.

We are all vitally concerned with this fanatical determination of the Japanese to continue this war even after it has reached the hopeless stage, and when they are apparently unable to defend themselves from the most audacious air and sea sorties of the Allies. We are interested not only because we are shocked by the terrific carnage being visited on Japanese men, women and children in the teeming cities of Nippon by the shellings and fire bombings and the blockade, but also because we know that every day the war is prolonged means that many more American lives lost, that more soldiers suffer privation and exile from home for boys and men we know and love.

Lest We Forget... By W. L. GREENE

We have a handover from the period of rationalization in our history which causes no little confusion among liberals dealing with so called "race" relations. All liberals have denounced prejudice. They claim to have dropped their prejudices and to have become ambassadors of good-will. Yet they say that PRIDE, "RACE" PRIDE, justifies the system of separation practiced in the Europeanized countries and forced on millions by law when skin color is a factor in the discrimination. They plead that separation and emphasis on the differentiation because of color is a BENEFACTICIAL DISCRIMINATION which should not deprive anyone of civic, economic, or social rights in a democracy. They insist that social segregation can be practiced without harmful results in political, economic, or religious relationships. They ignore the FACTS OF HISTORY, THE PRINCIPLES OF CHRISTIANITY, AND THE PROTESTS OF THE MINORITIES. The protests of the minorities are usually registered with apology due to fears

imposed by the majorities but they are voiced by all honest minority leaders in every walk of life. The fact that selfish and dishonest minority leaders often agree with the PRIDE-MONGERS only serves to show the undesirability of the PRIDE COMPLEX in a group sense. The truth of the matter is that PRIDE IS PRELUDE TO PREJUDICE. Group pride is a forerunner of group prejudice. It amounts to saying, "They are not proud of that of which we are proud. Therefore they are inferior to us and should be set apart from us." This setting apart breeds suspicion, distrust, envy, disrespect, and hate in about the order that these unsocial traits are named. Emphasis of differences rather than common factors is unsocial in human society and leads toward disintegration in ANY COMMUNITY WHOSE INHABITANTS LIVE IN MUTUALLY EXCLUSIVE GROUPINGS. If the groupings are economic, we get class conflict. If the groupings are religious, we get a wasteful competition in duplication of institutions intended to serve the same purpose. If the groupings are ethnic

SUNDAY SCHOOL LESSON By Rev. M. W. Williams

Subject: God's Promise of a Nation, Gen. 17, 18. Printed text, Genesis 17:1-18. Key Verse: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Gen. 17:7.

Over in Hebron, the home of the Patriarch, Abraham, about 1870 B. C., we get an interesting, yet true to life, picture into the home life of the father of nations. Having been promised all the land on which his feet should tread, we have the ingenuity of human mind and will, as embodied in his wife, Sarah, contriving to execute God's promise and purpose. And not strange, Abram obeys but runs into a plenty of domestic trouble, at the age of 86 years. Quite an old man to be led around after so many visions from God! However old or young one may be, they may expect trouble when they begin to obey others rather than God — even if it's your wife. In today's lesson we have Jehovah appearing unto Abram at the age of 99 years telling him: "I am God Almighty; have being before me and be thou perfect." Almighty is plural in that it refers to the trinity and singular in that it refers to one divine personality, and signifies God who is able to supply every need. This time God tells Abram to look to me to perform my promise and

not to Sarah. She does not see far enough in the future nor does she understand my purpose. "WALK BEFORE ME AND BE THOU PERFECT." This word perfect has been used as a screen through which many mortal eyes have looked with their own interpretation — resulting in our failure to live godly. Would God Command Abram to do more than he could? "The law of the Lord is perfect." We are commanded to keep the whole law. Walk before me in heart and desire. We are to have love, faith and hope, to be lacking in any one of these is imperfect. We are to have patience, forgiveness, kindness, etc. If we are lacking in some of the grace, again we are imperfect. These virtues are not acquired. They are the results of regeneration — Then we grow in grace. However small an individual may be when regeneration takes place he is perfect in birth and therefore has a chance for development or growth.

FATHER AND MOTHER OF NATIONS God in making a covenant with Abram, did not promise to bless him, but his seed after him to the extend, that he should be the father of a multitude of nations — even kings shall come out of thee. Sarah his wife, in this chapter is promised a son and her name changed to Sarah, might note — the promise of a nation, the

Rights Imply Responsibilities

BY RUTH TAYLOR

The Bill of Rights is a favorite topic with all American speakers — no matter what their viewpoint or their politics. It is the one sure-fire hit.

We all BELIEVE in the principles embodied in the Bill of Rights. We all proclaim it as the foundation stone of our democracy. We brag of its insurance of our liberties as we wave the flag. We flaunt its great phrases in the faces of our enemies.

But — do we LIVE UP to the ideal it embodies? Do we carry out its spirit in our nation, in our community, in our personal life, in our great teachings?

We emphasize equality before the law, for which the Bill of Rights stands. We say we oppose discrim-

ination — that this is the abhorrent idea of the so-called "master race." But — are we free from the taint of discrimination? How do we judge our neighbors? Bigotry and intolerance can beallowed no place in our own lives. If we would be true to our own promise to live up to the Bill of Rights, we must not merely as a State-given right, but as a God-given one Freedom from discrimination is a spiritual as well as a material condition for human development.

This does not mean that all people must have equal amounts of everything — but it does mean that they must have an equal opportunity to develop their talents, to do profitable and worthwhile

work — without being hampered by discriminations based upon anything other than their ability and their willingness to work with their fellow-men.

The only way we can defend our liberties is to see it that the law is administered impartially and equally to all the people of the country. The pledge to our flag makes this clear. "I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

The last two words — "for all" — are the essence of the Bill of Rights — but before we brag too much about them, let us do a little soul-searching and see if we live up to them in our own lives. Rights imply responsibilities.

crimination against the minority as the tide of public opinion rises or falls in favor of contending groups. DEMOCRACY PROVIDES FOR THE FREEDOM OF THE INDIVIDUAL TO GO FROM ONE GROUP TO ANOTHER. When we get pride with exclusiveness by law, we HAVE NOT DEMOCRACY. The growth of democracy is based on the GROWTH OF THE INDIVIDUAL. In a democracy PERSONAL PRIDE is the great virtue which makes the individual fit to move from group to group because that kind of pride develops in the individual that personal maknetism which makes one socially desirable. Group pride is, by its very nature, exclusive and destructive of democratic process. Personal pride leads an individual to identify himself with the grouping which, to him, seems most desirable. Entry into a group is always through some one or more attractive individuals who are attracted by the entrant. The right of the individual to choose and be chosen is the LEAST COMMON DENOMINATOR of democracy.

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ABRAHAM PLEADS FOR ISHMAEL

"And Abraham said unto God, O that Ishmael might live before thee." Gen. 17:18. There is a pathetic touch in this appeal. But families, races nor nations can change the purpose and righteousness of God. The heir of promise was not to be a child of fleshly desires. The heir was to be the child of faith and not of contrivance. However, God told Abraham that Ishmael should beg twelve price, which the Mohammedans and Arabians are descendants (Gen. 25:12-18).

ABRAHAM PRAYED We might note one thing in this, God is jealous and is jealous of those whom he loves and those who faithfully serve and obey. He gave Abraham a warning about what he was about to do to those wicked cities of Sodom and Gomorrah. In some way, God answers the prayers of his saints. "The fervent prayers of the righteous availeth much."

Some Observations

By GEORGE F. KING Rural Journalist

WHERE IS PEACE?

Is peace to be classed among the intangibles about which we only have imaginary conception? Are we to search in the realm we not make a blue-print of peace that would meet the requirements of some unknown to gratify our desire for an abiding peace? Cravings of all who cry earnestly now for the tranquil state? An affirmative answer to these questions will direct our course away from the goal we now fervently seek. We need not expect to complicate a simple issue and anticipate results that satisfy our yearning ambitions. Peace can be attained without the ornate emphasis we are now placing upon it. At no time in history was there ever a more glowing realization of the fact that the old "status quo," with its attendant evils, must relinquish its hold if peace is to reign supreme among men. The peace about which the Angels sang, will never become a reality while the deterrent forces of racial hatred, jealousy, greed, and envy are the order of the day.

There are some things, without a doubt, that will hasten the day of perfect peace, and which we have not yet understood. If nations of the world attempt seriously to understand each other, the matter of brotherly love would become so entrenched that peace would spring into being. Our unwillingness to live by precept and example has caused the plight of man to be the most precarious in world history. We threaten to annihilate ourselves because of foolish pride. Will we see the light before the day of our doom has come? The question, if answered, would contain much speculative thought. The "better than you" spirit must give way to that of cooperative understanding before we achieve the measure of peace that will assure to all justice and an opportunity to enjoy the fruits of democracy. Racial good-will must be strengthened measurably by a greater desire to understand and appreciate those whose way of life does not coincide with our own. Unless we have possess positive proof that our way is the best we have no justification for the opinion that other fellow's way is wrong. If it is acknowledged by common consent, among us, that our way is best, we must prove through practice, to the world, its virtues and a world desirous of peace and good-will will condone our way. Peace will come when we decide to live by precept and example.

World peace must be achieved through individuals. No blue-print of peace will suffice to deliver us from periods of international or national chaos. The sincere plea for peace must come from individuals before the whole solidarity of the state of eternal peace. Every individual is possessed with ideas that probably never would permit him to accept a prescription for peace but, there is the ever present fact that he is able to arouse the desire for individual peace. If we would strive to have peace within ourselves, the world would no longer suffer the cruel agonies we are not experiencing. It is a definite challenge to all to arouse that natural instinct for peace and quiet in order that the butchery of humans will cease. Conditions must be of such that it is possible for the individual to be free from fears, if peace of a lasting duration is to become a world reality. There will be no peace in the world so long as injustice, intolerance, and greed predominate the thoughts and actions of mankind.

Peace attainable, it is not something that is remote. We read that man is by nature gregarious. If we accept the fact as gospel truth, we might as well stop our yearning for peace. Man is selfish, greedy, and envious because of ignorance not because it has been ordained by an All Wise Providence. Man's traits of character deny him the blessing only peace can bestow upon the human family. When man discovers the cause of his plight and determines to right conditions a peaceful state is his to enjoy. Think not that peace is to be found in some remote realm out of human reach and sympathy, the desire for it lies within you. Peace within the reach of all who sincerely express desires for it.

May we quote what the Prophet Isaiah has to say of peace: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift sword against nation, neither shall they learn war any more." May we so live that such a day, as the writer describes, will soon come. When we learn peace as we know war, there will be no tears of what tomorrow will bring.

ALONG THE WAY By C. L. BRYANT, JR.

GOVERNOR CHERRY STRENGTHENS INTERRACIAL OBJECTIVES

Conferences on Race Relations are contributing much for the advancement of the South. Without mutual understanding and cooperation between the races there can be no substantial and enduring progress. The contributions of our racial, religious and economic minorities for the wellrounding of our American way of life reveal the source of this country's robust spirit and achieve-

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Conferences on Race Relations are contributing much for the advancement of the South. Without mutual understanding and cooperation between the races there can be no substantial and enduring progress. The contributions of our racial, religious and economic minorities for the wellrounding of our American way of life reveal the source of this country's robust spirit and achievements. The pioneers of this interracial movement realized that among the 57 varieties of "God's humanity" in this country the Negro was a potent factor and that he was doing his part to make this country a melting pot for the good of all people. This is why such men as women like the late Mrs. Washington, Mrs. Bishop, Dilaly, Mrs. Rosewald and Dr. James E. Shepard, Dr. Hancock, Dr. Newbold, Dr. Frank P. Graham, Dr. A. Alexander, Mrs. Booker T. Washington, Dr. Mary Bethune, Mrs. Roosevelt, Dr. Charlotte Hawkins Brown, and a host of others, majored in the early days of the interracial movement to make this organization a factor in developing opportunities for the Negro so he could really benefit by "the unity of a powerful amalgam."

The promoters of this fundamental asset to the nation's progress realized that they could not expect too much too soon. They knew that prejudice was a thing that was latent in all human beings and that their righteous objectives would some day be accomplished. Their zeal to well serve humanity through this movement was accentuated by commonsense — they didn't create programs for the sake of programs. Attitudes are often the products of many years. If they are wrong, they can't be broken down in a day, week, month, a year, a decade or perhaps a century. Time is the big factor in the promotion of good-will and cooperation between races and nations.

The leaders of interracial movements in various states didn't sharpen and formulate unreasonable demands that would cause the masses of Negroes to clamor for the impossible and thereby sacrifice possible chances for their best interest. It is a known fact that the kind of intolerance the Negro is experiencing is an inevitable cycle that eventually rebounds and destroys the individual, the family, the community and the state. From sources of intolerance that can come no spiritual enlargement. But, as of old, the interracial project for the good of all men is out to liquidate ill-will and to give strength and nobility to the individual, the family, the community and the state. Since America is made up of a variety of peoples to this writer, the promoters of the interracial project are saying as old "The Golden Rule" is the fundamental source for the promotion of such an organization.

Here is a concrete example of the products being produced by the aspirations and achievements of interracial movements. This news item tells the story:

Durham — Governor Cherry said here tonight that in order for North Carolina to become economically, industrially and politically dominant in the South, it must guarantee its Negro citizens equal education, economic and political opportunities.

North Carolina, he said at a conference on race relations held at the North Carolina School for Negroes "is already fast becoming the foremost state in the South in developing techniques for and finding solutions to its racial problems."

He said that definite progress had been made toward equalizing education; opportunities in the length of the school term, teachers' salaries, and in other fields. "These," he added, "have tended to make North Carolina the model for other Southern states."

In the past war period of industrial and economic expansion, he declared, "the percentage of free enterprise must permit rivalry between the races for available jobs. Since this already is the case, and as our industry and even our agriculture becomes more and more mechanized, employers will tend to look at the individual competence and skill of a man rather than his color."

"The time will come soon when a colored man need not expect to get a job or his race percentage of jobs, on the basis of color, but each individual will seek a job on the basis of skill and efficiency as a person."

Turning to educational opportunities, the Governor said: "Of course I recognize the other side of this problem—that colored people who have developed skills and desirable work habits must be given an opportunity to put them to use."

"This, I think, will come—for I believe that our nation, the South, and the State of North Carolina can, by careful planning and sensible cooperation, usher in an era of continuing security and prosperity for all."

In making observations throughout the South the writer finds that North Carolina is making its pattern for other states and its liberality will make it one of the most outstanding states in the country.