

# EDITORIALS

## WE HOPE IT'S SETTLED

In view of all the devices so far used to interfere with the development of the Washington Terrace housing project the CAROLINIAN is afraid to start cheering yet. The opponents may yet develop another counterattack, though at this point the prospect of a successful one seems dim, and at the least it is true that the 39-acre site, one of the best and most logical (and one of the few) left for the erection of Negro housing in Raleigh, is not lost to the use of Negroes.

The CAROLINIAN has consistently maintained the position throughout the controversy that saving the plot for Negro housing was the paramount point. There was ground for difference of opinion as to whether rental apartments or houses for sale would be the more desirable use to which to put it. But this writer felt that the residents of Longview Park were not the ones to decide that point, being naturally biased (and not necessarily with a racial bias) in favor of what they considered their own interests. The primary consideration was and is not the interests of Longview, but of the city as a whole, and especially of that part of the city's population most sorely and acutely in need of housing. The type of housing to be erected was a question to be decided on the basis of two considerations: the relative need for the two types, both absolutely and in relation to the ability of the Negroes who want housing to take advantage of each type, and the relative ability and willingness of the promoter in question to provide either type of housing. It was not until late in the debate that much dependable evidence was available on either of these points. Meanwhile the desirability of maintaining the site for Negro housing of some sort was evident throughout, and every delay and obstacle threatened that outcome.

Some of the arguments for detached homes were palpably weak. Obviously the distance to churches and schools and the traffic problems would be the same whether the residents of Washington Terrace were owners or renters.

But now three different bodies of city authorities have decided in favor of or approved the rental housing development. It is time now to concentrate on that, since that use has won the debate, apparently on its merits from the standpoint of priority of need and priority of practicability. Construction work should be started soon. We hope it will be.

## WHAT'S WRONG WITH THIS PICTURE?

An old man who beat a mule when he was down has been convicted in city court because of his cruelty to the animal. All the evidence presented seems to indicate that the eighty-two year old man did treat the animal cruelly. There was evidence also that it was not the first time that he had been guilty of abusing animals. For this the CAROLINIAN does not excuse him. Cruelty to animals is indefensible.

But someone else beside this old man should be brought to some bar of justice, and convicted, and sentenced. Fr Old Man Dennis Vincent, aged 82, was trying to make a living by hauling. To do this he had to have some kind of rig and some kind of draft animal. He had to work and earn his living, because the sovereign State of North Carolina, with the aid of the United States of America, supplied Mr. Vincent with only \$19 a month old age assistance. So, with prices of fatback and flour and other things

necessary for sustaining life even for the aged being what they are, Mr. Vincent, not surprisingly, found \$19 a month not quite sufficient. So he tried to keep a mule and wagon, and contribute to his own upkeep by hauling things for people.

He didn't get too much business, though, and had a hard time feeding both himself and his mule. Organized society was not too much concerned with all this. It provided him \$19 a month "old age assistance." But when he mis-created a mule, organized society began to function, in the interest of the mule.

Maybe we need a Society for the Prevention of Cruelty to Old Men. Old men who believe in the American philosophy of individualism; who don't want to go to the County Home because they believe that a man ought to support himself as long as and to the extent that he is able. Old men who don't succumb to the newfangled idea of the "welfare state" any more than they have to. Old men with the habit of working, with the desire to be self-supporting and independent as long as and as much as they can. Old men who have too much spirit to surrender to the poorhouse, but who get only \$19 a month old age assistance, more than half of that sum generally and on the average coming from Federal funds. (It is possible that this \$19 a month "pension" represents less than \$6 contributed by either the state or the county.)

It is not the fault of any individual that the situation which victimized old Mr. Vincent exists. It is the business of the state to be self-supporting and independent as long as and as much as they can. Old men who have too much spirit to surrender to the poorhouse, but who get only \$19 a month old age assistance, more than half of that sum generally and on the average coming from Federal funds. (It is possible that this \$19 a month "pension" represents less than \$6 contributed by either the state or the county.)

It is public apathy and public ignorance that the situation which victimized old for cases like Mr. Vincent's Maybe he belongs in the County Home. Certainly he should not be left to his own devices to try to squeeze a living out of \$19 a month. A man can be punished for underfeeding an animal. Who is to be punished when an old man is underfed?

North Carolina can do better by its aged. We North Carolinians ought to be ashamed of ourselves for permitting a situation to exist such as was revealed by an old man's trouble with his mule.

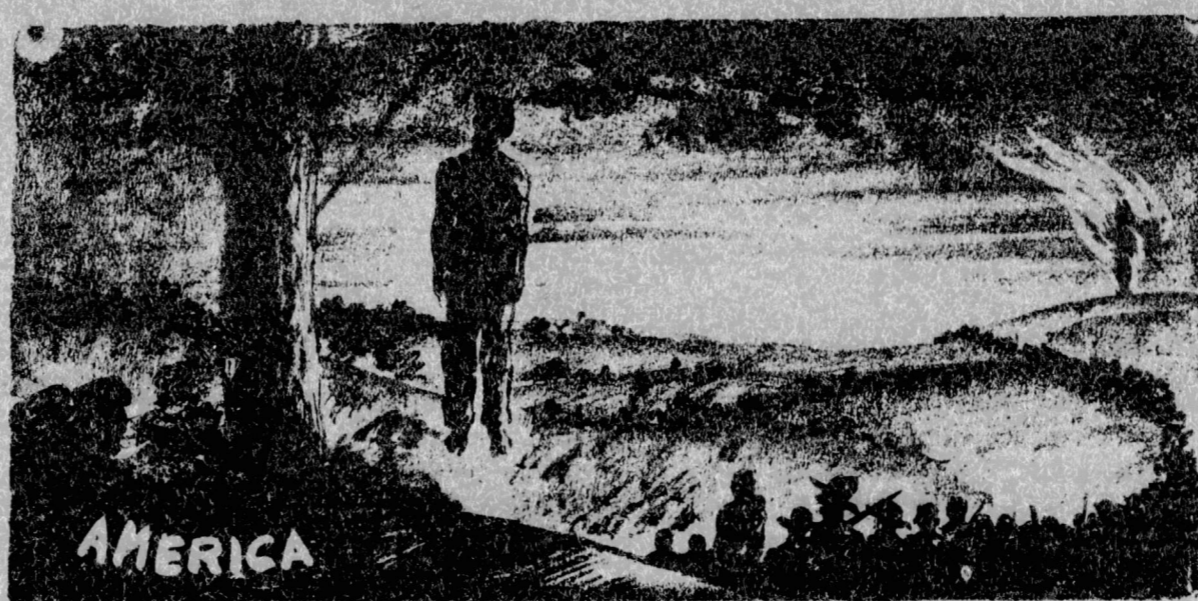
## HARRY T. BURLEIGH

Harry T. Burleigh lived to a ripe old age, consequently there are many of his race who knew little about him when news of his death brought his name to the front pages again. Yet Harry T. Burleigh had a distinguished career.

He was a musician. He never reached the heights of Marian Anderson or Roland Hayes as a concert artist, but he did have a beautiful baritone voice which was heard by thousands from the concert stage. He was best known, however, as a composer of songs and as an arranger and adapter of spirituals and other Negro melodies. He name has appeared on many more concerts than he ever appeared in as a singer himself, for his compositions and arrangements were popular among singers and with audiences, and it is probable that many of his songs have been rendered by artists and to audiences having no idea that he was a Negro.

But thousands knew him in another capacity — soloist in a church choir. For practically a lifetime he was a featured soloist in the choir of St. George's Episcopal Church in New York, and to hear his rendition of "The Palms" on Palm Sunday became a tradition with hundreds of New Yorkers. He was also soloist at a famous Jewish synagogue.

Mr. Burleigh was a great musical artist in a field more limited than that of Marian Anderson, for instance; but within the narrower range in which he operated he was an unquestioned mas-



## IN THIS OUR DAY

BY C. A. UICK  
THE VALIDITY AND RELIABILITY OF INTELLIGENCE TESTS

Benjamin Fine, education editor for the New York Times, writing in the New York Times for September 18 points out that more and more educators are beginning to question the validity and reliability of the various types of standardized intelligence tests for measuring the intelligence of an individual or a group of individuals. He estimates that between now and June 20,000,000 children will be subjected to tests to measure their intelligence. As Mr. Fine points out, in nearly all cases the tests are used in greater or lesser degree to determine when a child should begin to read, whether another should go to college, and if a third is likely to grow up to be a doll or an Einstein.

The decision is made, mind you, from the score a pupil makes on a forty-five minute paper and pencil examination. Moreover, from the results or scores made on the tests (teachers by the thousands measure the amount of time and attention they accord a pupil).

It should not be surprising, then, as Fine observes, that more and more outstanding educators are beginning to doubt the infallibility of the IQ tests.

Fine quotes Dr. Harold Ablson, director of the Education Guidance Clinic at City College, as saying, "Once we thought that if we measured a child's intelligence, we would know how to handle him in school. But now we have found that we must consider such factors as personality, cultural background and the emotional relationships of the child to society." Fine further points out that from a study made regarding the whole question of intelligence tests by a group of professors at the University of Chicago under the direction of Dr. Allison Davis, it was concluded that existing tests favor urban children and those who come from professional or high "culture" homes. Or that in other words the tests do not measure native intelligence but information picked up by the children in their respective cultural environment.

The above criticisms of intelligence tests correlate very closely with the conclusion of Reeder in his book, "A First Course in Education." Discussing the use of intelligence tests to judge the mental superiority of one race over another race, he says, "The conclusion which might be drawn from the data of these investigations is that the white race has much more native intelligence, on the average, than the Negro race. Such a conclusion, however, must be tempered by a consideration of the probability that the white race has much better environmental opportunities than the Negro race."

It is very heartening to read such thought-provoking criticisms of the intelligence tests coming from such prominent scholars as those mentioned above. For, beginning around 1917 it became quite a fad with many so-called educators and scholars to use, or rather to misuse, various types of intelligence tests to substantiate the false assumption of the Negro's mental inferiority as compared with that of the white man's mental development. And, of course, if the Negro's mental inferiority could be proved, then the treatment that he receives in this country, and especially in certain parts of it, could be readily justified.

Let us (Negroes) thank God that apparently intelligence tests are no longer the Bible



## Second Thoughts

BY C. D. HALLIBURTON

That the State Supreme Court of Georgia has upheld the Talmadge-sponsored law which the Associated Press describes as "friendly aimed against Negro voting" is not surprising. The cleverly drafted statute, which was Governor Herman Talmadge's "number one bill in the 1948 legislature," calls for a brand new total registration of voters. But in order to be registered, the prospective voter must satisfy the registrar of his ability to read "intelligently" any section of the Constitution, and to write "legibly" any section. Inability to read and write are not absolute bars, however, for failing the literacy test, one may qualify by answering 10 out of 30 simple questions on government.

Obviously, the alternate was created so as to make it possible to qualify illiterate whites, who from an important segment of the Talmadge-supporting forces. A Negro who is rejected may be able in a court test to prove his literacy, even though he might have failed to "satisfy" the registrar. It would be much more difficult to prove that he knew at the time of the examination the answer to certain questions.

The whole thing is a depressing commentary on the cynicism and hypocrisy prevailing within the bounds of the democratic American nation. Governor Talmadge, because of the record of his father and his own statements, could never expect with any degree of logicality the votes of any sane and honest Negroes. In view of the various decisions of the U. S. Supreme Court striking down attempts to bar Negroes from elections, including primaries, in various southern states, Talmadge set out to find a Supreme Court-proof method to end what he piously referred to as the "blatant voting" of Negroes, as though every sensible and informed person in the world did not know why the Talmadges have never received many Negro votes. Of course they voted in a block against Herman. All but a handful like Old Man Holley, that is.

As a matter of fact Governor Herman Talmadge revealed the real motive and objective behind his program number one when he said that if he could not make the Georgia electorate white, he was going to make it "just as white as we can get it."

Talmadge and his supporters in the Georgia legislature seem to feel reasonably certain that they have succeeded in doing by indirection what could not be brought about directly in the face of U. S. Supreme Court precedents. They believe that they can cynically, but within the letter of the law, disqualify Negroes who by any objective standards would be qualified.

The Georgia Supreme Court has given its sanction to this disfranchisement by indirection in its recent decision in these words: "The mere possibility that the board of registrars under this statute may act arbitrarily or recklessly in administering the law and thereby violate constitutional rights is not a ground for declaring the act as a whole unconstitutional."

write legibly by any objective test, and the case will reach the U. S. Supreme Court. It will take some time, but it will happen. Then and only then will the constitutionality of the new dodge to make the Georgia electorate all white meet the definitive test. The Georgia Supreme Court had the first word, and it might have done itself proud by declaring the act unconstitutional. It did not. But the Georgia Supreme Court does not have the last word.

## SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWRY FOR ANP

One can be rich in spirit by keeping God's commandments; but very poor in body and soul who hopes to gain by Satan's emoluments.

Satan's gifts to sparsely nice folks have a special glitter and tinkle, but results to them will be the same as others, if with his company they joyfully mingle.

Yes, they look mighty attractive from an outward appearance, but have proved most destructive against righteous perseverance.

A glamorous worldly life is only a spectrum of light; but without spiritual grace it cannot reflect God's prismatic beauty that shines eternally bright.

Every part of man responds naturally to the physical, and only until spiritually touched can he reach beyond the natural.

It is the nold things begin to begin to vanish and life suddenly begins anew; heavenly joys begin to spread their increase, and worldly desires fade away as the dew.

How it is done, no scientist can discover — why Christ loved us so — is beyond any human lover.

All one can say after such an operation from sin set free is — "that where once I was blind, now I can see."

Man's early recognition of his lost and lonely state gives him longer days to be with God, and his daily protection from all ill-late.

The sooner ungodly men and women realize that they are empty, before a God of plenty, and make no defense for being so dense, then will come that mysterious sight that can see God's works both day and night.

God needs plenty high-class men, humble enough to reach down and lift that poor forsaken fellow who has been clinging to the ground.

These are the towering heights sublime toward which more men ought to strive to climb; it would make life sweet for all folks around and the re-



## BETWEEN THE LINES

BY DEAN B. HANCOCK FOR ANP

### THE ROBESON RIOTS

Regardless of our sharp disagreement with Paul Robeson and his ideological departures, we must not forget his reputation for democratic traditions. It is quite easy to move from protest to persecution. The violence attending the appearance of Robeson at Peekskill was a disgrace to our vaunted democratic traditions. No serious student of national and international affairs can view the current scenes without feeling deep concern over matters that are transpiring before our eyes. The pattern of a Nazi state are emerging in ways too definite to be disputed.

Klanism whether masked or unmasked is a symptom of Nazism. The difference between the Klanism of Peekskill and that of Atlanta is merely one of location and in both instances the spirit behind these demonstrations is the important thing. The refusal to accomplish matters within the framework of the law is a dangerous symptom regardless of where found. There was a lynching in Peekskill just as surely as there are lynchings here and there about the south. That no life was lost was only an incident or a miscarriage of circumstances and goes down to the credit of nobody in particular and of everybody in general. The right of protest is a sacred one in the American tradition but the right of persecution has never been established in any land, say nothing of America. The most troubled angle of the Robeson riots lies in the fact that the protest partakes of the nature of a persecution. From press accounts it would appear that there is only one Communist in this country and that is Paul Robeson.

It seems to have been forgotten that the Communist party in New York is a well-defined political organization with one of its members elected to one of the high offices of state and nation. One being therefore to wonder why the nation's vial of wrath against Communism has been preserved in order to be poured out on Paul Robeson. Why is being a Communist so much more damnable in Negroes than in others? Why a white Communist can sit in the halls of Congress and a Negro Communist cannot sing to an American audience? Are the Robeson

riots being used methodically and with malice aforethought to frighten the Negroes into remaining loyal to democracy? Race enters many situations in the twentieth Century world, but it is difficult to understand why race must enter into fight against Communism.

It is safe to say that the extent to which the Communist light is centered on race, is the extent to which the fight against Communism will be lost. The undesirable thing about Communism is its basic concepts and major premises and not the fact that Negroes and white people may embrace it. The Robeson riots have dangerous implications in that they are the latest manifestation of the justifiable Russophobia that is sweeping the country. The energy being expended to make an example of Robeson for the benefit of his race would more wisely be expended in promoting a way of life that is inimical to Communism. Democracy in practice will kill Communism and brandy but politics based upon race will stimulate the growth of Communism or something else just as bad.

The mobs staging the Robeson riots should see the dangers that adhere in over-kill their man. Already a wave of sympathy is being generated in behalf of Robeson. It is not good policy to vilify a man that hands will spring up to his defense. The same tactics are being used to defeat Truman in the coming presidential election even as they were used in 1948 to destroy him politically in the last campaign.

Had the teachers and neckties known when to stop, Truman would not now be dominated in Independence, Mo. But the untold alliance of Democrats and Republicans and their over-kill tactics boomeranged and turned the scales of the election whereby Truman won, and made himself the political wonder of the Twentieth Century world. The hecklers and voters who are bent on making an example of Robeson which might spread fear among Negroes, should take care lest they over-kill their man and popularize his position. Communism must be stopped but Robeson riots will not do it. Such displays of un-Americanism defeat their purpose. They kick back!



AS IF BEING THE ABLE WIFE OF A GREAT BISHOP AND THE MOTHER OF EQUALLY FAMOUS OFFSPRING WERE NOT A JOB SARAH E. TANNER ALSO HELPED ORGANIZE THE A.M.E. WOMEN'S MISSIONARY SOCIETY—THE OLDEST SOCIETY OF NEGRO WOMEN IN AMERICA! SHE WAS BORN 1804 IN WINCHESTER, VA. HER HUSBAND, BISHOP BENJ. TUCKER TANNER AND 2 OF HER 7 CHILDREN—DR. HALLIE TANNER, JOHNSON AND ARTIST HENRY O. TANNER—HAVE ALREADY BEEN PRESENTED IN THIS SERIES



SARAH ELIZABETH TANNER A.M.E. FOUNDER!

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