

The Souler Staff

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Time For A Change

Why do we always have to stick to the same design? I don't want to be a stereotyped imbecile. I want to be original — unconfined by any trite rules. I want to work the way I want to work; I want to move freely.

Life for me is in the present and future — not the unchangeable past. Besides, the people of the past dictated the past. They shaped their own little world. The shape of my future will be of my own makings.

These are the sentiments of Howard Roark. Only a year before graduation from Stanton Institute of Technology he was expelled. Why? Because he dared to adventure into the absurd, that which no man could comprehend, other than himself.

Henry Cameron, the dynamic builder of the Danan Building of New York City had been the last word in architecture for more than twenty years. Some called him crazy. Why? Because he built purposefully, disregarding the rules set forth by the old masters.

Surely Ayn Rand is wise. Who else could have perceived in 1943 the events to occur in the next twenty-five years? These occurrences live today in the **Fountainhead**.

Ellsworth M. Toohy — what goals could she possibly hope to attain. How is she related to Gail Wynard? What did she have to do with Howard Roark; what did he have to do with her?

Ayn Rand knows the answer to these questions and many more. You'll know the answers too if you read **The Fountainhead** by Ayn Rand. This book is truly a landmark in excellent literature.
 —Margaret Tucker

LOOK FOR

"Tom" of the Month

Is It Really Black Power, Baby?

N.Y.B.A. Convention

Are You Black or Negro?

IN THE DECEMBER EDITION
 OF THE SOULER.

FROM THE SOUL

Of Black Male Leadership

Many young adults are concerned about the problems of male leadership among the Blacks of today. These young people question the causes and want to know what they can do to alleviate this phenomena.

In response to an article published in the September 15th edition of the Winston-Salem Journal and Sentinel, many of these young adults expressed their views and sentiments of the situation. The following two essays are from students who have elaborated on this subject of Black male leadership.

Can The Blacks Overcome Their Feminine Mystique?

The general conclusion of discussion by a group of five prominent Negro women in the article "Blacks Must Overcome Their Own 'Feminine Mystique'" by Lisa Hammel is that the Negro race has a feminine mystique which it must overcome.

I feel that the Negro race needs to overcome this mystique, but it will be a long and difficult task. Every Negro does not agree with the conclusion that our race is feminine and many are not willing to help the Black man rise. On a whole, the Negro race must accept this problem before a beginning to overcome this feminine mystique can start.

I also agree with the article's discussion that the Black woman can help her race by assisting the Black man to take a more active part in the white world. She needs to bring her Black brother to her side and rebuild his masculinity.

Many questions come to my mind when I think of solving this problem. Can the Black woman give her mate the support he needs? Will Negroes, on the whole, recognize this "feminine mystique" and work towards overcoming it? How strong is the feeling of "my brother's keeper" in the Negro race? These are only a few questions that I believe will confront Negroes in pursuing complete destruction of their "feminine mystique". Shall we ever overcome?

—Pamela Campbell

Blacks Must Overcome Their Own "Feminine Mystique"

"Blacks Must Overcome Their Own 'Feminine Mystique'" is only another link in the chain to making the Black male feel inferior to his white counterparts. Is it possible for any person to perform a hundred per cent if he possesses a damaged ego? Black males have never been praised for their advancements, only reminded of their desire not to advance.

The material for this article was

On Thinking Black

N.Y.B.A. members have come to the realization that there are some sisters and brothers among us who would and could "think Black" if they only knew how. Before we welcome any of these Negroes into the Black community, they must be "deniggerized". They must undergo certain psycho-physical changes. This is to say that total awareness of mind, body, and spirit is essential.

The sole pre-requisite of being Black is an understanding of the de-humanization process which took place over the centuries. We, the captive, non-self-governing American born Africans, have endured slavery under indescribably, inhuman cruelties. We have been forced to give unrequited labor for centuries.

In 1863, we received a so-called emancipation, only to find ourselves again under the rule of our former slave masters. The Fourteenth Amendment to the Constitution imposed a quasi citizenship upon us without our knowledge, without our consent, without even a plebiscite — a violation of our human rights only two years after we were "freed". This Fourteenth Amendment imposed upon us this unsolicited, unlawful citizenship through such fraudulent acts as the poll tax, grandfather clause, and the property clause — all unlawfully imposed upon us citizenship filled with taxes and military services while stripping us of the full benefits of citizenship.

The subsequent century since this unjust imposition upon us has been one replete with violence, torture, rape, terror, lynchings, intimidation, and outright theft of our inventions, properties, and national identity. The injury against us is irreparable being unequalled in the annals of history, wherein we were changed from the African into the "Negro". During the process of this enslavement, we were denied all knowledge of self, culture, heritage, inheritance and lineage.

This first and uppermost step is called awareness. There are two others to be continued in the next issue.

—Maulana Armed

widely collected so that it would further place the Black male under his white counterparts and Black females. The author interviewed the middle class Black woman who was in a professional field, not the average Black woman.

It was the Black male that opened up the doors. We, the Black males are the backbone of this land of opportunity — for the whites.

—Stevon Stewart

Jim Crow's Funeral

By Langston Hughes

"I wish there was some way of dying without dying," said Simple, "of getting rid of the bad things that afflicts men, keeping the good — and still being alive. For instant, my old Aunt Lucy had arthritis, which made her kind of snappy at times, but she was a good soul, one of the best. Now if the arthritis would have just died, instead of her, that would have been like it should be. Look at President Roosevelt — if what ailed him could have died, but not him the world might have been different today."

"In other words," I said, "you mean if the ills of the flesh could pass on, but not the good people who have them, it would be a fine thing. Your fallacy there is that not all people are good to begin with. Some are ill — and evil, too."

"It is the bad in them that I wish would die," said Simple. "If I were a judge I would not put nobody to death. I would just sentence the bad in them to die."

"Unfortunately, mankind has devised no sure-fire way to separate the evil from man, or man from evil. The theory of capital punishment is that if the whole man is put to death, the evil will go with him — his particular evil, that is. It is a kind of legal assassination. But the trouble is that the patterns of evil are not individual, they are social. They spread among a great many people. Electrocute one murderer today, but someone else is committing murder some other place at that very moment. Killing a man doesn't kill the form of the crime. It just kills him. What we need to do is get at the basic roots of evil, just as a physician tries to get at the roots of disease."

"That is what I mean," said Simple. "It is the sick root that should go, not the whole green tree."

"Of course, there are arguments on both sides," I said. "Sometimes the illness has spread from the root to the whole green tree, as you put it. So the leaves are no longer green, but withered and dry, and the branches have no sap in them, in which case some say you might as well cut the tree down."

"I really started out talking about people being sick, not trees, not murder, not evil. Just plain old backache, headache, stomach-ache sick — which is what removes more people from this world than an electric chair. I am wishing, for instant, that I will never get nothing that will make me sick enough to die."

"In that case, you would just die of old age. Everybody dies of
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