

Another Name, But the Same Practice

Our attention has been called to an article appearing in the "Army-Navy-Air Force Register" written by John Wiant, on the question of integration in the armed forces. From what he says, Mr. Wiant believes that "the U. S. Military establishment has solved the Negro integration problem, but says a new and more perplexing situation has been given birth in its place. He labels the new problem "differentiation," and describes it in short as "the same theory a person practices in selecting what he will eat for breakfast."

Further on in the article Mr. Wiant quotes from a statement of James C. Evans, Negro Civilian Assistant in the Office of the Assistant Secretary of Defense. Says Evans:

"A Negro with a college degree still has to know how to speak clearly, write clearly and understand that there is more to a day-to-day existence than knowing the theory that goes with a college degree." Says Evans further:

"The day of military integration has arrived. There is no discrimination—or so little that it is unimportant—on the basis of race. The white military man, officer and enlisted, has accepted the idea that the skin color of the man working or sleeping next to him is unimportant."

"But—and here is where the difference comes in—he does not have to accept as an equal a man he considers educationally or socially inferior. It doesn't matter if this man has white, brown or purple skin. What does matter is his ability to pull his share of the load."

"Unless the Negro is capable of pulling that share, he has no cause for complaint."

Now, if Mr. Evans had said that a man or person must know and be able to speak and write clearly, etc., we might have gone along with his theory of "differentiation." When he states or implies however, that a Negro with a college degree must do more to be accepted his full rights in the armed services or anywhere else in American life, he immediately opens the door for discrimination whatever he chooses to call it.

No intelligent Negro in or out of the armed service of the United States wants any special arrangements made for him. In like manner he doesn't want to make any special arrangement to be accepted into whatever phase of American life he finds himself. He wants to be accepted only on the same terms as any other citizen, no more and no less.

In the same mail that brought us the article written by Mr. Wiant came another which included some convincing evidence that the Greensboro army reserve is guilty of discriminating against Negro personnel. The complaint was signed by ten Negro reservists in the Greensboro area. Until the evidence is examined and a verdict is rendered we are not going to swallow hook, line and sinker Mr. Evans' theory of "differentiation" and his contention that all of the military service establishments of the United States have fully accepted integration. We rather think Evans' theory is being used as a screen to continue, unofficially under another name, many of the same old practices of discrimination.

Helping Passage of Anti-Lynching Legislation

If the next session of Congress passes a federal anti-lynching law, Negroes in this country can thank the state of Mississippi for it. The failure of a grand jury of that state to indict any of the 23 lynchers of Mack Charles Parker was in itself revolting enough, but when a federal grand jury also composed of Mississippians, failed to indict even one of the lynchers, every respectable and law-abiding citizen in the nation should be shocked to the point where definite action on the point of Congress in passing an anti-lynching bill is demanded.

The action of the Mississippi Grand Jury is positive proof that the offensive odor of a polecat cannot be eliminated by merely changing its name to a skunk. With the exception of the lone Negro the federal grand jury that heard the evidence, turned over to it by the Federal Bureau of Investigation, was composed of the same breed of white men as that of the state grand jury. The results obtained were, therefore, the same. The lone Negro sitting on a grand jury in Mississippi had about as much influence as a mouse would have in a cage of cats. He will probably re-

member the sordid incident as the blackest hour in his life.

Whatever doubts decent people had about charges brought against Mississippi on the question of the disgraceful manner in which it treats its Negro citizens is now erased. Thus the state stands naked before the eyes of the world as a putrid running sore on society that must be dealt with if the rest of the nation is not to become equally offensive among the peoples of the world as Mississippi justice is within its own country.

The stupid state officials, blinded by their own hatred of the Negro, have permitted their state to be maneuvered into a position where no respectable person will dare raise his voice in its defense. Whatever move the federal authorities make in their attempt to see that justice is done in the Mack Charles Parker case must, therefore, be charged up to the miserable failure of the Mississippi Grand Jury to rise to its responsibility. Its failure has thus made it mandatory for federal authorities to at least make available to the nation the evidence and the names of the 23 persons involved in the lynching of Parker.

A Well-Deserved Honor

The election of Mrs. Viola G. Turner, treasurer of North Carolina Mutual Life Insurance Company, to the board of directors of the nation's largest Negro business institution is a well deserved honor that has in time come to one of America's outstanding business women. All who have had the opportunity of becoming acquainted with Mrs. Turner are satisfied that she has the capacity to measure up to whatever responsibility membership on the board of directors of N. C. Mutual demands.

For years Mrs. Turner has had the responsibility of investing and handling for North Carolina Mutual money ranging in sums of from five to seven figures. She has probably handled more and bigger financial transactions than any other woman of her race in America. As a member of the N. C. Mutual Board of Directors, she will be no stranger among top-ranking businessmen of the race and nation. She is on speaking terms with financial giants of Wall Street and can understand and speak their language with as much ease as any man engaged in the field of finance.

Known as "Vi" to all of her friends, they are proud of the honor that has come to her and are satisfied that she will be a distinct asset to the N. C. Mutual Board of Directors. Her gracious and charming personality is certain to be of calming influence in the stress and strain that often arises on boards where important decisions involving millions of dollars are to be made.

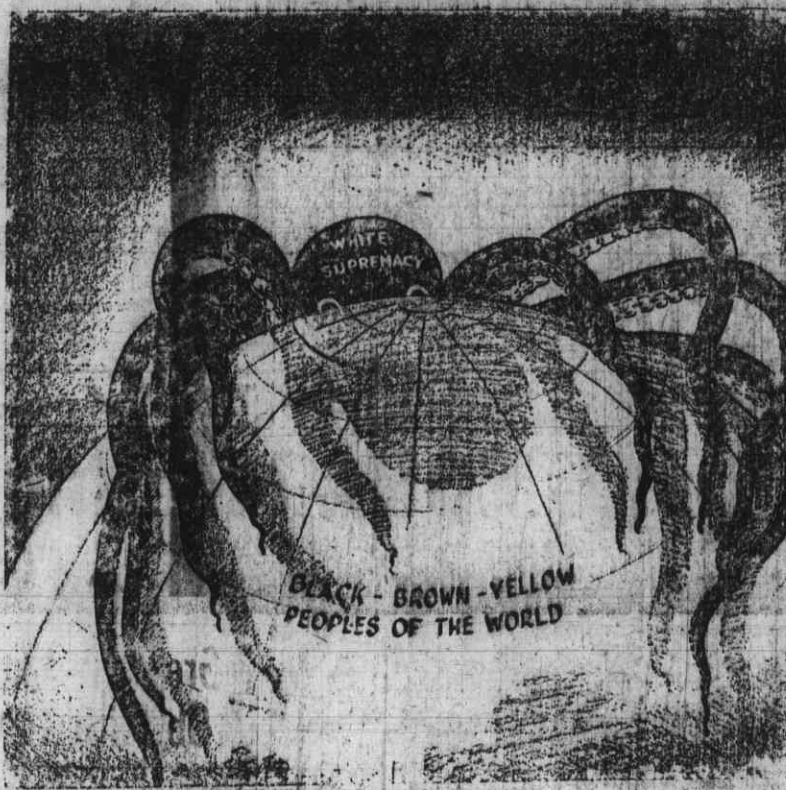
Mrs. Turner's promotion should be an inspiration to young women of the race all over America, as well as those in the employment of N. C. Mutual Life Insurance Company. She is a shining example of what one can do when he can "walk with kings" and at the same time not "lose the common touch."

THE RIGHT STEP IN THE RIGHT DIRECTION

We commend the presidents of A&T College and N. C. College for taking positive action to put a stop to the eruptions which have followed several sports events between the two schools recently. The appointment of representatives of both institutions who met on last December 16 (Carolina Times editorial of December 5 suggesting such) was the first and a step in the right direction. It is our opinion that the subsequent meetings of larger group representation from the two schools will bring the desired results and that future sports contests will be played and ended in a manner more befitting educational institutions.

There is no place in college athletics for the kind of eruptions that have taken place at several recent games played between the two schools. If continued they threaten to mar not only the Thanksgiving Football Clas-

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SPIRITUAL INSIGHT

By REV. HAROLD ROLAND

When Good Impulses Stir Don't Wait—Act Immediately



"When he had seen the vision... immediately we sought to go into Macedonia..." "Acts 16:10"

There is an urgency about the good impulses that stir in our souls. In this text we have a great example of how we should respond to the impulses that move within our hearts. We are on so many occasions tempted to delay or put off the impulses to say a kind word or do a loving, noble deed. But it was not so in this case involving the Apostle Paul. For immediately right away he was moving in obedience to the impulse to goodness that flashed in his soul.

In failing to move with immediacy, many good impulses languish and die before they come alive in loving words or deeds. Then let us, too, have a sense of urgency when the spirit of God stirs good impulses in us.

A sense of urgency when you have a good impulse will bring rich spiritual rewards. So many of us are missing the rich,

spiritual joy of real spiritual blessings because we lack this sense of urgency in the midst of good impulses. These impulses come to most of us. But so many of us lack that sense of urgency when the spirit flashes a good impulse in the soul.

Every impulse of goodness comes from God who is the source of all goodness. Thus, in following the impulse to goodness, we are obeying and doing the will of God. The spirit speaks to you because there is a need for more concrete goodness in our world. The spirit speaks to you because there is a need God would like for you to offer yourself to fulfill.

Obedience to the good impulse usually means that you are offering yourself to serve others. The best of life is found in living for others. Those who obey the good impulses find real life by losing themselves in the loving, sacrificial service of others. "Love ye one another and thus fulfill the law of Christ."

"You may have a good impulse of sick visitation. Obey it! You may have a good impulse to share some heavy burden. Obey it! You may have a good impulse to speak a word of hope to someone standing on the verge of despair. Obey it! You may have a good impulse to help the hurt, the distressed, the lonely, and the rejected. Obey them!"

In following urgency of the good impulses, you are used by God to enrich life. Those who obey the good impulses help God to overcome darkness, injustice, oppression, conflict, ill-will, disunity, hatred and sin. God needs you. God is trying to speak to you through the spirit. Countless souls have been used by God for the betterment of the common lot of men everywhere. And God is trying to move and use you through that good impulse that stirs in your soul.

Crush not that good impulse which the spirit flashes in your soul. Follow it; it leads to life abundant and eternal.

LIFE AND TIMES OF JOHN BROWN—VII

By VERNON JOHNS

Part Two of Brown's Articles Entitled "Sambo's Mistakes"



Another small error of my life (for I have committed great blunders) has been that I never would, for the sake of union, in the furtherance of the most vital interest of our race, yield any minor point of difference. In this way I have always had to act with but few or none frequently alone and could accomplish nothing worth living for. But I have one comfort. I can see in a minute where I missed it!

Another little fault which I have committed is, that if in anything another man has failed in coming up to my standard, not withstanding that he might possess many of the most valuable traits and be most admirably able to fill some most important place, I would reject him entirely, injure his influence, oppose his measures, and even glory in his defeat. I am glad to be able to say, without fear of contradiction, that I can see very quickly where I missed it.

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Another small mistake which I have made is that I could never bring myself to practice any present self-denial though my theories have been excellent. For instance, I have brought expensive, gay clothing, nice watches, came, safety chains, rings, breast pins,

and many other things of a like nature, thinking I might by that means, distinguish myself from the vulgar crowd, as some of the better class of the Whites do.

I have always been of the foremost in giving expensive parties and running after fashionable amusements; have indulged my appetite freely whenever I had the means (and even when I had to borrow the means); have patronized the dealers in nuts, candies, so on, and was always a regular customer of livery stables. By these and many other means I have been unable to keep my own soul and body together. But do not think me thoughtless or full of apprehension, for I can see at once where I missed it.

Another trifling error of my life is that I have always expected to secure the favor of White people by tamely submitting to every specie of indignity, contempt, and wrong; instead of nobly resisting their brutal aggression from principal and taking my place as a man and assuming the responsibilities of a man, a citizen, husband, father, brother, neighbor, and friend, as God requires of everyone.

But I find that I get for all my submission about the same reward that the Southern slaveocrat rendered to the dough-faced

statesman of the North for being bribed and brow-beat, and fooled, and cheated, as the Whigs and Democrats loved to be and think themselves highly honored if they be allowed to lick up the spittle of a Southerner. But I am uncommon quick-sighted. I can see in a minute where I missed it!

Another little mistake I have made is that while I have always been a most zealous abolitionist, I have been constantly at war with my friends about their religious tenets. I was first a Presbyterian, but could never think of acting with my Quaker friends, for they were the rankest heretics, and I could not get along with the Baptists because they like water too well, and I hated the Methodists because they deny the doctrine of election.

In later years, since becoming enlightened by Garrison, Abbey Kelly, and other really benevolent persons, I have been spending all my force opposing my friends who love the Sabbath and have acted as though everything was at stake on that point.

But no matter how unsuccessful I have been, I can always see in one second where I missed it. In delineating the various mis-

By ELDEE BROWN
SCIATICA RELIEF IS FUTILE
There is a great difference between relief and recovery, not only in sciatica, but in every other illness. Drugs relieve pain, but the condition which induces the pain can then become aggravated by neglect. Pain is a warning; stifling its voice is a convenient but dangerous procedure. The excruciating pain of sciatica comes from involvement of the sciatic nerve, which originates in the sacral plexus, it follows down the back of the thigh and into the leg. Chiropractic has pioneered in discovery of the cause of sciatica, which results from a structural disrelationship of the lower spine. It has been proved that the roots of the nerve pass through openings in the

bone structure at the base of the spine and are in close relationship to the sacroiliac joint. Treatment must be based on this fact. The milder form is sciatic neuralgia; the severe type is sciatic neuritis and this is sheer torture. The sufferer will try anything for temporary relief: heat, electricity, drugs, back braces and even spinal operations. These are all relief measures, not recovery. Correction of the cause must come from manipulation and specific adjustment of the lower spinal structure, which adjustment restoration of proper nerve function. This also relieves, but because of the basic physiological correction, also results in recovery, which is most important.

Let Us Fight This Beast

In the short space of a month, the ugly beast of anti-Semitism, always lurking, has been emboldened to rear his head and go on a rampage of pillage and desecration in Germany, in England, in Latin-American countries and even in the United States. This dismaying spectacle has been cause for great concern to most Americans, particularly Negroes.

The outrages that have occurred are reflections of a disease in Western society. Our society cannot afford the luxury of prejudices against minority groups. Our own nation faces an impossible task of leadership if prejudiced groups within our own country are permitted to vent their spleen in any manner against any minority group.

Negroes are distressed by the current wave of anti-Semitism for two good reasons. The first is because they know, as victims of prejudice, they must always be in the front line of defense

Larkins Book is Reviewed

PATTERNS OF LEADERSHIP
Irving-Swain Press, Inc., Raleigh, North Carolina, 1950; 60 pages; Price \$1.50.
Review by Marcus F. Boulware

The writer of this review on *Patterns of Leadership Among Negroes in North Carolina* by John R. Larkins became interested in Negro leadership in a national way when he did a doctoral thesis on *Negro Oratory Since 1900* at the University of Wisconsin, 1952.

The thesis called attention to the fact that in their leadership roles, Negro orators have been blamed for the deficiencies of the masses of colored people. Almost never do they get extended praise from the press. Paul Robeson, on one occasion, said that Negro leadership was corrupt and that they have betrayed their people.

When Julius J. Adams, in his book *The Challenge*, charges Negro leaders with the employment of ineffective techniques, P. B. Young, Sr., publisher, defends them in these words:

Many techniques
"There are no techniques that Negro leaders have not employed that they could have used, except, perhaps, the techniques of revolution, and everyone knows that this action would have been fatal." (P. B. Young, Sr., "The Passing Scene," Journal and Guide, Carolina edition, January 20, 1951)

Turning now to the study of the patterns of leadership among Negro leaders in North Carolina, John R. Larkins has implied that "to succeed in spite of many handicaps, Negro leaders have utilized many methods to solve the problems of their race and to help black citizens make significant contributions to our civilization. They have organized banks, life insurance companies, building and loan associations, credit unions, schools and colleges.

For almost a century, the Negro church has, through its schools, trained ministers, physicians, teachers, business men, and skilled tradesmen. These students have assumed roles of leadership in the fields of science, medicine, music, art, education, business, and industry."

Leaders' Role
Dr. Larkins says that when whites deal with a Negro as though he were a leader of the Negro community, that actually gives him the position of leader and also gives him unparalleled status. Correspondingly, an up-

per-class position in the Negro community nearly automatically gives a Negro the role of leader. He is expected by both whites and Negroes to act according to this role.

Through the questionnaire technique, Larkins prepares a list of the 18 leaders selected by a white panel. Then he lists 27 leaders as reported by a Negro panel. On each list appeared some of the same names; however, ranking, in terms of first, second, etc., was somewhat different.

Both lists included these names of leaders: Asst. T. Spaulding, Alfonso Elder, W. J. Kennedy, Jr., Kelly Alexander, J. H. Wheeler, J. W. Seabrook, W. T. Gibbs, James T. Taylor, W. J. Trent, F. L. Atkins, S. E. Duncan, W. L. Greene, Mrs. Charlotte Hawkins Brown, W. M. Hampton, Miss White S. Player, O. L. Sherrill, W. R. Strassner, and P. A. Bishop, Mrs. Ada M. Jernagin, George A. Fisher, Herman L. Taylor, R. N. Harris, etc.

In dealing with the subject, Larkins treated the leaders in terms of birth, residence, age, marital status, number of children, church membership, educational status, employment, communication among the leaders, and the main issues confronting Negroes of the state as expressed by the leaders.

Leaders' Suggestions
Briefly stated, the leaders suggested these means of improving the citizenship status of Negroes:

1. Getting Negroes to vote. Try getting increasing number of white persons to work with Negroes on this project.
2. Negroes should follow the leadership of the group of Negro ministers who are pledged to seek 100,000 additional Negro voters.
3. Through a cooperative technique, Negroes should refrain from going to places practicing Jim Crow; American Legion members might reject segregated pattern of organization; Negroes should qualify and make application for State jobs.
4. Follow through on more vocational education and emphasis on better family life, etc.

The study emphasizes that the Negro leaders considered these to be the main issues: (a) school integration, (b) increased employment opportunities for Negroes, (c) representation and serving on state policy-making boards, agencies, and commissions, (d) hold-

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takes of Sambo, "the old man's style may not be up to 'the requirement of John Erskine, but it is clear that he knew Sambo as he was a hundred years ago, AND IS TODAY.

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