

Brotherhood Week In Durham

Last week Durham citizens staged their usual perfunctory celebration of Brotherhood Week with very little if anything being accomplished in the way of creating a better understanding between the races. Probably the saddest disappointment was the continued inability of the members of the Negro and white churches of the city to come to the point where they can spend at least one hour in the year worshipping their Maker together.

Our sympathy goes out to the white ministers of the several churches on the other side of the railroad track who must endeavor to square their consciences with not being able to engage in a program of pulpit exchange with the Negro ministers of the city. After all, you know, their salary checks are usually signed on one partly provided for by a church officer or officers who are either members of the power structure in Durham or are controlled by it. Therefore, the poor devil who stands in a pulpit of such churches sur-

renders his conscience and his soul to the almighty dollar instead of Almighty God.

It is our feeling that much good could be accomplished for both races by an exchange of pulpits, in that Negroes who are inclined to feel that they have all of the religion would discover that some of it does exist among their white brethren, as well. Likewise, the whites would discover that Negroes do have something to offer, as well as something to learn, about this question of brotherhood.

Finally, it is an indictment on the Christian church that the sport's world can place a Negro and a white man in a prize ring and watch them maul each other into red jelly for an hour or more, and stage a football game in which those of opposite races slam each other to the ground with the fury of a mad man but the church cannot provide one hour a year during Brotherhood Week for Negroes and whites to worship God together. Let us pray.

Hats Off For Men During Funerals

We are unable to say who or when the silly custom of the male members of a bereaved family keeping their hats on inside a church during a funeral ceremony was started. We do say, however, that it is high time those of the ministry, as well as undertakers, help to put an end to the ancient and outmoded custom, by politely requesting those persons who attempt to indulge in it to kindly remove their hats when entering a church or other place being used in the place of a church.

We have endeavored to ascertain from ministers, undertakers and other reliable sources, just exactly what purpose is served when the men of a bereaved family are permitted to keep their hats on, especially in church, during a funeral ceremony. We have yet to find one answer that justifies the custom. Certainly there is no person on this earth so

important that when he dies and is funeralized the men in his family should be permitted to lay aside all reverence for the House of God on entering it.

When everything is taken into consideration one of the finest tributes that can be paid a deceased member of any family is to say that he or she was a faithful and reverent Christian. Such being the case we think no member of the family should wish to indulge in an act, during the funeral at least, that is not in keeping with the life of the deceased.

This newspaper considers the abolishment of the custom of male members of a bereaved family wearing their hats in church during a funeral ceremony so important that we would like to invite comments from our readers, pro or con on the matter, especially from those engaged in the ministry and the undertaking profession.

The Viciousness of the Death Penalty

And when the next session of the North Carolina General Assembly passes legislation to abolish the death penalty it will be welcomed by the Negro citizens of this state. The record up to the present time discloses that a total of 284 Negroes have been executed in North Carolina while only 73 white people and five Indians have been put to death during the same period. Not in one instance has a white man ever been executed in this state for murdering a Negro or for raping a Negro woman. Principally the death penalty in North Carolina is for Negroes.

When it is taken under consideration that the ratio in a majority of the other southern states is even greater than in North Carolina, any effort on the part of one of them to abolish the death penalty should likewise be welcomed by all fairminded citizens. If, as it

has been stated, "the strongest pillar of any government is the equal dispensation of justice," we think government in the average southern state is decidedly weak. Should the General Assembly of North Carolina pass such a law at its next session other southern states, in time, will fall in line by passing similar bills.

From now until the opening of the General Assembly every effort should be made to inform the people of the state of the viciousness of the death penalty, which since its beginning, has seen nearly four times as many Negroes executed for major crimes as whites. The influence of the daily press, the weekly press, the churches and other sources of leadership should begin now to do everything in their power to have abolished the death penalty, not only in North Carolina, but every other southern state.

The Plan to Close Kittrell College

We have viewed with deep concern rumors that are now being circulated to the effect that plans are now being considered, by officials of the Second Episcopal District of the A.M.E. Church, to recommend to the General Conference, which convenes in Cincinnati in May, to close or merge Kittrell College with Allen University of Columbia, South Carolina. If the rumors are true, it appears to us that those who are fostering such an abortive plan have reached a sad state of affairs when they must admit that with a membership of over \$2,000 in the Second Episcopal District that they are unable to keep the one and only educational institution it has in operation.

With a general continuous climb in population, improved education of Negroes and a higher income per capita, it appears to us that members of the Second Episcopal District of the A.M.E. Church should meet the challenge which Kittrell College offers rather than surrender to it.

It will be a sad day among Negroes when there will be no church schools and the race must depend entirely on the state schools for its educational opportunities. The power to

control its education is the power to control its thinking. Thus, in the past it has been from the Negro church schools, especially of the South, that a majority of the courageous leaders of the race have come.

Instead of closing Kittrell College, the laymen of the Second Episcopal District should come to grips with the challenge it offers and put on a financial campaign to put the school on its feet. In addition, they will need to demand a reorganization of the trustee board which should be vested with the authority to see to it that the funds are spent for the purpose for which they are raised.

With \$2,000 members, it appears to us that with the proper management, at \$10 per capita per year, that a half million dollars could be easily raised annually for the school. However, it will take honest handling of the funds before confidence can once again be restored within the members of the church to the point where they will be willing to back the school financially.

SELF-STARTER

MOST OF US make the mistake of waiting for some one to tell us to do something instead of going ahead and doing it.

With few exceptions, we can do for ourselves everything that any one else can do for us.

Begin now to do what you think you can do. Don't wait for someone to hold your hand. Step out. If you are blessed with any intelligence at all, you'll be amazed to discover that in a short time you are as competent as those who already occupy the field.



SPIRITUAL INSIGHT

REV. HAROLD ROLAND

Amid the Vast Increase in Sickness There is a Need for Healing Power

"Paul... prayed laid hands on him and healed him." Acts 28:8.

There is a matchless healing power in sincere, faithful prayer. We so-called believers in Christ Jesus need to realize this great healing power of prayer. Mankind needs this healing power of our FAITH. How have we lost or neglected this mighty healing power? We have simply forgotten one of the basic emphasis of Jesus Christ our Savior. We have lost, in too many instances, the great art of healing through faith and prayer. Prayer, therefore, is a much needed spiritual exercise. The call comes for us as Christians to get back in line with the teachings of Jesus. And prayer's healing power is one of these emphasis we have neglected. If we would have the full impact of the Church's ministry, we must rediscover Prayer's Healing Power.

Amid the vast increase in sickness in our times there is need of a healing ministry. The Church and its members must be about this ministry of healing. The ministry of healing is a part of the job Christ gave us to do. Too

many of the Saints are too busy to see about the sick members of the fellowship. The call comes to us to get on with this healing ministry in the Christian Church. Let us not get too busy to remember the sick of the fellow ship. Let us not get too busy to go and pray for the healing of the many sick people about us. Let us not get lost in organizational red tape and forget the most important business of our healing ministry. Let us get back on the job with a genuine, loving concern for the sick. Let us be about the healing ministry of the church.

Let us kneel in prayer with the sick that they may rise again to health and wholeness. Prayer releases spiritual resources for healing. God knows there is healing power in prayer. Prayer helps to create an atmosphere of healing. Prayer, lives the inner quietness out of which healing may come for that sick person. Prayer taps God's matchless healing resources. The healing potential is there. It needs to be released. Prayer is an indispensable means to the release of

the great healing power. God Almighty has given us. Let us as Christians return to the use of Prayer's Healing Power which we have neglected for so long.

The word of God commands us to pray with the sick in our midst. Then we as Christians must become obedient to the word of God. And let us not become such busy Christians that we overlook this command of the Divine Word. A quiet, simple prayer with that sick sister or brother will mean so much. There is no need of loudness. Just a simple, sincere prayer will contribute to the healing process. You just pray in simplicity and God Will Do The Healing. The French Doctor had found the "highest wisdom when he said, 'I dress the wound and God does the healing.' That simple prayer may release or set in motion God's matchless healing powers.

O God, grant that the Church may come back to its important business of the healing ministry in our times. "Paul prayed and laid hands on him and healed him."

Excerpt from Wilkins' Remarks at SRC Meet in Ga.

We cannot have meaningful change in human relations, especially if these involve the revision of laws and the uprooting of tradition, without confrontation, tension and occasional strife. Thoughtful students of the national scene have marked the frank talk and direct negotiations of the Sixties as a most significant gain in the assault upon citizenship inequities based upon race.

In no quarter has the value of supplementary direct action and individual involvement been acknowledged more readily and with more warmth than among those who had employed other approaches and had found these, in and of themselves, agonizingly slow in producing the results desired.

But a program of conciliation alone (such as the early Interracial Commissions) or of court action alone (such as the 1917 decision against municipally established ghettos) or of legislation alone (such as certain of the state and municipal civil rights laws) did not meet our varied needs and situations.

Events in both the North and the South would seem to suggest that today we need to study the efficacy of the exclusive direct action approach. Such a study should recognize the very obvious fact that circumstances may differ even when they appear similar. For example, is any different procedure indicated in a city at a time when desegregation is under way than at the time when the segregation front was solid?

If the problem in a public school system is the junior high

school feeder system, is a city wide, all-level boycott the effective tactic to achieve the end desired? If a neighborhood selective buying campaign can win the employment of supermarket checkout cashiers, can the same tactic win jobs for unemployed laborers as electricians or sheet metal workers?

Negro doctors last year staged a dramatically informative and persuasive picketing of the American Medical Association. They do not expect, however, that a picket line will solve the intricate, tradition and income and prestige encrusted problem of hospital staff appointments, among other problems.

It may be that the time has now arrived when the civil rights forces need to go to a quarterback clinic. The goal of a football team is to make points enough to win the game. If points cannot be made with touchdowns, field goals can be called upon. If the line of the opposition is unyielding, and runs or forward passes are tried. No quarterback worth his salt keeps pounding away with line backs that yield at best a yard or worse, still a yardage loss.

The enterprise that ensues is not one against a single restaurant in Atlanta, Ga., or a single school board in Mobile, N. Y., or an employment policy in St. Louis, Mo., or a police action in Birmingham, La., or a state hotel in Salt Lake City, Utah. We are engaged in a comprehensive campaign for the civil rights of 18 million citizens scattered in 50 states. We're under varied economic, social and political conditions and functioning with a variety

of education and technical knowledge, training and skill.

The 18 million are a minority in 186 millions of citizens. Thus even elementary reasoning would seem to indicate the allies among the majority must be won and help if the minority's efforts are not to end in frustration and failure.

Craven tactics do not win allies; instead, they pile up contempt. Unending patience, ultra-conservatism and continuous conciliation win nothing except an occasional crumb or bone and the deeper entrenchment of the status quo.

But uni-racial assaults, brave and dedicated though they may be, which are rooted in one tactic and in no critical appraisal of pertinent factors in a particular encounter, could not only fail in their immediate objective, but could set back the whole civil rights army across the entire action front.

Is it too old-fashioned to suggest that we may need more flexibility in our campaign? Where our opponents have been most inflexible, they have been most vulnerable and we have won undisputed psychological victories, even though practical advances may have been delayed. When the Romans found a frontal assault ineffective they used a wooden horse. Hannibal surprised the Romans by bringing elephants the back way across the Alps. David snared the traditional sword against Goliath and used a slingshot. The Germans added Stuka dive bombers and V-2 rockets in World War II and the Japanese employed them one better with suicidal pilots.

A bulldozer can excavate for

Know The Negro

BY ALFRED DUCKETT

FREEDOM'S FOR THEM, TOO
There's a fellow, name of Percy Greene, who edits a newspaper in Mississippi, name of THE JACKSON ADVOCATE.

I have never met Mr. Greene, but I feel as though I know him. In his newspaper, he usually advocates — or seems to — what the average unconstructed white man in Mississippi would advocate. The interesting thing about it is that Percy Greene isn't a white man. He is a Negro.

Percy Greene is not very fond of the ideas of Martin Luther King or Roy Wilkins, and has in the past been unkindly referred to as an "Uncle Tom." I am too charitable to so describe him. I would say, simply, that he is a Negro who is very sympathetic to whites who are not overly sympathetic to us.

Anyway, I rubbed my eyes as I read an editorial in Percy Greene's newspaper the other day. The editorial is entitled: "Time For A New Look At Local Segregation." In this editorial, if I read correctly, Mr. Greene is advocating "change." Mr. Greene seems to have been affected by a situa-

tion which is described on the front page of his own newspaper; the recent refusal of some outstanding television stars and a high-ranking U. S. Government official to appear at an auditorium in Jackson because of segregation customs there.

Mr. Greene thinks that, perhaps, the city of Jackson ought to take a searching look at itself. He continues by admitting that the word "integration" is the worst addition to the lexicon of American politics and he makes it very clear that he is not asking for that. However, he continues "we do contend that men and women of diverse racial, historic, national, traditional and cultural backgrounds, can walk together and side by side on parallel lines, in peace, harmony and goodwill, under the guarantee of equality under the law."

Coming from Mr. Greene, we think this is something.

Even if he does sound like Booker Washington, from what we have heard from him lately, this is utter radicalism. Colored folks who love white folks madly, apparently more than they love themselves, may be coming to the realization that freedom is for them, too.

Yes, We All Talk

PRO TEMPORE
By Marcus H. Boulware

The term "pro tempore" comes from the Latin meaning "for the time being." Thus, in a club "pro tempore" may be used when we say "temporary chairman," or "chairman pro tempore."

"Sine die" comes from the Latin meaning "without naming day." Permanent organizations adjourn "sine die," that is, they adjourn without saying when they will meet again. It is not necessary to name the next meeting time, for this is stated in the club's constitution.

On the other hand, a temporary organization must adjourn "naming the day for the next meeting." For example, "Mr. Chairman, I move that we adjourn to meet again on Friday, February 14, at 8:00 p.m."

Chart of Motions
A number of parliamentarians have developed charts which show at a glance the five or six characteristics of each motion. This writer has developed one which arranges the motions according to classes and precedence. It is a handy reference for new chairmen and presiding officers. This chart sells for one dollar to cover the cost of mailing.

Readers: For my free pamphlet on production of the consonant speech sounds, send two

Heroes of Emancipation

BLANCHE KELSO BRUCE

Blanche Kelso Bruce was born a slave in 1841. However, as he was the son of a wealthy Virginia planter by a slave woman, he was never subjected to the true rigors of slavery. He was taught by the same tutor as was his owner's other son. He served as valet to his half brother whom he accompanied when he enlisted in the Confederate Army. However, Bruce, then 20, soon escaped and ran away to Missouri where he established a school for Negroes. Sometime later, he left to enroll in Oberlin College and studied there for two years.

Following the close of the Civil War, Bruce went to Mississippi and became a prosperous planter. He subsequently taught school before he plunged into politics. In 1874 he was elected to serve a six-year term in the United States Senate at the age of thirty-three after having held such offices as tax collector of Natchez, Mississippi, sheriff and superintendent of schools. He had by this time acquired a state-wide reputation as a Republican leader.

stamps and a long self-addressed envelope to Dr. Marcus H. Boulware, Box 312-A, Florida A. and M. University, Tallahassee, Fla. (32307).

a foundation but a block and tackle is required to get a piano into the ninth floor.

Let us not become so inflexible in thought and method that we, too, become vulnerable. In some place outside the South some of our tactics are causing questions to be raised about our campaign among, not or expected opponents, but among some of our own people and our potential allies.

Here in the South some procedures are undermining those persons in strategic positions who have supported us. These procedures are also reviving hard core opponents who had been repudiated and all but forgotten in the struggle. And, most seriously, some tactics have won support for the segregationists from that reservoir of public opinion that might well have been won — or neutralized — by us.

The plain lesson is that we must use every method, every technique, very tool available. We need to devise new tools. Our attack must be across the board and must be leveled at all forms and degrees of second class citizenship. Where one weapon is sufficient, let it be employed. Where a combination is required, let it be used. Where variations in timing and methods will be effective, by all means let us employ these. But let none of us, in the North or in the South, "activists" or not, fall into the trap, at this crucial stage, of attempting to solve all problems everywhere by a single method.