

VOICE READERS COMPRISE A \$30,000,000 MARKET

EDITORIAL

"PEOPLE IN GLASS HOUSES. . ."
By Charles I. West, M.D.

Originally there were only five Races of men. These five were designated by color, as well as by anthropological terminology. The five colors of men were Black, Brown, Red, Yellow and White.

Each of the five Races was described and categorized by the physical characteristics of the members of the Race. In classing the races by such method, only members of the Black Race were described as having broad noses, thick lips and kinky hair. Members of all of the other four Races had straight hair, and relatively sharp keen features.

How do we class racially those alleged Caucasians (Whites) who have wooly hair? How do we class those with broad noses? What about the 'Whites' with thick lips? How did they fall heir to any of these racial characteristics that were originally the exclusive property of the Black Race?

If we apply the scientific formula of the monk, Gregor Mendel, whose laws of heredity are universally accepted, we spontaneously conclude that each of these people has African ancestry.

Exhaustive research has been conducted by two top universities which have released almost identical statistical reports. The startling reports revealed that 22% of alleged White Americans had Black genes. (More than one in every five).

tee to work for "the true and visible unity of the church in Ghana."

"WE ARE AGREED," the committee says, "in seeking a united church which will be an integral part of the universal church, and yet develop the special and distinctive gifts which God has given to the people of Ghana in the expression of its worship, its faith and its common life."

Ghana and Nigeria have thus gone rather further than their mother churches in Britain, where ecumenical talks among Anglicans, Methodists and Presbyterians are still in a rather tentative stage.

Some Church of England leaders are worried that the church might become too closely identified with un-Christian government policies in some of the newly independent African states. They fear further loss to the church of its freedom to witness within society.

Meanwhile mission work in Africa is changing too. The old paternalistic attitude of the societies, which took all decisions in London and sent Bible-armed missionaries where they wished, has gone forever. Now the African churches decide what aid they need and ask for it. The mission societies try to fill the need.

But this has raised new problems. The African churches above all want more science teachers, more doctors, more technicians.

Such men are expensive to train. They can earn more in commercial enterprises. They need costly equipment. It is no longer enough for the missionary to arrive in Africa with a few black-boards and a supply of chalk to open a school. He must bring a laboratory too.

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AFRICA in Today's World

By CHARLES I. WEST, M.D.

POLITICS AND SOCIAL CUSTOMS are not the only things in a state of flux in Africa these days. The winds of change sweeping the "Dark Continent" are affecting churches as well according to a survey conducted by the Church Missionary Society.

Most of today's African political leaders are necessarily the educational product of church mission schools. When they were young there was no one else to teach them. Whether still practicing Christians or not, they remain personally linked with the white man's religion.

In the eyes of their tribal followers the old-time missionaries, who taught them and are often still their friends, are one-time representatives of the colonial power.

There could be material here for more rapidly nationalistic circles to mount attacks on spiritual new-colonialism.

The fact there has been so little of this may be due to the pioneering foresight of the churches themselves.

MOST OF THEM started Africanization of their own ranks long before there was any question of political independence for the territories in which they were operating.

The Church of England, for example consecrated its first African Bishop--Samuel Adjai Crowther, a freed slave--in Nigeria as long ago as 1864. Today five of the eight dioceses in the Anglican Church of Nigeria have a local-born bishops.

The Roman Catholic Church has an African Cardinal in Tanganyika.

Although the Anglican Archbishop of West Africa (The Right Rev. Cecil John Patterson) is English-born, he stays discreetly in the background and it is almost sure his successor as the ranking church leader in Nigeria, Ghana, Sierra Leone and Gambia will be an African.

MEANWHILE two of the eight diocesan bishops in East Africa and one assistant bishop are Africans. In central Africa there are four dioceses with one African assistant bishop.

The only exception to this pattern is the Anglican Church in South Africa, where its inter-racial character often sets the 14 local dioceses in conflict with the government's apartheid policy.

Conflict of another kind arose in Ghana in 1962 when the Rt. Rev. Richard Roseveare, bishop of Accra, was expelled after he had charged President Nkrumah's young pioneer movement with godlessness for adopting the political slogan "Nkrumah will never die." He returned later at Nkrumah's own request after the slogan had been modified to the more acceptable "Nkrumah-ism will never die."

The first step in setting up a distinctive national church has already been taken in Nigeria, where negotiations are well advanced for the coming union of the Anglicans with local Methodists and Presbyterians. The native African church, which broke away from the Church of England, intend to join this unified church when it is formed.

Right now the Nigerians are aiming at Union by 1966.

Meanwhile similar work is being started in Ghana and Sierra Leone. The Anglicans, Presbyterians and Methodists--all established in Ghana as separate churches by missionaries from England, Scotland and Switzerland respectively--have now formed a church union commit-

Those Whites that feel that they would be 'tortured' or 'something' if they had to treat the Negro as an equal, should have no fear of such 'catastrophe'. The chances are far more than even that those 'fear-mongers' have been associating with men and women of Negroid stock all their lives. They need only look around themselves. Perhaps a glance in the mirror would dispel all fear. One of every five will find the solution in his own mirror if he looks closely enough.

It is beyond reason that man could have solved the mystery of orbiting the earth before he solved the problem of inhabiting the earth. Man has never learned to live with his fellow man. The most vital problem facing the world is the problem of man living with man as brothers.

If one would only take careful inventory of his intimate associates (uninhibited by prejudice) he would see that men are really brothers. He would see that there are no longer only five Races, but descending from those five are hundreds and hundreds of mixtures of the original Races.

With this realization it should be quite easy for all men to follow The Golden Rule, because all men are brothers, and brothers should respect each other.

Passage of the Civil Rights Act now before the United States Senate would put Americans in the position of brothers under one flag, and would be a giant step forward in solving man's most universal problem.

Racial Strife in Guiana

(Reprinted from The New York Times)

The racial conflict in British Guiana has again become serious. As a result of a long strike in the sugar industry, at least 16 Guianese have been killed and 300 injured. Violence is still growing.

The dominant People's Progressive party is split into two bitterly opposed factions--the Indian, headed by Dr. Cheddi Jagan, and the African, led by Forbes Burnham. Dr. Jagan, who remained head of the People's Progressive party, has moved deeper and deeper into the Marxist camp.

Last autumn the British called a conference in London to try to bring the parties together, but it failed. The British position is that until there is a constitution on which all the races agree, which will provide the strongest safeguards for the minorities, guarantee human rights and insulate the judiciary and public services from the political parties, there will be no independence for British Guiana.

This is a sound and responsible position which, incidentally, relieves Washington of the nightmare of another possible Communist government in the Western Hemisphere. However, it is becoming more and more difficult to hold the warring races in check. Britain's armed forces are stretched very thin from Hong Kong, Malaysia, East Africa, Cyprus and West Germany to South America. This is a new variation of the "thin red line" which in British Guiana is meeting steadily increased pressures.